

The Feats of
the Knowers of God
(*Manāqeb al-'ārefīn*)

By
Shams al-Dīn Aḥmad-e Aflākī

Translated from the Persian by
John O'Kane

archegos

THE FEATS OF THE KNOWERS OF GOD

ISLAMIC HISTORY AND CIVILIZATION

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EDITED BY

WADAD KADI

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TRANSLATOR'S INTRODUCTION

Not much is known about Shams al-Dīn Aḥmad-e Aflākī-ye °Ārefī beyond the few bare facts he incidentally reveals in his extensive work the *Manāqeb al-°ārefīn*. Since he gives no information in the reports he presents indicating that he had grown up in Konya, we are probably justified in assuming that he was neither born, nor did he spend his childhood, in the Saljūq capital. We learn from the *Manāqeb* that his father died in Sarāy where he apparently enjoyed patronage at the court of Özbek Khān, as a religious scholar or a man of distinction. It is thought that Aflākī may have acquired his surname because he had undertaken some astronomical research (*aflāk* = the heavenly spheres),¹ and in one place in the *Manāqeb* he is addressed as °aṭṭār, perfume-seller or druggist, indicating that he had had some training in this area as well. He himself tells us in passing that he had studied with Serāj al-Dīn-e Mathnavī-Khvān (the Reciter of *The Mathnavī*), as well as with °Abd al-Mo'men-e Tūqātī and Nezām al-Dīn-e Arzanjānī.² In his Introduction Aflākī states that it was at the request of his shaykh Chalabī Amīr °Āref that he took up the task of collecting reports and information about the lives and miracles of the nine persons he treats in the *Manāqeb*. He began his work in 1318. From other sources we know that within one year he finished a first version entitled *Manāqeb al-°ārefīn va-marāteb al-kāshefīn*. Aflākī had been closely affiliated to °Āref as a disciple (hence his other surname °Ārefī) and had accompanied him on numerous journeys to cities in Anatolia, as well as to the Īlkhānid capitals Tabrīz and Solṭāniyya in Iran. During the years following °Āref's death (1319), he served both Chalabī °Ābed (d. 1338) and the latter's successor Chalabī Amīr °Ādel (d. 1368). Aflākī himself died June

¹ Others have instead suggested that the name is in some way linked with mystical notions about the soul's ascension through the heavenly spheres.

² Cf. *Manāqeb*, III [185], [546] and VIII [47], respectively. All references here or in the notes to the English translation are based on the numbering of accounts as found in the English translation. The numbering of the Persian text-edition is one or two numbers out of sequence in several places, particularly throughout Chapter III. Nor does the numbering of the accounts in Yazıcı's Turkish translation always correspond to the numbering in his Persian text-edition.

15th, 1360, and was buried in Konya as his preserved tombstone attests. Before his death, perhaps by the early 1350s, he had completed his greatly expanded work, the *Manāqeb al-°ārefīn*, which includes a sizeable chapter on Chalabī °Āref and a more brief chapter on Chalabī °Ābed.

The sources Aflākī had at his disposal for putting together the greatly variegated text he has left us were numerous indeed. The two most important of them, as far as the quantity of direct textual borrowings is concerned, are the *Resāla-ye Sepahsālār dar manāqeb-e ḥaḍrat-e Khodāvandgār*³ and the *Maqālāt-e Shams al-Dīn-e Tabrizī*.⁴ According to Tahsin Yazıcı, the editor of the Persian text-edition of the *Manāqeb*, Aflākī has expropriated almost three-quarters of Sepahsālār's work with varying degrees of adaptation. In the case of the *Maqālāt-e Shams*, almost one-third is incorporated into Aflākī's *Manāqeb*. There are also some stories and sayings taken into Aflākī's *Manāqeb* from Solṭān Valad's *Valad-nāma*,⁵ from Mowlānā Jalāl al-Dīn's *Fihī mā fih* as well as from Mowlānā's surviving correspondence.⁶ Yazıcı, in the introduction to his Turkish translation of the *Manāqeb*,⁷ presents a detailed analysis of the borrowings from these sources. As for the numerous verses cited throughout the *Manāqeb*, the overwhelming majority of them are taken from *The Mathnavī* of Mowlānā Jalāl al-Dīn, whereas the next largest group of verses comes from Mowlānā's *Dīvān-e kabīr*. This is strikingly clear if one consults the register of identified verses at the back of this volume.

The structure of the *Manāqeb* in terms of the chapters it devotes to the persons whose lives it describes is very disproportionate. Chapter One deals with Mowlānā's father, Bahā° al-Dīn-e Valad, and recounts how he supposedly had some kind of falling out with the Khvārazmshāh and Fakhr al-Dīn-e Rāzī, which led to his leaving Balkh. It represents about one-twentieth of the whole work. It is permeated throughout by a strong legendary quality and most of the historical facts it attempts to link with Bahā°-e

³ By Ferīdūn b. Aḥmad-e Sepahsālār. Edited by Sa°id Nafīsī, Tehran, 1325.

⁴ The discourses or notes of Shams al-Dīn-e Tabrizī, which were presumably written down by Shams' disciples. Cf. the text-edition by Moḥammad-°Alī Movahḥhed, Tehran, 1369.

⁵ Also known as the *Ebtedā-nāma*. Cf. text-edition by Jalāl al-Dīn Homā°i, *Mathnavī-ye valadī*, Tehran, 1316.

⁶ Edited by Badi° al-Zamān Forūzānfar, Tehran, 1330.

⁷ *Ariflerin menkibeleri*, 4th edition, Istanbul, 1986.

Valad are distorted by gross error. Examples of this include confusion over which Khvārazmshāh was involved in the events narrated, which caliph Bahā³-e Valad could have met on his visit to Baghdad in view of the relevant chronology, and the various dates cited in connection with the advance of Chengīz Khān's forces. Fritz Meier's impressive book on Bahā³-e Valad⁸ provides a detailed study of materials relevant to the facts and chronology of the life of Mowlānā Jalāl al-Dīn's father, and offers excellent translations of large extracts from Bahā³-e Valad's surviving work, the *Ma'āref*.⁹ Meier's study offers those specifically interested in Mowlānā's ideas a masterful analysis of the spiritual-intellectual backdrop to Mowlānā's development.

Chapter Two is relatively short. It deals with the role of Sayyed Borhān al-Dīn as a spiritual guide who assists Mowlānā to go beyond the level of the religious sciences in which he had come to excel, and who transmits to him the mystical legacy which Bahā³-e Valad had spiritually passed on to Sayyed. Mowlānā's father had died while Mowlānā was still a relatively young man. By the time of his father's death he had not yet gone to Syria to complete his religious studies. In the accounts Aflākī draws on, Sayyed fulfills the traditional function of the older spiritual master who initiates his disciple into the highest stages of knowledge of God. This process of initiation is symbolically summed up by the report in III [9] describing Mowlānā's spiritual withdrawal (*khalvat*) which was supervised by Sayyed.

According to Aflākī's narrative, however, Mowlānā is still teaching in the *madrasa* environment in Konya when in Chapter Three Shams al-Dīn-e Tabrīzī arrives on the scene and dramatically turns his life upside down. Mowlānā is swept off his feet and begins a life dominated by the more radical demands of love. In several respects, Mowlānā's association with Shams al-Dīn follows the pattern of the master-disciple relationship, as we saw in the case of his relationship with Sayyed. But Shams is portrayed as a far more developed and colorful figure than Sayyed. In size Chapter Three represents over one half of the *Manāqeb* and much of its large quantity of heterogeneous materials has a thematic character, that is to say many of the anecdotes and reports could easily be attached to any holy man one wished to present as a protagonist. If we wish to acquire

⁸ Bahā-i Walad. *Grundzüge seines Lebens und seiner Mystik*. Leyden, 1989.

⁹ *Ma'āref*. *Majmū'a-ye mavā'ez o sokhanān-e Solṭān al-'Olamā' Bahā' al-Dīn Moḥammad b. Hoseyn-e Khaṭībī-ye Balkhī*, ed. by B. Forūzānfār, Tehran, 1333.

some idea of the mentality of Aflākī himself and how he may have gone about compiling and selecting his material from available written and oral accounts about Mowlānā, it is useful to pay close attention to the way he describes his own spiritual master Amīr [°]Āref in Chapter Eight. There we see to what extent Aflākī accepts that miraculous powers play a role in events which he witnessed himself. We may well imagine that Aflākī would be far less ‘critical’ of accounts about Mowlānā which were circulating in Konya fifty to eighty years after Mowlānā’s death. Aflākī would also be greatly influenced by the provenance of a report. Men of piety and spiritual prestige would be regarded as near infallible sources of information about what Mowlānā said and did. Moreover, the bulk of the reports and testimonies can be seen as illustrating a doctrinal stance or a particular attitude towards a host of religious issues. When Aflākī chooses to admit information from a respected authority or an anonymous report, he is no doubt influenced by the appropriateness of the contents. Chapter Three is so large and so diverse with regard to its contents that it deserves a full in depth analysis. What one should bear in mind when considering any particular report is not so much Aflākī’s personal intention, which generally speaking is to aggrandize Mowlānā, his family and those closely associated with the family, but more specifically the implication of what is being illustrated. For instance, it is not fruitful to worry about ‘the truth status’ of an anecdote in which someone has a dream and communicates with a recently deceased person who tells him he was saved from Hell-fire by Mowlānā’s intercession. This and many other similar accounts have emerged from a tradition of pious fabrication which aims to underpin one of the many claims about what a Friend of God can do on behalf of his followers and supporters. The claims and functions of a holy man are numerous. Islamic hagiography is our richest source for observing what exactly these claims and functions were in a given community. In this respect Chapter Three is an exceptionally rich anthology of accounts and reports whose ‘propaganda’ function is embedded in precious circumstantial detail taken from everyday life.

Chapter Four has a rather different character. In certain respects Shams al-Dīn-e Tabrizī is a more dramatic and colorful figure than Mowlānā. He is often out to shock. He is represented as using his spiritual powers to kill people who show him disrespect. His persona is made up of elements which differ fundamentally

from Mowlānā. He comes forth out of the world of the itinerant dervish who wanders over vast distances living like a beggar, pursuing a life of radical renunciation and representing an extreme life-style reminiscent of the earlier Malāmatis of Nishāpūr who made a virtue out of attracting blame upon themselves. This form of radical rejection of what for most people constituted praiseworthy pious behavior implicitly conforms to a higher ideal of integrity. Particularly noteworthy in a world of religious learning and various types of professional discourse, is the raw, often scandalous way of speaking attributed to Shams al-Dīn. His remarks deflate religious dignitaries and by jarring upon received sensibilities cause unexpected insight. Most importantly, his stature is greatly enhanced by his accepting to sacrifice his life in order to experience a unique spiritual bond with Mowlānā, i.e. he can only enter into this highly charged bond of love with Mowlānā if he first agrees that he will be killed. If Socrates is represented as being heroic because he accepted death as a consequence of not being able to live 'an unexamined life', Shams al-Dīn has acquiesced in his death in order to experience a form of mystical love which is conceived of as transcending reason and dialectic.

Chapters Five, Six, and Seven are relatively short and deal with Shaykh Ṣalāḥ al-Dīn, Chalabī Ḥosām al-Dīn and Solṭān Valad, respectively. Effort is manifestly being made in Aflākī's accounts about Shaykh Ṣalāḥ al-Dīn to explain that Mowlānā definitely wanted him to be his successor. One might have expected that Mowlānā's son, Solṭān Valad, would succeed him. And Solṭān Valad is portrayed as respecting Mowlānā's advice to subordinate himself to Ṣalāḥ al-Dīn. Contemporaries might well have expected conflict to break out over the issue of succession. Throughout the *Manāqeb* there are indications of jealousy and potential violence among disciples and companions. The case of Shams al-Dīn's murder, allegedly perpetrated by a group of dissatisfied disciples including Mowlānā's son 'Alā' al-Dīn, stands as the most extreme example of such dangers. We are told that after Shams al-Dīn's death Mowlānā bestowed the same amorous play ('*eshq-bāzī*) and favor on Ṣalāḥ al-Dīn as he had previously bestowed on Shams al-Dīn. Several *ghazals* which mention Ṣalāḥ al-Dīn appear in Mowlānā's *Dīvān-e kabīr*.

Chalabī Ḥosām al-Dīn came from a background steeped in the world of the *akhīs*. What we know of these organizations is that they were brotherhoods which adhered to ideals of chivalry

strongly tinged with Sufi ideas. The members performed military functions of different kinds but the details of their organization are not clear. In the opening of Chapter Six it is emphasized that because of Ḥosām al-Dīn's close family connections with high-ranking *akhīs*, when his father died he could have chosen to live in the household of any number of prestigious *akhīs*, but he chose to live with Mowlānā. This took place after the death of Ṣalāḥ al-Dīn, and once again it is specifically mentioned that Ḥosām al-Dīn assumed the spiritual position of vicegerent and a special bond of love (°*eshq-bāzī*) united him and Mowlānā. In some accounts attention is given to how Ḥosām al-Dīn looks after financial matters, i.e. he takes charge of any donations given to Mowlānā by the rich and powerful. His duties include the management of *vaqf* property which generates a regular income, and the supervision of financial matters affecting the sepulchral shrine. Importantly, reference is made to the role of Ḥosām al-Dīn in encouraging Mowlānā to set about composing *The Mathnavī*. Ḥosām al-Dīn is portrayed as inspiring him erotically, as well as recording Mowlānā's spontaneous oral delivery of verses, and then editing the text. Further accounts are presented in which certain *akhī* leaders clearly side with Mowlānā in matters of religious politics and back him up in what appears to be military skirmishing. Since our knowledge about *akhīs* for this period is rather limited, these passages are interesting for what they allow us to glimpse of *akhī* disputes and activities.

When we come to Chapter Eight, it is crucial to bear in mind that the accounts which Aflākī here presents are about his own spiritual master and are often about events which Aflākī himself took part in, namely journeys to other cities, hospitable receptions and various kinds of clashes of authority. To begin with, it is noticeable that on the whole the accounts are somewhat longer than most of those in the other chapters. Secondly, Amīr °Āref has a degree of distinct character traits which, despite the stereotype nature of hagiographical anecdotes, seems to indicate some of his real features. He certainly travels around from one place to another more than any of the other protagonists in the *Manāqeb*. Shams al-Dīn is an exception but his travels are not portrayed in the same detail. And then °Āref gets angry and flies off the handle more than anyone else. Interestingly, Aflākī is at pains to find a way of dealing with °Āref's drinking. There are anecdotes in which, contrary to all appearances, it is maintained that °Āref is not really drinking wine. The liquid in his cup turns

out to be something else, a non-alcoholic beverage. But if one examines all the passages dealing with this question, one is left with the impression that a certain amount of drinking went on as a matter of course at gatherings and Aflākī has rather inconsistently attempted to whitewash such practices. Incidentally, one has the impression that the Mowlavī network has spread far beyond Konya and that °Āref's travels and disputes are a form of evidence for the growth of Mowlānā's family influence and prestige.

Chapter Nine, which in terms of the narrative structure of the *Manāqeb* is the conclusion of the work, is quite short and although Chalabī Amīr °Ābed, the successor to °Āref, was also a contemporary of Aflākī, by contrast with Chapter Eight his portrait is less developed, giving one the impression that Aflākī must have had much less personal contact with him. There are several references to political events presented in accordance with the standard hagiographical mode, i.e. the holy man is insulted or his wishes are rebuffed and then those responsible meet with disaster or a dynasty comes to an end. Specifically, we are meant to believe that the Īlkhānid dynasty, regarded as the descendants of Chengīz Khān who was sent to avenge Bahā° al-Dīn-e Valad, now falls from power because the Īlkhānid vizier, the son of the famous vizier and historian Rashīd al-Dīn, did not fulfill Chalabī °Ābed's requests when the latter came to Tabrīz. In another report the Parvāna is portrayed as asking Mowlānā when the House of Chengīz Khān will lose power. Mowlānā replies that they will go into decline when they cease to honor and revere his descendants. And there are references to other political reversals which are somewhat more obscure. Throughout these accounts the person of Chalabī °Ābed does not emerge with a strong individual profile.

Finally, in the form of a concluding appendix, a description of Mowlānā's family and descendants is given, including at the very end several persons who do not feature in any of the reports and anecdotes of the *Manāqeb*. The closing passages present the chain of transmission of the *dhekr*-formula which the Mowlavīs use. Aflākī's final words are an appeal to be remembered in the efficacious prayers of 'the pure brethren', a designation which must include Mowlānā's descendants and those closely associated with the sepulchral shrine and Mowlānā's spiritual path.

What is a Sufi and what is a knower of God?¹⁰ Referring to someone as a Sufi in a medieval Islamic text of Aflākī’s period would normally imply that the person in question was closely attached to a spiritual guide who, ideally speaking, imposed a structured regimen in order to further a disciple’s spiritual development. Ṣadr al-Dīn-e Qūnavī naturally springs to mind from among the various Sufis who appear in the *Manāqeb*. An ‘āref, on the other hand, going by Aflākī’s accounts which depict Mowlānā’s relationship with Sayyed Borhān al-Dīn and the spiritual changes brought about in Mowlānā by Shams al-Dīn-e Tabrīzī, is not conceived of as conforming to specific rules or any discernible pattern of association. The notion of absolute obedience is referred to with regard to Mowlānā’s bond with Sayyed and Shams al-Dīn. But beyond that no clearly defined ‘path’ is described. Be that as it may, in the end the ‘āref, from the viewpoint of the knowers of God, is vastly superior to the Sufi shaykh.

In III [17] Mowlānā intervenes to help solve the problems of a gentleman from Tabrīz when Shaykh Ṣadr al-Dīn has failed to do so. One might reasonably assume that Ṣadr al-Dīn’s shortcomings, as depicted, are meant to be characteristic of Sufis in general. The report illustrates the kind of help with a material problem that someone might expect from a genuine, effective holy man. Although Mowlānā is an ‘āref, which one is meant to understand as being superior to the greatest Sufis of his day and age, he is portrayed throughout the *Manāqeb* as doing more or less everything one would expect from all categories of holy men, only better than anyone else. In that sense he is in competition with Sufi shaykhs and their claims to be able to help their devotees and the public. In III [37] Ṣadr al-Dīn says that the Sufis consider the seat of honor to be at the edge of the *soffa*. He then asks Mowlānā where the seat of honor is *according to Mowlānā’s usage*. Ṣadr al-Dīn speaks here as if one may take it for granted that Mowlānā has his own views and way of doing things which are different from the practices of Sufis. Mowlānā replies that the seat of honor is wherever the Friend is. He then stands up and begins performing the *samā’*. All the prominent men who are present tear the robes they are wearing as a sign of being overwhelmed by ecstatic emotion.

¹⁰ For a more richly nuanced discussion of what constitutes a Sufi and some alternative forms of spirituality and mysticism, see Meier’s *Bahā-i Walad*, op. cit., chapter 6, ‘Bahā ein Sufi?’, pp. 72-90.

It would make an interesting study to collect all the passages in the *Manāqeb* where direct mention of Sufis or Sufism occurs and to examine them closely to see what Mowlānā's relationship to Sufis is meant to be. What is immediately clear is that Mowlānā nowhere refers to himself as a Sufi, nor does anyone else explicitly describe him as such. Although Abū Sa'īd is also represented in the *Asrār al-towhīd*¹¹ as at times distancing himself from Sufis, there are anecdotes such as the one in which a person of high spiritual status remarks that if he had not met Shaykh Abū Sa'īd he would never have met a real Sufi. Equally clear in the *Manāqeb* is the fact that there are numerous criticisms, direct and indirect, of those who are unambiguously associated with Sufism. As the title of Aflākī's work emphatically indicates, all the holy men who appear as the protagonists in its chapters are 'knowers of God' ('*orafā*', sing. '*āref*'), and they are represented as the highest category of living spiritual authorities. Indeed, Mowlānā is portrayed as the highest and spiritually most perfect human being after the Prophet himself. The anecdotes scattered throughout Chapter Three provide evidence of what the elite holy man's characteristics and functions are. For an attempt at a preliminary sketch of those functions one may consult the Introduction to *The Secrets of God's Mystical Oneness*.¹²

Similarly, Mowlānā is never represented as presiding over a *khānaqāh*, the traditional hospice where disciples live with a spiritual master, as one sees in the numerous anecdotes of the *Asrār al-towhīd* where Shaykh Abū Sa'īd is depicted as living with his disciples and giving them individual spiritual guidance. Mowlānā, as Aflākī and the sources he draws on are at pains to make clear, always lived in a *madrasa*. Another striking difference between Abū Sa'īd and Mowlānā is that Abū Sa'īd is never portrayed as being amorously involved with a disciple or vicegerent as is the case with Mowlānā. It is an essential feature of Aflākī's portrait that Mowlānā is swept off his feet by his encounter with Shams al-Dīn-e Tabrīzī who receives a good deal of attention in the *Manāqeb* and apparently really was an exceptional personality. Equally, however, the role of love is

¹¹ *Asrār al-towhīd fī maqāmāt al-shaykh Abū Sa'īd*, ed. by Moḥammad Reḍā Shafī'i-ye Kadkanī, Tehran, 1366. And see F. Meier, *Abū Sa'īd-i Abū l-Ḥayr, Wirklichkeit und Legende*, Leyden, 1976.

¹² J. O'Kane's English translation of Ebn-e Monavvar's *Asrār al-towhīd*, the life of Shaykh Abū Sa'īd, no. 38 in the Persian Heritage Series, Mazda Publishers, New York and Costa Mesa (Calif.), 1992.

crucial in Mowlānā's relationship with Ṣalāḥ al-Dīn-e Zarkūb and Chalabī Ḥosām al-Dīn. They are successive replacements for Shams al-Dīn and provide an obviously vital source of inspiration for Mowlānā. In Aflākī's portrait little attention is given to depicting Mowlānā in association with his disciples and companions. Indeed, whereas the pattern of master-disciple association in the Sufi setting is well known, we are not given a detailed description of how Mowlānā trained or formed his close followers. Of course, simply spending time with him, following his example and generally listening to his words could be considered a form of spiritual training (*tarbiyat*). Since Mowlānā was not a Sufi in the conventional sense that Ṣadr al-Dīn-e Qūnavī was, the question naturally arises as to what he actually considered himself to be doing. Did he really feel he was establishing a *ṭarīqat*, a distinct spiritual legacy which would offer a model for disciples to structure their spiritual life around? A more meticulous examination of Aflākī's text might yield clearer answers to some of these questions, if not about the historical reality of Mowlānā's personality, at least with regard to the modes of hagiographical representation that make up the portrait that has come down to us.

A striking feature of the *Manāqeb* is the large number of verses which appear scattered throughout the text. The vast majority of the verses are by Mowlānā, most of them coming from *The Mathnavī* and frequently introduced by the words 'as [the poet] has said'. Verse is occasionally quoted by a person who is speaking in a report or anecdote. The speaker is often clinching a point he has been making or summing up his view by citing verses. The effect can be to throw a broader light on the subject. When it is Mowlānā who is represented as saying the verse, this should not automatically be taken to mean that this was the occasion when he first composed the verses. The fact that the verses are from *The Mathnavī* would indeed suggest that they were composed at a different time. But a large amount of the verses which appear in the text are not spoken by someone in the context of a report. They are interpolations by Aflākī and come from *The Mathnavī*, or the *Dīvān-e kabīr*, or from unidentified sources. Verses introduced in this way offer commentary on what occurs in a report or, in Aflākī's view, contain the same or parallel ideas to what the report presents. It is also interesting to note that when several lines of verse are quoted they are not

always verses which occur in the same sequence in their original context. Aflākī or the sources he drew on sometimes take lines of verse from different books of *The Mathnavī*, for example, and join them together in a new way.

If one considers the *Manāqeb* from a literary point of view, certain features immediately stand out. Individual anecdotes or reports stand as separate gems. They are self-sufficient in their ability to provide entertainment, instruct, inspire pious awe or in some other way stir the reader's imagination. They do not function as part of a formal literary complex. There is only ever the thinnest shadow of a plot which draws strength from an interplay of scenes, or a dramatic build-up sustained over a longer sequence of anecdotes. Chapters may begin with a few reports about miraculous behavior in childhood, followed, in Mowlānā's case, by some information about his studying in Syria after his father's death. But the focus then quickly jumps into a sea of heterogeneous anecdotal material. The fact that information is presented in the form of reports from individual sources also contributes to the overall patchwork quality of the narrative. What does result from the helter-skelter juxtaposition of these reports, however, is an accumulation of stylized perspectives and circumstantial detail which provides a rich and vivid portrait of a particular medieval culture and mentality.

Every now and then there are flights of rhymed prose which ornament passages or occasionally even predominate throughout a whole report. Sometimes this seems to add intensity to the description, as in the case of the tumult arising during Mowlānā's funeral procession. At other times its effect seems to be to create a fantastical atmosphere as when the Prophet's Night Journey is recounted in III [298] or when in VIII [101] Mowlānā appears in Paradise and beckons ʿĀref to join him. Rhymed prose and different categories of puns are foreign to the modern Western reader. In a certain sense, these aspects of *balāghat*—literary embellishment—can be seen as corresponding to the Graeco-Roman tradition of rhetoric. In the *Manāqeb* there is no equivalent of the characteristic Greek concern for architecturally structuring arguments or units of narrative, but Graeco-Roman rhetoric's preoccupation with figures of speech and in particular the prominent ornamental features in fashion in Late Antiquity are not far removed from Islamic medieval tastes. One might be reminded of the notoriously florid manner of a Martianus Capella

(fl. 410-29), in particular in conjunction with the style of writing employed by Aflākī in his introduction.

One may observe that special literary effort has gone into treating death scenes in the *Manāqeb*. Naturally, the most elaborate of them all is the composite description of Mowlānā's death.¹³ Even here where one might expect a more integrated unfolding of events, what we find is a mosaic of perspectives. To begin with, the topic of Mowlānā's death is introduced rather obliquely in III [565] where his wife, Kerā Khātūn, innocently remarks that Mowlānā should live for three or four hundred years so he might fill the world with 'higher meanings'. But Mowlānā retorts that death for him will be a release from prison and that he has only remained in the world in order to give help to other 'prisoners'. In fact, he is impatient to return to the Beloved. At the same time, in the reports which follow, he reassures his wife, saying they will always be together even after death. And he gives similar assurances to his disciples, namely that he will always watch over them. Earthquakes occur during seven days before his death. Then there are practical matters to be settled before taking leave of the world. He offers final words of advice pertaining to religious and moral questions. He praises the life of poverty, self-mortification, and confers a special prayer on his followers which includes an invocation of his intercession on their behalf. He makes it absolutely clear that Chalabī Ḥosām al-Dīn is to be his successor (not Solṭān Valad).

The actual death scene occurs in [579] where Azrael (the angel of death) appears in the form of a beautiful young man and obediently asks Mowlānā what his orders are. Ḥosām al-Dīn as well as the disciples and reciters are on hand, and the text is interspersed with ample verses which adds an aura of heightened emotion. Mowlānā then composes his final *ghazal*. In [580] his corpse is being washed when, as with Shaykh Abū Sa'īd in the *Asrār al-towhīd*, Mowlānā miraculously moves and then pinches someone's ear because of the person's improper behavior. During the funeral procession, which again as in the *Asrār al-towhīd*, takes all day because of the tumultuous crowd, numerous Christians and Jews participate because they view Mowlānā as the embodiment of Jesus and Moses. Only by nightfall does the coffin, which has been destroyed six times along the way, finally

¹³ Reports [565] to [588] comprise a sequence of accounts which describe the circumstances surrounding Mowlānā's death.

reach the family's sepulchral shrine. Shaykh Ṣadr al-Dīn has been accorded the honor of performing the prayers at Mowlānā's burial.

We are then informed that the world subsequently went into rapid decline, religiously and politically. Verses of lamentation recited at Mowlānā's later funeral banquet are quoted. Finally, Mowlānā appears to someone in a dream. When asked how it is in the other world, he remarks that just as no one in the phenomenal world had grasped his spiritual insight, the spirit-beings in the hereafter are also incapable of understanding him. The closing report [588] that deals with the theme of Mowlānā's death comes from Chalabī Ḥosām al-Dīn. The latter explains that for seven years he did not see Mowlānā in a dream. But then one day the heavens opened up and he heard Mowlānā say: 'Chalabī Ḥosām al-Dīn, how are you?' This experience permanently transformed Chalabī's psychic state, releasing him from the constrictions of 'qualities'.

Surprisingly, Chapter Three does not end with the complex of reports dealing with Mowlānā's death. Another thirteen reports are tacked on, although the last of these which portrays Mowlānā after his death as appearing to the Mongol Keyghātū in a dream and deterring him from destroying Konya, provides an appropriate closure for the chapter, offering as it does a picture of Mowlānā operating as the city's patron saint.

I have dwelt at some length on this one series of reports which forms a thematic unit in order to give an idea of the level of sustained narrative focus, or the characteristic lack of such focus. In Islamic hagiography we are not by any means dealing with a novel-like narrative structure and yet there are many other narrative ploys available to the genre. Very little work has been done in investigating the narrative patterns of Islamic hagiography. Numerous comparisons would be required in order to establish more firmly what the stereotypes are. Only then could one judge how a given text may manipulate stereotypes for its own purposes and when any unusual elements occur in individual compilations.

AFLĀKĪ'S INTRODUCTION

In the name of God, the Merciful, the Compassionate.

[1] *Praise be to God who has illumined the hearts of His Friends with the lights of higher meanings and explanation, and from the flood of His generosity has made flow springs of wisdom and elucidation on the tongue of human beings, and has inspired them to uncover the inner realities of revelation and the subtleties of interpretation by means of reason, tradition and demonstrative proof. He is the One who 'previously sent down the Torah and the Gospel as guidance for the people, and He sent down the Forqān (Koran)' (3/3-4). And blessings and peace be upon the best of His creation, the Agent entrusted with looking after what is His due, Moḥammad al-Moṣṭafā, and upon his family and his Companions, as long as night and day ('aṣrān) follow in succession and the Two Eagles (nasrān)¹ draw opposite each other.*

Praise without bounds, gratitude without limit, to the Godhead, the Possessor of Sovereignty, who has brightened the face of Time with the lights of certain truth (the Koran) and rendered the surface of the earth splendid with shining footprints (the Ḥadīth) and made the earth's expanse the resting place for bodies and the abode of living creatures. And He is worshipped! In order to attain the point of His perfect knowledge the lines of the nine spheres converge on one another, and Universal Intelligence's language of states (*zabān-e ḥāl*)² is dumb and mute before the dissemination of His benefits and the distribution of His favors. And He is generous! The demands of the supplicants of heaven and earth, during the repetition of days and the succession of months and years, do not exhaust the storehouse of His bounty, and His sinful bondsmen's sins, though these be as the desert sands in number, do not hinder His forgiveness. And He is beneficent! Through the benefaction of the rains He made pregnant with tender herbage regions which are the wombs of the inhabited world. And He distinguished the physical constitution of the human species with the honorific robe of consummate balance: *Indeed, We created man with the most perfect symmetry*

(95/4). In this way the family of the souls of mankind became predisposed to receive the flood of excellences from the essence of noble Intelligence which is a shrine³ candle of the rotating heavenly vault and the niche-lamp among the glittering stars. By this means men rose from the abysses of error to the heights of right guidance.

*Blessed be He whose ruling set things in motion
As He wished. He sought no wickedness or oppression.*

Gifts of devout greetings and presents of growing blessings be scattered upon the personage of lofty attributes, the most noble creature and most perfect being, the prayer leader at the prayer-niche of: *'Pray as you have seen me pray'*, the guide above suspicion in accordance with: *Say: 'If you love God, then follow me'* (3/31), the precious pearl of: *'Purchase me against the people's will.'*

*He attained high rank through his perfection.
Through his beauty he dispelled the dark gloom.
His character traits were all outstanding.
Invoke blessings upon him and upon his family!*

Moḥammad is his name, praised (*maḥmūd*) is his station, most praiseworthy (*aḥmad*) his mode of life—*upon him be the most excellent greeting and salutation*, and upon his family, followers, brethren and supporters!

Bravo to his soul a hundred thousand times
And to the advent of his offspring and their era!
His blessed descendants of caliphal stock
Were born from the prime substance of his heart and soul.
Whether they come from Baghdad, Herat or Rey,
They are of his line, their nature free of water and clay.
Wherever a rose sprig blooms, it's always a rose.
Wherever a jar of wine ferments, it's always wine.
If the sun raises its head in the west,
It's still the same sun and nothing else.

[2] Now to our subject. Know—and may God give you happiness and support you with a spirit from Himself—that

writing this honorable book and the contriving of this exalted composition, which contains miracles of the lofty forefathers and the lofty of the noble ancestors as well as their high-minded vicegerents—*God sanctify their souls and perpetuate their illuminations in night journeys from Jerusalem*⁴—was begun on the date of the year seven hundred and eighteen⁵ due to the instruction of glad tidings from my Shaykh, the Sultan of the Knowers of God, proof of the revealers, man of perfect state, cream of the perfect men, exemplar of the Tent Pegs (*owtād*) and Substitutes (*abdāl*),⁶ Chalabī Jalāl al-Ḥaqq va'l-Dīn al-^cĀref—*God extend his far-cast shade and his trickling dew!* Whatever this abject bondsman, the narrator, has grasped and transmitted from divers accounts and equitable reports by questioning and asking great free men and devout virtuous persons who were reliable informants and trustworthy men of piety—*God disregard wherever his foot slipped or his pen overstepped the bounds*—has been delved to the extent of my capacity and with consummate passion, and I have judged it necessary in carrying out a sipping of this exquisite wine to exert myself worthily. Thus, when my heart had attained full confidence, the following was decided: The chief parts of this collection I have joined together in ten chapters so that *for all the ages until God inherits the earth and whatever is on it*, this may become famous and be a reminder among the people of spiritual presence and the brethren of light: *Indeed this is a reminder; so let him who wishes take a path to his Lord* (73/19). And this book has been given the title *The Feats of the Knowers of God*. Relying on God's providence and the spiritual intervention of the manly men,⁷ I hope that readers of these subtleties and transmitters of these rarities will not make this weak wretch that I am *a thing forgotten* (19/23) from the alms of their prayers which God answers.

Out of mercy do not forget me, oh Lord,
Though I have given attention to others than You!

And since the limitless favor of my Shaykh—*God perpetuate his splendor and pour out his bounty upon mankind*—included the present as well as the future of this poor wretch and he certainly wished that these feats of such high degree be written down, following his recommendation and encouragement I exclaimed: *'His command is a judgement and obeying him is an*

injunction.’ Experiencing a hundred forms of fear and politeness, I set politeness aside. *For dropping politeness is a polite act among those endowed with politeness.* I saw it as my duty to obey and I wrote down that amount of reports expounding the miracles of these great personages which gives a description of their visible, pure appearance, and this on a level accessible to the intelligence of beginners on the mystic path as well as travellers on the King’s road. Otherwise: *How far removed from the ground (tharā) are the Pleiades (thorayyā)!¹⁸ And what a difference between a lamp (meṣbāḥ) and the morning (ṣabāḥ)! And what has the earth (torāb) to do with the Lord of Lords (rabb al-arbāb)!¹⁹*

Were it possible to say, I’d have said what is sayable.

God speaks better than I can speak.

Don’t you let go the saddle-straps of religion.

[3] *And praise be to God who has guided us to this. Had God not guided us, we would surely not have been guided (7/43). And it is God who gives success to complete it by exercising His universal generosity and munificence.* The following is the list of the main chapters, *ten altogether (2/196):*

CHAPTER ONE: *The feats of the Sultan of the Religious Scholars in the world, the godly scholar Bahā’ al-Ḥaqq va’l-Dīn al-Valad—God be pleased with him!*

CHAPTER TWO: *The feats of the pride of the family of Yāsīn (Moḥammad), Borhān al-Ḥaqq va’l-Dīn al-Moḥaqqeq al-Modaqqeq al-Termedhī—God be pleased with him!*

CHAPTER THREE: *The feats of Mowlānā (Jalāl al-Dīn), the Secret of God Almighty—God sanctify us with his revered innermost secret!*

CHAPTER FOUR: *The feats of the Sultan of the Poor, God’s mercy among mankind, Shams al-Ḥaqq va’l-Dīn al-Tabrizī—God sanctify his innermost secret!*

CHAPTER FIVE: *The feats of the Shaykh of Shaykhs of the world, Ṣalāḥ al-Ḥaqq va’l-Dīn, known as Zarkūb—God comfort his awesome spirit!*

CHAPTER SIX: *The feats of the Vicegerent of God among His creation, Hosām al-Ḥaqq va’l-Dīn, known as Ebn-e Akhī Tork—God sanctify his inner subtle substance!*

CHAPTER SEVEN: *The feats of Mowlānā b. Mowlānā Bahā' al-Ḥaqq va'l-Dīn al-Valad—God strengthen us through his strengthening light!*

CHAPTER EIGHT: *The feats of the Sultan of the Knowers of God, Jalāl al-Ḥaqq va'l-Dīn Chalabī Amīr 'Āref—God elevate his position, and may the course of his life not reach its halting place!*

CHAPTER NINE: *The feats of the King of reality-attaining Kings, Shams al-Mella va'l-Dīn Chalabī Amīr 'Ābed—God glorify his memory!*

CHAPTER TEN: *The names of their children and descendants, and the chain of transmission of the recollection of God (dhekr).*

I request from the bounty of God Most High that the presentation of the substance of each chapter be fully brought to its conclusion—God is the Guide and reliance is on Him!

CHAPTER ONE

The feats of the Great Master Bahā' al-Ḥaqq va'l-Dīn Moḥammad b. al-Ḥoseyn b. Aḥmad al-Khaṭībī al-Balkhī al-Bakrī—*God be pleased with him and his ancestors! How excellent are his ancestors and how excellent his descendants!* And a description of the grief occasioned by his emigration (*hejra*)¹ and expulsion from the region of Balkh and Khorasan, and the devastating calamities which befell that realm and how the brave came to perish.

[1] The bearers of reports and transmitters of traditions—*God have mercy on them*—presented the following narration and account. The sovereign of the realm of Khorasan °Alā' al-Dīn Moḥammad-e Khvārazmshāh,² who was the paternal uncle of Jalāl al-Dīn Moḥammad-e Khvārazmshāh,³ was a very illustrious and respected man. The prominent men and kings of those lands were all his bondsmen, and had been subjugated by him. He possessed a beautiful daughter who had no peer throughout the inhabited world for her grace, fair proportions, beauty and perfection. No equal could be found worthy of her royal high-mindedness to whom he might marry the young woman and acquit himself of his duty towards her.

Now when this girl of propitious star was close to puberty, one night the king asked his vizier for advice in the matter: 'Since there is no match for our princess in the whole world, what are we to do? What is the proper course of action?' His vizier was a man of learning and intelligence. He replied: 'The great among the noble religious scholars are a match for the sovereigns of Islam, for: "*Kings rule over the people, and religious scholars rule over kings.*"' The king said: 'Where is such a perfect religious scholar who puts his learning into practice?'

He replied: 'In the royal capital Balkh there is Jalāl al-Dīn Ḥoseyn-e Khaṭībī, a descendant of Şeddīq-e Akbar [Abū Bakr].⁴ From the beginning, Khorasan became part of the realm of Islam through the blessing of holy war and the conquests of his ancestors. And he is a celebrated authority in all the sciences in the eyes of the religious scholars of the world and the great of mankind. Moreover, he is still a fresh youth of thirty years of

age. He has undergone many austere practices and self-mortification, and snatches the polo-ball of piety from the angels of the Heavenly Assembly.⁵

* * *

[2] They relate that Jalāl al-Dīn Ḥoseyn was constantly in doubt about his bachelorhood, being troubled by the distress of: '*The worst of people are the bachelors.*' He would say: 'I have not omitted any fine point from all the religious rulings and the customary practices of the Prophet, and in this area I have shown no carelessness or neglect whatsoever. By the power of divine protection I am protected and preserved from all grave sins. And I have not set my foot outside the path of following the Prophet—*God's blessings and peace be upon him*—except regarding the customary practice of marriage which I have not felt the desire to pursue.'

That same night in a dream he beheld the Sultan of God's Messengers, the beloved of the Lord of creation, Moḥammad the Trustworthy—*God's blessings and peace be upon him*—who said: 'Marry the king of Khorasan's daughter!'

Similarly, that same night by divine ordinance both the king and the vizier, as well as the Princess of the World, beheld the Prophet in a dream—*peace be upon him*—who declared: 'I have given the Princess of the World in marriage to Ḥoseyn-e Khaṭībī. Henceforth she belongs to him.'

What a perfect bridegroom and a bride!

Blessed be our feast and wedding celebrations in the world.

For God has ordained our feast and wedding celebrations.

The next morning the vizier rose filled with happiness and went before the king to inform him about his dream. The king and the Princess of the World had beheld the same dream that the sight of the sharp-sighted vizier had beheld, and they were all amazed by the awesomeness and will of God. With the king's leave the vizier went before Jalāl al-Dīn-e Khaṭībī to report to him the story of the dream. But Jalāl al-Dīn-e Khaṭībī described the dream in every detail. At that the vizier's religious sincerity increased a thousandfold. During those days they held an immense gathering with magnificent pomp, and the poor as well were given their rightful share.

* * *

[3] It is related that, while still in the bloom of his youth, Hoseyn-e Khaṭībī was so deeply erudite and such a great scholar of his time that persons like Raḍī al-Dīn-e Nīshāpūrī, Badr-e Ro'ūs and Sharaf-e 'Āqelī, who are famous throughout the world, were among his students. Moreover, he had two to three thousand students who were *moftīs* and ascetics endowed with miraculous powers.

* * *

[4] It is related that after the ninth month Bahā'-e Valad entered existence. After he had reached two years of age, his father, that great traveller on the mystic path, passed away. When our Master Bahā'-e Valad grew up and reached the age of puberty, he became distinguished and highly esteemed in various forms of science and wisdom. As it happened, his relatives on his mother's side, having agreed among themselves, wished to place him on the royal throne so that everyone would be under his authority. Bahā'-e Valad did not accept and would not consent. One day he entered his father's library and began to read the books. His mother, the Princess of the World, remarked: 'I was given in marriage to your father for the sake of these sciences and wisdom.'

Bahā'-e Valad, in complete earnestness, engaged in studying the religious sciences and applied himself with devotion, and he became utterly indifferent to the realms of the world.

* * *

[5] And it is related that in the district of Balkh three hundred God-fearing, qualified *moftīs* all beheld Moḥammad-e Moṣṭafā—*God's blessings and peace be upon him*—in a dream the night before Friday. A very large tent had been set up in an open plain and a seat was placed inside with a mattress spread upon it. The Prophet was leaning on this seat and on Moṣṭafā's right side sat Bahā'-e Valad. The other learned scholars and *moftīs* of religion were politely seated on both knees⁶ at a distance. The Prophet ordered that from that day they call Bahā'-e Valad 'Sultan of the Religious Scholars' and address him in that manner. The next morning all the religious scholars and *moftīs* of Balkh unanimously became his disciples (*morīdān*)⁷ and bondsmen. Moreover, before they could do so themselves, this man of noble rank described to them their dream. In the region of Khorasan they call Bahā'-e Valad 'Sultan of the Religious Scholars' and he is known by this title.

When the evident Friendship with God and unlimited miraculous powers of the Sultan of the Religious Scholars became recognized throughout the capital of Balkh in the region of Khorasan, and his spiritual striving, asceticism, fear of God, piety, religious scrupulosity, his chastity, familiarity with the mystic path and the holy law of the Prophet, his honesty and truthfulness, his guidance of God's bondsmen, his call to religion and sound advice, surpassed all effective effort and the bounds of moderation, and his acceptance by the elite and common folk became unlimited, and the throng of despotic and powerful men of the age grew to be immense, the religious scholars and sages who were the chiefs of that era and the great men of that age, men such as Imam Fakhr al-Dīn-e Rāzī and Qāḍī Zeyn-e Farāzī and Jamāl al-Dīn-e Ḥaṣīrī and Tāj-e Zeyd and °Amīd-e Marvazī and Ebn-e Qāḍī-ye Ṣeddīq and Shams al-Dīn-e Khānī and Rashīd-e Qobā'ī and Qāḍī-ye Vakhsh—*God have mercy on them*—because of the veils of great learning and due to desire for ephemeral gain, unleashed the tongue of fault-finding against the reputation of this great man and indulged in the malice characteristic of jurists. They uttered words based on envy and strove to oppress his noble and esteemed mind, as is the practice of religious scholars of the age—*may God forgive them!* And this event took place in the year six hundred and five.⁸

And Bahā'-e Valad when delivering admonitory sermons from the pulpit would always call Fakhr al-Dīn-e Rāzī⁹ and Moḥammad-e Khvārazmshāh reprehensible innovators. As in a mirror he would display the state of each of them the way it was. They were greatly offended by his reprimands and frank speech, but there was nothing whatsoever they could say and no possibility for questions and replies.

One day during a sermon Bahā'-e Valad became very excited and exclaimed: 'Oh Fakhr al-Dīn-e Rāzī and Moḥammad-e Khvārazmshāh and you other innovators, know and be made aware that you have rejected a hundred thousand tranquil hearts as well as revelations and forms of good fortune, and you have taken refuge in these two or three obscurities and disregarded so many miracles and cogent proofs and gone over to two or three fantasies. These two or three obscurities of the world have made dark for you these many illuminations, and this predominance has come about because your carnal soul is predominant. It keeps you idle and you pursue foulness. And since you are idle, all manner of foulness is perpetrated. Obscurity, diabolic suggestion,

fantasy, corrupt passions and aberration come to light because reason is a stranger, whereas the carnal soul is in its own country and that country belongs to the Satans...’, up to the end in the *Maʿāref*.¹⁰

But the late Khvārazmshāh was a disciple (*morīd*) and most of the time he was present at the assembly of the Sultan of the Religious Scholars with his teacher Imam Fakhr al-Dīn-e Rāzī with whom he harbored a secret (*rāz*). No assembly took place without those burnt by passion staking their lives and a clamor rising from the people’s heart and a corpse being carried forth. And Bahāʾ-e Valad would always condemn the doctrine of the sages and the philosophers and others, and stir the desire to follow the bearer of divine law and the religion of Aḥmad [Moḥammad].¹¹ When in this manner his words surpassed the limit, [for their part] they naturally became annoyed and upset. Conspiring together in hypocrisy, they went to extremes with their complaints and slander before the Khvārazmshāh. All equally engaged in accusations, to the effect that: ‘Bahāʾ-e Valad has attached to himself all the people of Balkh and he accords no consideration and authority to us and to you. Nor does he accept our writings but he takes the outward religious sciences to be a branch of the science of the interior (*ʿelm-e bāten*).¹² By proclaiming “the command to do good”,¹³ he has made himself famous and he appears to be about to usurp the sultan’s throne in a few days. All the common people and the rogues (*ronūd*)¹⁴ are in accord with him. It is now imperative to make preparations and to consider how to suppress this state of affairs.’

Since the Khvārazmshāh was perplexed at this thought and did not know how to reveal the matter and bring it to Bahāʾ-e Valad’s attention, a group of the latter’s supporters (*moḥebbān*)¹⁵ informed the Shaykh about the situation. Then the following day Moḥammad-e Khvārazmshāh sent an envoy from among his courtiers to the Sultan of the Religious Scholars to announce: ‘If our Shaykh accepts the kingdom of Balkh, after today the kingship, provinces and armies will belong to him. Let him give me permission to go to another region and reside there because it is not fitting for two kings to be in one region. *Praise be to God* that two forms of rule have been granted to his noble personage: one is rule over this world and the other is rule over the world to come. On the other hand, if he bestows rule over the world on me and gives up his claim to it, that will be an immense kindness and great favor.’¹⁶

When the sultan's envoy had delivered the message in this manner, Bahā³-e Valad said: 'Give my greetings to the sultan of Islam and tell him that provinces of the ephemeral realm, armies, storehouses and treasuries, a throne and good fortune in this world are appropriate for kings, whereas we are dervishes. How is kingship and dominion suitable for our state?'

A man whose soul beats the drum of: '*Poverty is my pride*',¹⁷
What concern has he for a crown, a throne and a banner?

'We shall depart in complete happiness so that our sultan may be left to his own devices with his followers and friends.'

When the envoy set out with this answer as clear as water, Bahā³-e Valad instructed his companions: "*Travel and you shall be well-off and find booty!*"¹⁸ Indeed, this is what was required. *In the name of God* see to the preparations so that we may depart with firm resolve.'

* * *

[6] They say that arrangements were made for around three hundred camel-loads of precious books, the household furnishings of the companions, various provisions and their riding camels, and forty perfect *mofīīs* and practicing ascetics set out in attendance on his stirrup. Thus the Prophet—*peace be upon him*—had emigrated from blessed Mecca to Medina to escape the harm of the hypocrites and the evil of the envious. From the hearts of the people of Balkh, who were his disciples and supporters, clamor and shouts arose. There was a general tumult and great unrest was about to break out. The Khvārazmshāh became alarmed. Once again he sent respected envoys before the Sultan of the Religious Scholars. He presented his excuses and adopted a manner of asking forgiveness in order to calm the people. After the bedtime prayers the king along with his vizier came to Bahā³-e Valad. They made obeisance and beseeched him to cancel his departure and give up his journey. Bahā³-e Valad firmly refused. After much discussion the king requested: 'At least disappear in such a way that the people do not have knowledge of it. Otherwise civil unrest will break out and there will be great destruction.'

Bahā³-e Valad consented to what the sultan said. On Friday, when he had delivered a powerful sermon, the assembly grew very heated and the excitement of the companions surpassed all bounds. In place of tears buckets of blood flowed from the eyes

of the supporters. Then in the midst of his discourse Bahā'-e Valad began:

'Oh king of this transient realm, know and be aware—though you do not know and are not aware—that you are a sultan and I am a sultan. They call you Sultan of the Commanders and they call me Sultan of the Religious Scholars, and you are my disciple. Verily, your dominion and kingship depend on a single breath, and my kingship and dominion are also attached to a single breath. Once that breath is cut off from your carnal soul, you shall not remain and your throne, good fortune, kingdom, descendants, family line and connections shall not remain: *As though yesterday it had not flourished* (10/24). They will become utterly non-existent. But when our precious breath leaves our carnal soul, our lineage and offspring, who are the Tent Pegs of the earth, will exist until the advent of the Resurrection, in accordance with: "*Every connection and family tie (koll sabab va-nasab) will be cut off except for my connection and my family tie.*"¹⁹ I will now depart. But let it be known to you that behind me will arrive the huge army of the Tatars who are the soldiers of God and scattered locusts, and are characterized by: "*I created them in My rage and My anger.*" They will conquer the region of Khorasan and force the people of Balkh to drink the bitter potion of death. They will turn the world upside-down and remove the king from his kingdom with a hundred thousand pains and sorrows. In the end you will meet your death at the hand of the sultan of Rūm.'

* * *

[7] It is related that during this same declaration he suddenly fetched up so great a sigh that most of the assembly fell into a swoon and the pulpit moved forward from the *meḥrāb* to the middle of the mosque. Many people gave up the ghost because of this divine awesomeness. *In accordance with guidance sought from God Most High*, on Saturday he left the territory of Balkh in auspiciousness and set out for Baghdad, the Abode of Peace.

* * *

[8] Bahā'-e Valad had a wet-nurse named Naṣb Khātūn. She was highly learned and capable of delivering a legal judgement. In the various sciences of probabilities this Naṣb possessed a portion (*naṣīb*) without limit (*naṣb*) and an abundant capital (*neṣāb*). Some say she was his sister. They left the said woman in that place along with her husband.

They say that Mowlānā Jalāl al-Dīn Moḥammad was five years old at the time and his brother ^cAlā^o al-Dīn Moḥammad was seven.

* * *

[9] Report: A person of esteem (^c*azīz-i*)²⁰ from among the eminent companions related: 'One day in the depth of winter, a great *samā*^{c21} took place in the dwelling of the Joneyd²² of the era, Chalabī Ḥosām al-Dīn—*God sanctify his awesome soul!* That day fervent emotions came over Mowlānā (Jalāl al-Dīn). Thereupon he unlocked his blessed breast and fetched up a lover's sighs, and the companions were deeply moved. He then exclaimed: "Some time ago an illuminated person's heart experienced pain, and wretched Khorasan is still suffering the revenge for that. Khorasan fell into ruin and remains without any prosperity." And he recited these couplets:

"As long as the man of God's heart suffered no pain,
God did not inflict disgrace on a generation of people.
The anger of holy men makes the clouds dry out.
Anger in their hearts has brought ruin to worlds."

After the *samā*^c Chalabī Ḥosām al-Dīn—*God be pleased with him*—asked what these words meant. Khodāvandgār²³ (the Master) recounted from beginning to end this same story of his father's expulsion from Balkh.'

* * *

[10] When they came forth from the city of Balkh and set out, all the inhabitants who lived in the localities and forts along the route beheld in advance the Prophet—*peace be upon him*—in a dream. The Prophet declared: 'The Sultan of the Religious Scholars, Bahā^o-e Valad-e Balkhī, is arriving! Go forth to meet him with complete desire and perfect faith, and show him the respect he deserves.'

When he had still not arrived there, the people of some halting-station or locality would go forth a day's journey to meet him, and would receive him with great honor and hospitality. When after so many stopovers and departures they arrived in the vicinity of Baghdad, the guards of the city ran towards them, asking: 'What people are you and where have you come from?'

Bahā^o-e Valad put his head out of his covered litter and replied: '*From God and unto God! And there is no strength and no power*

save in God! We have come from non-place and are travelling to non-place.'

The Arab guards were amazed and at a loss. They sent someone to the caliph²⁴ and informed him of the situation, saying: 'A very large group has arrived. Most of them are religious scholars and men of excellence, and they have come from Khorasan.'

The caliph was perplexed upon hearing the description of this group. He sent someone to the Shaykh of Shaykhs of that age, Shehāb al-Dīn-e Sohravardī²⁵—*God have mercy on him*—to tell him to come to the caliph's residence. When the shaykh heard this story from the caliph, he exclaimed: '*This is none other than Bahāʾ al-Dīn al-Valad al-Balkhī*. For no one in this age except Bahāʾ-e Valad has uttered this form of speech or spoken like this.'

* * *

[11] Accompanying the shaykh, the great and small of Baghdad all went forth in complete love and absolute sincerity to welcome Bahāʾ-e Valad. When they came before him, Shaykh Shehāb al-Dīn dismounted from his mule and kissed the Shaykh's knee with the lip of politeness and made obeisance. He then started out for his own *khānaqāh*,²⁶ but the Sultan of the Religious Scholars said: 'A *madrasa* is more appropriate for imams!'

They put up at the Madrasa-ye Mostanʿeriyya.²⁷ Shaykh Sohravardī himself removed the leg of Bahāʾ-e Valad's boots and treated him with kindness beyond measure. Bahāʾ-e Valad declared: 'We wished to cast anchor in this place and intended to reside here. But having bestowed [the merit of the pilgrimage]²⁸ on the shaykh, we have donned the pilgrim's garb in order to visit the Sacred House of God—if *God is willing! He alone is almighty!*'

They relate that at that moment the caliph placed three thousand Egyptian dinars on a golden platter and sent it with various offerings of food as a welcoming gift. Bahāʾ-e Valad did not accept this, saying: 'The caliph's wealth is illicit and dubious, and it is not proper to look upon the face, or to reside in the abode, of anyone who is given to drinking wine and listens to the melodies of stringed instruments and the flute.'²⁹

When news of this reached the caliph's ears, he was greatly saddened and dejected. And they say that among the pure caliphs there had never been as wicked and oppressive and impudent a caliph as he was. He called the shaykh before him and said: 'I

absolutely must see the face of this man!’ The shaykh replied: ‘Oh caliph of the earth, he will never consent to meeting you face to face, and I remain perplexed between this great man’s awesomeness and Friendship with God, and the caliph’s procedure.’ The caliph ordered: ‘A way must be found so that I can look upon his blessed face.’ The shaykh said: ‘Perhaps on Friday we will be able to see him in the mosque.’

The shaykh rose and went to the Sultan of the Religious Scholars. He beseeched him to give a sermon (*tadhkīr*), adding: ‘Out of sincere attachment and amorous longing, all the people of Baghdad desire and thirst after your assembly. In accordance with: *And cause remembrance (dhakker)! Indeed, remembrance profits the believers* (51/55), grant this favor. It is hoped that their hope will be renewed and they will not become hopeless.’ The Sultan of the Religious Scholars gave his consent and agreed.

News then spread throughout the city of Baghdad that Bahā’-e Valad was going to give a sermon on Friday. All the people of Baghdad gathered together in the Congregational Mosque and those who recite sweetly and know the Koran by heart, each one in a different place, intoned Koranic verses and divisions of ten verses. Then Bahā’-e Valad uttered so many subtleties and delicacies, rarities and fine points, that all those present became intoxicated and fell into a swoon. The caliph’s weeping surpassed all description. At the close of his sermon Bahā’-e Valad removed his blessed turban and, turning toward the caliph, he exclaimed: ‘Oh last of the worst descendants of the House of ‘Abbās,³⁰ alas that you are not a worthy descendant! Should one live a life such as this? And commit violations of the *sharī‘at* in the religion of the *sharī‘at*? How wondrous! Did you read the proof for this in the Book of God? Did you find a *fatvā* for this in the Traditions from the Prophet? Or did you come across an argument for this in the sayings of the Upright Caliphs and the deeds of the Imams of religion? Did you witness a demonstration in the practice of the shaykhs of the mystic path? Finally, will you not tell us in what way you approve these actions and consider them allowed for yourself? And how it is you place your foot outside the path of the Prophet who brought divine law? Do you not fear an exemplary punishment from the Lord Most High? Do you have no shame before Moṣṭafā—*peace be upon him*?

You’re drunk and gaily dressed in the bazaar.

Have you no fear of the day when you get caught?

Now I announce to you the glad tidings that those with slanted eyes whose wrath is fiery—I mean the army of the Mongols—are about to arrive. Divine judgement decrees that they make a martyr of you and kill you in an utterly miserable and wretched manner. They will exact revenge from you on behalf of Moḥammad's religion. Ready yourself for the moment! Lift the veil of negligence from the heart's sight and open the ears of your mind. Busy yourself with contrition, repentance and seeking God's forgiveness.'

The caliph began to wail and he wept pitifully. That day prayers for the dead were said over seven corpses of people at the assembly. Though the caliph sent many goods, horses and coins to him, Bahā'-e Valad would not accept them, saying: "*Alms are not allowed to a rich man, nor to an able-bodied person with strength.*" We have a sufficient amount of goods and wealth. Nothing is required, for if we accepted his gifts we would be hindering God's judgement. *No one can oppose His decision and no one can hinder His ruling. God does what He wishes (14/27), and decrees whatever He desires (5/1).*'

And he had still not set out from Baghdad when news reached the caliph that the army of Chengīz Khān, consisting of around five hundred thousand Mongols, had laid siege to the city of Balkh³¹ and destroyed many fortified cities of Khorasan and plundered them, carrying off countless prisoners and slaves.

* * *

[12] It is related that when Chengīz Khān attacked the city of Balkh, the inhabitants of Balkh resisted with intense fighting and carnage. One of the sons of Tūlī Khān named Chaghaṭāy was killed, and Tūlī was a son of Chengīz Khān. This greatly distressed Chengīz Khān. He decreed that they kill anyone who fell into their hands, whether young or old or a child, and that they cut open the belly of pregnant women and slaughter all the animals in the city and raze Balkh to the ground.

* * *

[13] It is reported that they set fire to twelve thousand local mosques and that fourteen thousand complete texts of the Koran were burned inside the mosques, and about fifty thousand religious scholars and students of religious science and Koran-memorizers were put to death, besides the ordinary people who were too numerous to be recorded. It is said that they annihilated two hundred thousand offspring of Adam and what they carried away as plunder and booty was without limit. When they had

utterly ravaged that kingdom and made it a desert, they set out in pursuit of Moḥammad-e Khvārazmshāh with the intention of killing him. At the very moment that the Mongol army was engaged in plundering and slaughter, it happened there was an esteemed person from among the disciples of Bahā[°]-e Valad, one endowed with unveiling and miraculous powers. All the prominent men of Balkh, crying out for help, came before him and said: 'Ask God to forgive our sins, and be an intercessor for us sinners so that the darkness of this divine judgement will disappear.'

That night the dervish remained awake until dawn, intensely imploring and supplicating God. At dawn a supernatural voice from the invisible realm declared: '*Oh unbelievers, kill the profligates!*' After the third day that group of people along with the esteemed person were martyred. *May they enjoy blessedness and a good place of return (13/29)!*

They say that upon hearing this harsh heart-rending news, the caliph of Baghdad became greatly dejected. His physical condition changed and he witnessed in himself the sign of his reign's decline and the transfer of his royal power.

* * *

[14] It is related that on the third day Bahā[°]-e Valad set out on the road for Kūfa in the direction of the Ka[°]ba. When he returned from the pilgrimage to the Ka[°]ba, he arrived in Damascus. It was the time of Malek-e Ashraf.³² The inhabitants of Damascus displayed great affection for Bahā[°]-e Valad and desired that he take up residence there. He did not consent, saying: 'Divine indication is to the effect that our abode shall be in the clime of Rūm and our tomb is to be in the earth of the royal capital Konya.'

And when they came forth from the city of Malatya in the year six hundred and fourteen, Chengīz Khān had died and his son Okotāy Khān had been appointed successor to his father, and Sultan [°]Alā of Rūm had recently ascended the throne of rule over Rūm. In the city of Sivas in the year six hundred and sixteen³³ it was announced: 'Jalāl al-Dīn-e Khvārazmshāh, fleeing from the reach of the Mongols, has captured the city of Akhlāṭ after a siege and seeks to make it a royal residence for himself. Furthermore, he has set his eye on Rūm and feels a passionate desire for it.'

As it turned out, Sultan [°]Alā al-Dīn Keyqobād together with Malek-e Ashraf of Damascus destroyed the Khvārazmshāh's

army at Yāsī Chūmān, i.e. Chaman,³⁴ [located] above Erzincan. The Khvārazmshāh then fled in the direction of Khartapart and was killed while in the hands of heroes among the Kurds.³⁵ *Thus the last of the people who practiced wickedness was cut off. Praise be to God, the Lord of creation (6/45)!*

The tyrant was killed. A world was brought to life.
 Everyone again became God's bondsman.
 He fell into the pit he had dug himself.
 His own wickedness came down on his head.

And this event took place in six hundred and twenty.³⁶

* * *

[15] Report: It is transmitted that when Bahā'-e Valad was staying in the Madrasa-ye Mostanşeriyya in Baghdad, every midnight he would ask for water [for his ritual ablutions] and his son, Mowlānā Jalāl al-Dīn Moḥammad, would rise from his bedding and go to fetch the water. When he came before the *madrasa* door, by the order of God the Opener and without use of a key, the door of the *madrasa* would open as for Joseph the Upright (*ṣeddīq*),³⁷ and he would fill the ewer from the Tigris and bring it to his father's bed-chamber. Then the door of the *madrasa* would close again just as it had been. It happened that the doorman of the *madrasa* was a man from Akhlāt, endowed with spiritual insight and an illuminated heart. He witnessed this event several times and did not say anything. When this situation continued beyond measure, he began to give a hint to the shaykhs of Baghdad. Bahā'-e Valad was upset by this behavior and reprimanded the doorman, saying: 'Why did you do such a thing?' The poor doorman repented and became his bondsman and disciple.

* * *

[16] It is transmitted that when they came forth from the city of Malatya and Bahā'-e Valad passed by Erzincan, the noble companions of the godly Shaykh Gahvāragar Khvājagī, as well as Shaykh Ḥajjāj and others, who were all intimate disciples, beseeched him, saying: 'Let us go into Erzincan!' He replied: 'Permission has not been granted us to enter the city with the group because there are many bad persons in that place.'

* * *

[17] It has been related that Malek Fakhr al-Dīn of Erzincan—*God have mercy on him*—was among those with an illuminated

heart and a believer in the Friends of God. And his wife °Eṣmatī Khātūn was the °Āyesha of her era and the Khadija³⁸ of her day and age with regard to virtue and chastity, and her Friendship with God had become well known. It was revealed to her from the invisible realm that so great a Pivot of the world was passing by the vicinity of the city. Straightway she mounted a thoroughbred horse and set out in pursuit of Bahā°-e Valad. The elite attendants informed Malek Fakhr al-Dīn of what had happened. He set out with several horsemen after °Eṣmatī Khātūn and near Aqshahr by Erzincan they all caught up with Bahā°-e Valad. Dismounting from their horses, they kissed the ground. Bahā°-e Valad received them with much kindness and accepted them both as disciples. Then making every effort, Malek Fakhr al-Dīn beseeched him beyond measure to return to Erzincan. But it was of no avail. Bahā°-e Valad said: 'If you feel affection and love for me, build me a *madrassa* in this town so that I may reside here for a while.'

Consequently a *madrassa* was constructed for Bahā°-e Valad in Aqshahr by Erzincan and in that *madrassa* he taught publicly for four complete years. And in the meantime the Princess of the World attended upon him.

* * *

[18] When Malek Fakhr al-Dīn and °Eṣmatī Khātūn, by the decree of the Determiner of affairs and the Scatterer of the throng, passed over to the mercy of God Most High, Bahā°-e Valad left Erzincan and, stopping at one halting-station after another, arrived at the city of Lāranda³⁹ which is a dependency of Konya. One of the lieutenants of the sultan of Islam °Alā° al-Donyā va'l-Dīn Keyqobād was there, a person named Amīr Mūsā who was the *sū-bāshī*⁴⁰ and governor of that province. What a man he was! He was a Turk, a brave warrior, pure of heart and a sincere seeker. Amīr Mūsā heard that so great a person was arriving from Khorasan (*Khorāsān*) and he knew that such a sun (*khōr*) did not shine so easily (*āsān*) in every place. He came forth on foot with all the inhabitants of the city and the military to welcome him, and they became disciples. As much as he invited him to his palace, Bahā°-e Valad would not consent. But he did request a *madrassa* with the result that Amīr Mūsā ordered a *madrassa* to be built for Bahā°-e Valad in the middle of the city.

* * *

[19] It is related that they resided in that *madrassa* for around seven years or more. Meanwhile, Mowlānā Jalāl al-Dīn

Moḥammad reached the age of maturity and was married to the daughter of Khvāja Sharaf al-Dīn-e Lālā-ye Samarqandī. The latter was a man of high repute, of noble stock and honorable descent. He possessed a daughter, comely and gracious in the extreme, who had no equal for her beauty and perfection. Her name was Gowhar Khātūn. A magnificent wedding was held in the year six hundred and twenty-three,⁴¹ and Solṭān Valad and °Alā' al-Dīn were born from this lady.

They relate that in every assembly that was held, when Solṭān Valad appeared with his father most people thought they were brothers. At the time of his marriage Mowlānā was eighteen years old, and at every gathering Solṭān Valad always sat at the side of his father.

* * *

[20] And when they had resided a long time in the city of Lāranda, it happened that a group of slanderers and enviers slandered Amīr Mūsā with regard to his devotion to Sultan °Alā' al-Dīn, saying: 'Our Master Bahā'-e Valad of Balkh has arrived in the land of Rūm. He has illuminated this region (*velāyat*) with the light of his Friendship with God (*velāyat*) but the king of this era has had no information of his arrival. Amīr Mūsā, who is one of the sultan's bondsmen and *sū-bāshīs*, has impeded him. He has kept him in the city of Lāranda. Having become his disciple and built him a *madrasa*, he has displayed this degree of boldness and audacity, and has not feared the king.'

The sinews of the sultan's anger stood forth, and he was greatly displeased. By way of supplication the royal vizier calmed the sultan's anger with a hundred thousand blandishments and subtleties, saying: 'Let us first inquire into this matter. After that Amīr Mūsā's just reward will be determined.'

The sultan of Islam ordered that a royal missive containing various threats and harshness be written to Amīr Mūsā asking why he had committed this extreme negligence and carelessness, and why he had not presented any whiff of this great man's situation to the king. When the sultan's missive reached Amīr Mūsā, trembling and frightened out of great fear of the sultan he went to see Bahā'-e Valad and informed him of what had happened and showed him the sultan's letter. Bahā'-e Valad said: 'The ruler °Alā' al-Dīn is given to drink and listens to the sound of the harp. How can I look upon his face?'

Indeed, before this event Amīr Mūsā had frequently asked Bahā'-e Valad for permission to send news about him to the

sultan and to inform the sultan of the magnitude of Bahāʾ-e Valad's Friendship with God. But Bahāʾ-e Valad would not allow him to do so. The Shaykh declared: 'Rise and go before the sultan without fear, and describe to him fittingly what you have seen and heard.'

* * *

[21] Thus the Amīr set out in person in response to the king's missive and when he came before the sultan, he placed his head on the ground of self-abasement and kissed the foot of the throne with the lip of politeness. The sultan asked about the circumstances of Bahāʾ-e Valad's arrival, and the Amīr described the matter as it had occurred. Due to the soundness of this good news the sultan was immensely pleased. He wept profusely and gave limitless thanks that such a godly religious scholar and everlasting knower of God should, by his blessed arrival, have honored the realm of the sovereign of Rūm and assisted him to attain complete felicity. The sultan declared: 'If the Shaykh would take the trouble to come to our capital and make the city of Konya the place of origin of his children, during my whole life I will never listen to the sound of songs and the harp again. I have never felt attachment to anyone but I will become his bondsman and disciple.'

After according Amīr Mūsā many honors, 'Alāʾ al-Dīn sent him, along with courtiers from the royal court, before that other sultan. When the envoys had conveyed the eloquent message entirely and in full, Bahāʾ-e Valad took his offspring and companions, and set out for the royal capital Konya. And when news of the arrival of the Sultan of the Religious Scholars reached the ears of the sultan of the commanders, the sultan came forth to welcome Bahāʾ-e Valad with all the masters of the pen and the bearers of the flag, as well as the inhabitants of Konya. At a distance he dismounted from his horse and he kissed the Shaykh's knee. He wished to pay him his respects and join hands with him. In place of his hand Our Master offered the sultan his walking stick.⁴² The sultan began to tremble because of Bahāʾ-e Valad's awesomeness and ardent gaze.

This is awe of God, not of created beings.

This is not awe before the man in a coarse robe.

This is the noble partridge's awe before the hawk.

The gad-fly has no portion of awe like this!

It was the sultan's intention to lodge Bahā'-e Valad in his *tasht-khāna*⁴³ but Our Master would not consent. He said: 'A *madrasa* is appropriate for imams, a *khānaqāh* for shaykhs, a palace for commanders, a caravanserai for merchants, lodges (*zavāyā*) for the rogues (*ronūd*), and the *maṣṭaba*⁴⁴ for foreigners.'

Thus he alighted at the Altūnpā Madrasa. And they relate that in Konya there was not yet any other *madrasa*, and the ramparts of the city had not been built.

As is the custom of sultans and the powerful of the era, they sent him various kinds of gifts for his arrival, consisting of coins, goods and suchlike. But he did not accept anything from anyone, saying: 'Your wealth is corrupt and dubious. Moreover, I have a sufficient amount of goods and I still have some wealth inherited from my forefathers and ancestors which they acquired as booty from raids against the infidels.'⁴⁵

Everybody marvelled at the perfection of his strictly upright fear of God and his independence. Experiencing attachment with a hundred thousand forms of sincerity and devotion, men and women became his disciples. The sultan of Islam, along with his ministers and courtiers, was amazed by this situation.

It is related that at that time two fortunate young men became his disciples. One exercised the baker's trade, the other was a butcher. Bahā'-e Valad gave each of them a thousand dinars in order to maintain and provide for the kitchen of the dervishes permanently. And with this sum the dervishes managed to live.

* * *

[22] It is transmitted that one day Sultan 'Alā' al-Dīn—*God have mercy on him*—held a large gathering and invited the Shaykh to the palace, for all the city's religious scholars, knowers of God, sages and great shaykhs, masters of chivalry (*arbāb-e fotovvat*)⁴⁶ and ascetic recluses were present. When Bahā'-e Valad entered, the sultan of Islam welcomed him and requested that Our Master sit upon the throne. The sultan said: 'Oh king of religion, I am a bondsman. After today I want to be your *sū-bāshī* and I want Our Master to exercise the office of sultan. Indeed, the outer and the inner sultanate has long since belonged to you.'

Likewise, Bahā'-e Valad bestowed favors beyond measure on the sultan and kissed the sultan's eyes. Those present at the gathering cried out: 'Long live the sultan', and they accorded him respect, lauded his justice and sang his praises. Bahā'-e Valad declared: 'Oh king of angelic behavior and great estates, know

with certainty that you have secured for yourself dominion in this world and in the world to come.'

The sultan stood up with complete affection and certitude, and became a disciple. And all the courtiers and the army, with the king's consent, became disciples. Gold coins were scattered and alms were bestowed upon the needy. At that moment it happened that the desire occurred in the sultan's heart for Our Master to utter a few words and spiritual insights so that those present might benefit from it. Our Master exclaimed: 'Oh king of the world, you were told that the Sultan of the Religious Scholars was coming. You were not told that a fine discourser was arriving who would compose a discourse for the king. But if for one moment you reflect with sincerity and concentration of the heart, and you maintain proper internal discipline, what your heart seeks and desires will be granted to you without the tongue's speech.'

Whoever keeps his robe's skirts honest and ready,

Coins scattered from the heart will reach him.

Your skirts are this longing and spiritual presence.

Lo! Place not the stone of profligacy in your skirts.

* * *

[23] Report: It has been transmitted by trustworthy informants that at that time there was a very eminent *qāḍī* called Bahā³ al-Dīn-e Ṭabarī. He was a man deeply versed in learning. One day out of envy and with an ulterior motive, he spoke maliciously in the sultan's presence to the detriment of Bahā³-e Valad's honor. Then one day it happened that the *qāḍī* in question was present at a gathering of the sultan's. Bahā³-e Valad exclaimed: 'Hey Qāḍī-ye Ṭabarī, restrain your tongue regarding us and do not cause us trouble. You only have a few days before you die, and none of your descendants shall remain. The divine decree is such that they shall all die, and the oppressed of the Muslim community shall be released from the burden of paying you bribes. But our relatives and descendants and companions shall remain and endure until the Resurrection.'

They say that after a few days a pestilence arrived. Qāḍī Bahā³ al-Dīn-e Ṭabarī passed away and all his kinsfolk died. And they say he suffered bleeding from the nose for seven full days and then departed this world. They also say that the ramparts of Konya and the settlement outside the walls were built at this date.

* * *

[24] It is transmitted that when some time had passed, Bahā'-e Valad became bedridden. The sultan rose and came to visit him. The sultan wept profusely and said: 'I wanted the Sultan of the Religious Scholars to sit on the throne with complete independence and for me to be his army commander so that I would undertake conquests (*fath-hā*) and obtain spiritual gifts (*foṭūḥ-hā*).'

Our Master declared: 'If this intention of yours is honest, then it is certain that I will journey from this realm of bearing witness to the world of felicity, and you also have little time left before joining Saturn's palace of the spirits.'

Three days later in the mid-morning of Friday the 18th of the month of Rabī' al-Ākhar in the year six hundred and twenty-eight⁴⁷ he transferred his abode close to the splendor of God's mercy in *a seat of truthfulness in the presence of a mighty King* (54/55).

*He set out for Paradise where he wished to reside
In a seat of truthfulness close to the Protector.*

The celestial (‘*arshī*) peacock left for God's Throne (‘*arsh*)
When unseen envoys brought him a whiff of the Throne.

The sultan of Islam was sorely pained. He was upset and did not come out of the palace for seven full days. For forty days he did not mount a horse. Descending from the throne and sitting on a mat, he undertook the rites of mourning. Complete recitations of the Koran were performed for forty full days in the Congregational Mosque of the citadel, tables laden with food were set up for all the people of the world and alms were bestowed on the poor. Moreover, the sultan ordered that the blessed tomb of the Shaykh be surrounded by a precinct. He had the date of death recorded with an inscription on a marble stone. And after some years the sultan of Islam also departed for the Abode of Peace.

He was a rose that lingered a while in your presence.
He too has passed away and offered you his life.

*With those whom God has blessed, prophets, the truthful,
martyrs and the righteous, and they are good companions* (4/69).

* * *

[25] Report: The godly Friend of God, concealed by the domes⁴⁸ of the Most Exalted, Shaykh Ḥajjāj-e Nassāj (the Weaver)—*God have mercy on him*—was one of the fortunate persons accepted by Bahā’-e Valad. He related that Qāḍī-ye Vakhsh was a man of reputation and a religious scholar of this world. He wished to erase Bahā’-e Valad’s surname ‘Sultan of the Religious Scholars’ from the preface to his *Ma‘āref* and his legal inquiries. Our Master became aware of this situation. He exclaimed: ‘Soon this great man’s name and *konyar*⁴⁹ will be erased from the register of the realm of existence!’

After five days had elapsed, he departed for the other world.

* * *

[26] Meanwhile, Bahā’-e Valad continually revealed what was in the hearts of the people and announced what unseen events would take place and uttered other useful points, so that everybody was amazed. Thus group after group of his deniers, having witnessed his miracles, came forth in full acknowledgement and became his disciples. And how many stubborn deniers died without the faith because of the inauspiciousness of their denial!

* * *

[27] They say that what caused Sayyed Borhān al-Dīn-e Moḥaqeq-e Termedhī⁵⁰—*God be pleased with him*—to become Bahā’-e Valad’s disciple was the same dream the religious scholars of Balkh beheld in which Moṣṭafā—*God’s blessings and peace be upon him*—indicated that they should all call Bahā’-e Valad ‘Sultan of the Religious Scholars’ and recognize him as better and greater than themselves.

* * *

[28] Report: One day during Bahā’-e Valad’s public teaching, in the course of a theological discussion, Jamāl al-Dīn-e Ḥaṣīrī was argumentative and difficult. Bahā’-e Valad picked up his walking stick and attacked him with it, saying: ‘Oh base fellow, *my books are the walking stick (‘aṣā) against whoever disobeys (‘aṣā). What a difference between a pebble and a pearl!* For if nothing remained of these books which cause you to boast and run about with force in every direction, if they were to become completely destroyed and effaced, and no *madrassa* and high seat remained in the lowly realms, what would you do then? From the page of what books would you give instruction and recite the lesson? Make the effort to memorize a page from the subtlety of the heart’s book so that its meaning remains a companion of your

soul for all eternity and at no time ever leaves your memory. And this is the science of love which will give you assistance after your death.' As the poet has said:

'For God's sake, oh legal scholar, study the science of love!
What is *allowed, forbidden and obligatory* after death?'
* * *

[29] It is transmitted that one day in a gathering of virtuous companions Khodāvandgār [Mowlānā Jalāl al-Dīn]—*God bless us with the light of the free men*—by way of describing the greatness of his father related that one Friday when Bahā'-e Valad was giving a sermon in Balkh, he said: 'On the Day of Resurrection God—*He is sublime and exalted*—will reward the work of the virtuous and the morals of the good and the beneficence of the believer by bestowing on them the Houris and the palaces of Paradise.'

Suddenly an old man who was bent over stood up in one corner of the mosque and said: 'Oh imam of the Muslims, today in the here and now we are to be occupied with reports of their states and tomorrow we will be content with delighting in the Houris and palaces. When then is the matter of direct beholding to take place?'

Bahā'-e Valad said in reply: 'Oh my dear friend, the symbols of Houris and palaces (*qoṣūr*) are meant for ordinary people who are lacking (*qoṣūr*) in understanding, otherwise the foundation is beholding the beloved and such beholding has various names. In every created object one witnesses the Creator and in every mote⁵¹ one contemplates the Sun of higher realities.'
* * *

[30] Report: The candle of the assembly of companions, Shaykh Maḥmūd-e Ṣāḥeb-Qerān—*God have mercy on him*—who was one of Khodāvandgār's [Mowlānā Jalāl al-Dīn] intimate disciples, recounted: 'In the time of Khodāvandgār, a certain Akhī Nātūr⁵² was in the Furriers' Bathhouse. He had reached the age of a hundred and ten, and was one of Bahā'-e Valad's disciples. We were children at that time. One day the honorable companions were telling things about the feats of Bahā'-e Valad. Akhī Nātūr related that one day an oppressor (*'avān*) happened to appear before Bahā'-e Valad. He saw that the man was afflicting a poor wretch. In accordance with: *And Moses struck him with his fist and killed him* (28/15),⁵³ he struck the oppressor with his walking stick. The man immediately consigned his soul

to Hell. They lifted him up and carried him to his grave. The sultan of Islam was perplexed by this matter, wondering: “How could Bahā’-e Valad have killed this person without a motive? What was the cause?”

Our Master exclaimed: “Let the king be in no doubt, for without God’s command not a single leaf falls from a tree.”

A single leaf never falls from a tree
Without the Sultan of fortune’s ruling and decree.

“In reality I have killed a dog and freed a poor wretch from its wickedness.”

The sultan ordered that the grave of this oppressor be opened. What they found lying there was indeed a black dog. The sultan prostrated himself and presented his excuses. Bahā’-e Valad said: “In this person the nature of dogs and beasts was predominant. He was given to biting. In the end he turned into a real dog and he will be resurrected in the form of a dog.”

As the poet has said:

‘The mode of life which prevails in your being
Determines the form in which you’re resurrected.’

‘The sultan wept profusely and, kissing the Shaykh’s hands and feet, he sought forgiveness. Moreover, he ceased to do forbidden things.’

* * *

[31] Report: It is also transmitted from Akhī Nātūr that one day the sultan beseeched Bahā’-e Valad with complete desire and great persistence to preach and give a sermon. Bahā’-e Valad ordered that the pulpit be set up outside in the Qāne‘ī Cemetery, and a group of inhabitants of the city, men and women, gathered together in that place. When our Master had ascended the pulpit, the sweetly reciting Koran-memorizers chanted units of ten verses and passages which ward off evil. Then our Master explained with so many proofs and viewpoints the assembling and resuscitation, the review on the Day of Resurrection, the recompense for actions, the occurrence of terrors at the conditions on that day, the interrogation and replying, the balance and the Šerāt Bridge, and the separating of the people of Paradise from the people of Hell, as well as the details of: *the day when some faces are blackened and some faces are whitened*

(3/106).⁵⁴ At that the minds (‘*oqūl*’) of the intelligent (‘*oqalā’*’) of the world were bound in the shackle (‘*eqāl*’) of bewilderment and a sigh of sorrow arose from the soul of all of them. The people became wretched from intense weeping and heart-rending pain. Suddenly a grave split open and a figure wrapped in a shroud rose up and declared: ‘*I bear witness that there is no god but God, and I bear witness that Moḥammad is the Prophet of God!*’

Then the figure lay down again. It then happened that thousands of the people lost consciousness and many a person gave up the ghost. And that dervish swore solemn oaths, declaring: ‘I witnessed that miraculous situation with this external eye.’

So many men and women became disciples that it is impossible to reckon. After this event not even one month went by before that great king transferred *to the favor of God Most High*.

* * *

[32] It is also transmitted that the disciples of Bahā’-e Valad were very passionate men and all of them were people endowed with fear of God and practitioners of austerities. They would often go with the Shaykh to the cemetery and recite the Koran in a low voice. When our Master pronounced an invocation of God, the inhabitants of the cemetery would perceptibly extend their hands from inside the grave and say amen after his prayer.

* * *

[33] And Solṭān Valad [the son of Mowlānā Jalāl al-Dīn]—*God sanctify his subtle spirit*—related: ‘One day my father was seated in the Great Master’s tomb meditating. Several times he exclaimed: “*There is no strength and no power save in God, the Exalted, the Mighty!*”⁵⁵ I asked: “What is the reason for saying: *There is no strength and no power?*” He replied: “Someone is galloping on a horse across the plain of Felūbāt.” I asked: “And so?” He said: “They have no fear of Bahā’-e Valad who is at rest in this place!”’

* * *

[34] Likewise, a dervish related that one day Khodāvandgār [Mowlānā Jalāl al-Dīn] came to pay his respects at the tomb of Bahā’-e Valad. It was his habit whenever some situation, difficulty or event took place, to come to his father’s tomb and, after meditating there, to resolve the knotty problem. He would clearly hear the correct answer from the garden of his father’s tomb. Suddenly a horseman galloped past the tomb like a flash of lightning. He was known as Valad-e Fakhr al-Dīn-e Shāhed and

was one of the sultan's courtiers. Khodāvandgār became very upset. He emerged from his state of concentration and said: 'This person does not know that the veins of Bahā°-e Valad have encompassed the surroundings of the tomb and that his blessed body is buried in this resting place.'

Straightway the horse threw its rider to the ground and dragged him so much that his body was torn to pieces—so that those with bad manners on the road and those deluded by their status take heed and be punished and have fear of the jealous anger of the Friends of God and not act with presumption and boldness delighting in their conceit.

The sun underwent eclipse due to presumption.

Due to boldness an °Azāzīl⁵⁶ was sent out the door.

* * *

[35] It is also transmitted that Bahā°-e Valad exercised such a degree of control (*taṣarrof*) over his disciples that when they entered the Shaykh's room, he would say: 'Do not look upon my face with polluted eyes. Wash your eyes with tear-drops and then look upon men of God so that you may perhaps be able to see the radiance of lights from the invisible realm and the world of essences.'

And he would speak to them, saying: 'Oh so-and-so, on the road you glanced at the face of a beautiful person (*shāhed*) and: "A glance is fornication on the part of the eyes." Depart from our company!' To another he would say: 'You gazed upon a young boy. Purify yourself, for God is the All-holy, the Pure. He loves those who purify themselves: *Truly God loves those who repent and He loves those who purify themselves* (2/222).'

Pollute not your eyes with a cheek and beauty mark

Because the eternal King of Kings is coming.

If they have become polluted, wash them with tears

Because from these tears the remedy will come.

* * *

[36] Report: The religious scholars among the companions related that one day Solṭān Valad said: 'The king of those who have lost their wits,⁵⁷ our Faqīh Aḥmad—*God have mercy on him*—was engaged in studying jurisprudence with Bahā°-e Valad. He was a Turk, a simple-hearted man, and he was also his disciple. Due to one glance (*naẓar*)⁵⁸ from my grandfather he became incomparable (*bī-naẓīr*) in the world and such a state

came over him that he threw the book from his hand. He became filled with passion and set out on the road to the mountains. Engulfed in the ocean of bewilderment and divine omnipotence, he wandered about for many years in the mountains practicing ascetic austerities. In the end the secret of Oveys-e Qarani⁵⁹—*God be pleased with him*—was manifested to the famous jurist, and he became completely drawn to God (*majdhūb*)⁶⁰ and deprived of reason. A group of people asked Bahā'-e Valad about the man's states and his madness. Bahā'-e Valad replied: "From those brimming cups of ours which Sayyed-e Serr-Dān [Borhān al-Dīn] quaffed, a single drop reached this man."

Likewise, my father also said one day: "The intoxication of Faqīh Aḥmad is but a single whiff from the ocean of intoxication of Mowlānā Shams al-Dīn-e Tabrizī, and no more."

You're drunk on wine, while I'm drunk on a whiff.

At Keyqobād's⁶¹ banquet the whiff as well is no trifle.

* * *

[37] It is reported that Shaykh Ḥajjāj-e Nassāj (the Weaver), who had attained the rank of: '*No one but I knows them*',⁶² after the death of Bahā'-e Valad became engaged in weaving. He would buy the stale bread of the poor and, having soaked it in water, would break his fast with it at night. What he obtained through his licit earnings he would save up until he had a sum of two or three hundred coins. This he would bring and pour into the blessed shoes of Khodāvandgār [Mowlānā Jalāl al-Dīn] and as long as he continued to live, he devoted himself to this service.

* * *

[38] When he departed from life, a corpsewasher was brought to wash him. It happened that the corpsewasher extended his hand intending to remove the clothes covering his private parts and to wash him ritually. Ḥajjāj gripped his hand so tightly that the man let out a loud shout and lost consciousness. As hard as the companions exerted themselves, they were not able to free the corpsewasher's hand from his grip. They informed Khodāvandgār about this. He came and, after much entreaty, he said in Ḥajjāj's ear: 'Excuse him. He did not know who you are. Forgive him for my sake.'

That very moment Ḥajjāj let go of his hand. Three days later the corpsewasher also passed away.

* * *

[39] Likewise, it is related that one day Solṭān Valad said: 'My grandfather Bahā³-e Valad passed away when he was eighty-five years old.'

* * *

[40] They relate that Bahā³-e Valad continually wandered about in cemeteries and would raise up prayers of supplication, saying: 'Oh God, make me become good-natured and make me a bearer of loads!'

And he would say: 'During the day visit the cemetery and at night contemplate the sky's radiant stars which was the customary practice and recommendation of our Prophet—*peace be upon him*—so that you may behold wonders.'

* * *

[41] And it is also related that due to his exteme self-mortification and spiritual struggle Bahā³-e Valad only had a few teeth left in his mouth. Between spending the night in prayer and his scholarly studies (*ejtehādāt*) during the day he was not free for a single moment. Those possessed of higher experience (*ḥāl*) asked the reason for this situation (*ḥāl*). He replied: 'It is for the sake of my offspring and friends.'

* * *

[42] It happened that one night an esteemed person of enlightened heart beheld Bahā³-e Valad in a dream. He had become extremely tall and the crown of his blessed head rubbed against the foot of the glorious Celestial Throne. The person asked: '*How have you obtained what you have obtained?* By what means have you reached this rank and station?'

He replied: 'I have reached it through the blessing of the spiritually subtle life and exalted behavior of my son Jalāl al-Dīn Moḥammad because all the spirits of the prophets and the spirit-beings of the heavens and the light-beings of the mighty Celestial Throne long for his beauty, and all the perfect Friends of God applaud his travelling the mystic path. And my spirit glories in the joy of this situation and feels pride and in this way grows large. Indeed, if the mighty and noble Celestial Throne were not hindering me, the height of my stature would surpass the bounds of the void and would reach such a place that all places, because of this awesomeness, would become out of place.'

This much is only the lesson our disciples learn.

But how far the thrust and recoil of our battle goes!

How far? To where place itself finds no admittance!

There only radiance from the sheen of God's moon exists,
Far removed from all fantasies and imaginings.

Light of the light of light's light of light!

* * *

[43] The following is the text of a letter which Bahā'-e Valad sent to Malek Yaghān Takan—*God have mercy on him*—, the grandfather of the Khvārazmshāh, in order to intercede on behalf of Qāḍī-ye Rūmī who had been arrested:

'After uttering greetings and invoking God on behalf of a king whose sovereignty is unaffected by the good and bad fortune allotted by the stars—know that no work attains perfection except a virtuous work. One must not be attracted to domination and power because in reality domination belongs to religion and fear of God: *that He may render it dominant over every religion* (9/33). Qāḍī-ye Rūmī is adorned not with celebrity but with religion and virtue, and felicity depends on giving assistance to righteousness and fear of God, in accordance with: *Assist one another to righteousness and fear of God* (5/2). *And peace be upon him who follows right guidance* (20/47)!'

Yaghān Takan straightway went to Qāḍī-ye Rūmī and treated him with much affection.

* * *

[44] The following is the text of another letter which Bahā'-e Valad sent to the Khvārazmshāh on behalf of an oppressed person:

'Laudation to a grandeur which is the refuge of the oppressed and wards off the tyranny of the dominant, especially from Sufis and good people, and to a family which has enjoyed being reared by present-day sultans—*God cover them with His forgiveness*—and whose good reputation for giving assistance is widespread thereabouts. *Praise be to God Most High* that this sublime gate and lofty majesty—*God increase his loftiness*—is decked out with such adornment, for a noble example has been provided which appears victorious amid a whole kingdom. May it be put into practice so as not to be without benefit. *Peace!*'

* * *

[45] Report: It is transmitted that Amīr Badr al-Dīn Gowhar-Tāsh, known as Dezdār (the Fortress Commander), was the tutor of Sultan 'Alā' al-Dīn Keyqobād. He was an eminent man and a leader, wealthy and given to charitable acts, and chief steward of the palace. What caused him to believe in Bahā'-e Valad and to

become the latter's disciple was that one day Bahāʿ-³-e Valad was preaching in the sultan's mosque, and all the religious scholars, men of poverty and commanders, as well as the sultan, were on hand. Bahāʿ-³-e Valad presented various explanations concerning the reason every Koranic verse was sent down, its true meaning, and the secrets of each word, and he spoke at great length. It happened that the thought occurred to Badr al-Dīn Gowhar-Tāsh: 'Bravo! What a serene mind, what awesome preparation and wide reading, so that he sets forth so many doctrines and similitudes! No other commentator and preacher has this ability.'

Just then from the pulpit Bahāʿ-³-e Valad ordered: 'Amīr Badr al-Dīn, recite a unit of ten Koranic verses!' Badr al-Dīn, in great fear and awe of the sultan, suddenly started reciting the surah which begins *Prosperous are the believers* (*qad aflaḥa al-moʾmenūn*)... (23/1). Bahāʿ-³-e Valad exclaimed: 'Now without preparation and wide reading listen while for several Fridays I comment on the true meaning and senses of the particle *qad*.'⁶³

An uproar arose from the heart of the people. Badr al-Dīn Gowhar-Tāsh immediately revealed the thought that had previously occurred to him, to the sultan. Then Badr al-Dīn came forward and kissed the foot of the pulpit and became Bahāʿ-³-e Valad's bondsman and disciple. Bahāʿ-³-e Valad said: 'As a thanks offering for this situation build a *madrassa* for my offspring.'

This is how Badr al-Dīn came to build the Madrasa-ye Khodāvandgār, and to consecrate property for its maintenance. As long as he remained alive, he lived a life of ease and he devoted himself completely to Bahāʿ-³-e Valad's family.

* * *

[46] Report: Likewise, it is transmitted that the caliph of Baghdad sent Shaykh Shehāb al-Dīn-e Sohravardī⁶⁴—*God have mercy on him*—on a mission to Sultan ‘Alāʾ al-Dīn Keyqobād. When Shehāb al-Dīn arrived in Konya, the sultan had gone to inspect the Gavāla Fortress, taking along with him our Great Master. The sultan ordered that they bring the shaykh to the fortress as well. After the shaykh had delivered the caliph's letter, Bahāʿ-³-e Valad accorded him great honors because in Baghdad the latter had rendered Bahāʿ-³-e Valad limitless services. Bahāʿ-³-e Valad would say to him: 'The people of Sohravard⁶⁵ are an ancient people, as well as near relations of ours.'

That same night the sultan of Islam beheld a wondrous dream. He got up in perplexity and described the dream to Bahāʿ-³-e Valad and the shaykh. He related: 'In the dream I beheld that my

head had turned into gold and my chest had become pure silver. Below the navel I had completely turned into brass and my two thighs were of lead and my two feet had become tin.'

All the reputed interpreters were at a loss before the difficulty of interpreting this dream! Shaykh Shehāb al-Dīn referred the interpretation of the dream to Bahā'-e Valad without saying anything himself. The Sultan of the Religious Scholars declared: 'As long as you are in the world, during your period human beings will be at ease and be pure and valuable like gold. After you have passed away, the period of your son will be on the level of silver with relation to your period. After that your son's son will be at the grade of brass and people of base aspiration and increased greed will become leaders. When dominion over the country reaches the third generation, the world will become confused, and sincerity, loyalty and compassion will disappear. And when the rotation of dominion reaches the fourth and fifth generation, the dominions of Rūm will be entirely destroyed and devastated, and all districts and regions will be seized by ignorant, unclean people of wickedness. This will be the downfall of the House of the Saljūqs and no ordering of the world will remain any longer. Children will grow up without a family and affairs of importance will be in the hands of those who are base and contemptible. As our King [the Prophet] has said: "*When the command is conferred on someone who is unworthy of it, expect the final hour!*" And rebels will come forth in rebellion everywhere and the conquest of the Mongols will destroy the kingdom of the world. Traces of the scholars of religion and authoritative shaykhs will disappear, and blessings will be removed from the face of the earth. Wretched men will seek the great Resurrection with lamps.'

The sultan of Islam, and those who were present, wept profusely and cried out. And that day the sultan accorded Bahā'-e Valad and the shaykh splendid and costly honors and, having given presents to all the religious scholars and dervishes, he beseeched them to invoke God on his behalf. [Later] the change of situation did come about just as in Bahā'-e Valad's interpretation of the dream and his description.

Whatever a young man sees in a mirror,
An old man sees more than that in a brick.

* * *

[47] Likewise, one day Solṭān Valad said: ‘My grandfather Bahā[°]-e Valad had physical strength and was endowed with a corpulent body and great stature. *And He has increased him extensively in knowledge and body* (2/247) was characteristic of his person, and his bones were very large such that on the road to Baghdad he struck three sturdy camel-drivers one after the other and nearly killed them. They repented and became obedient. And the time he used to mount up to go on raids against the infidels, in the battle-array he was “the lion who repeatedly attacks”.’⁶⁶

* * *

[48] Likewise, Solṭān Valad said that one day in the presence of my father they recounted that so-and-so had spoken ill of the Koran. My father said: ‘What he says is slander and he speaks out of vanity. This is not right! This is not right! For if he is a disciple of my father Bahā[°]-e Valad, Mowlānā Bahā[°] al-Dīn-e Valad to the end of his life occupied himself with reciting the Koran, Koranic exegesis and ritual prayer filled with supplication. When he recited the Koran, he repeated each word five or six times. Thus he would say: “*Praise be to God! Praise be to God! Praise be to God!*” When he recited, he was in such a state that a powerful light appeared from his blessed body and reached up to the Heavenly Assembly.’

* * *

[49] It is also transmitted from Solṭān Valad that one day our Great Master said: ‘I wish to behold the beauty of Seth⁶⁷—*peace be upon him!* I will go now before God because they [the prophets] will all gather together there. I will gaze upon the beauty of Seth and all the prophets—*peace be upon them!*’

Solṭān Valad said: ‘When I look at the tombs of my grandfather and my father, I see two powerful lights which ascend from the top of both blessed tombs and, winding their way, rise to the height of the sky. After a while the two lights merge into one light, which is meant to indicate: “The two of us are the same and we are one light.”’

When you see two friends together from among them,
They are one and they are six hundred thousand.

* * *

[50] Likewise, [Bahā[°] al-Dīn] Solṭān Valad recounted: ‘When my father was about to pass away, he said: “Bahā[°] al-Dīn, know and be aware that on the Day of Resurrection we and all our disciples will be under the protection of the Great Master and

because of him all of us will reach God and, for the sake of the Great Master, God will have mercy on us all.”

* * *

[51] It is transmitted that the godly knower of God and perceiver of secrets of higher meanings, Khvājagī-ye Gahvāragar, was one of the Great Master's disciples who had reached the goal—*God be pleased with him!* One day he asked the Shaykh: ‘What will become of anyone who drinks wine?’

He replied: ‘He will turn into a dog, he will turn into a pig, he will turn into a monkey.’

This story was told to Sayyed Borhān al-Dīn and he said: ‘My Shaykh has delivered a legal judgement to the effect that wine is forbidden for whoever becomes like this. If you become like this, do not drink! But if you do not become this way, then you will not be such.’⁶⁸

A morsel and a joke are licit for the perfect man.

If you're not perfect, don't eat and be dumb!

* * *

[52] It is also related that when Bahā'-e Valad transferred from the world of sovereignty (*‘ālam-e molk*) to the celestial realm (*malakūt*),⁶⁹ Khodāvandgār was twenty-four years old and he had married at the age of seventeen. On many occasions during an assembly of the companions he said: ‘Whereas the Great Master [Bahā'-e Valad] remained for many years, I have wished to depart out of need for Shams al-Dīn-e Tabrizī. For every prophet an Abū Bakr is indispensable, and the Apostles are appropriate for Jesus.’

Every prophet travelling on this straight path

Has performed miracles and sought fellow-travellers.

* * *

[53] Report: It is related that after the death of Bahā'-e Valad—*God be pleased with him*—only a short time elapsed before news of Jalāl al-Dīn-e Khvārazmshāh's arrival reached Sultan ‘Alā' al-Dīn. ‘Alā' al-Dīn went to visit the Shaykh's tomb, kissed it several times and wept profusely. Having asked for assistance and favor, he then made preparations and readied himself to go forth to meet the Khvārazmshāh. When the Khvārazmshāh's army reached the environs of Erzerum, royal spies informed the sultan of Islam of the superior strength of the enemy's forces. A great apprehension came over the army of Rūm. The sultan thought he

should learn what the Khvārazmshāh was like and about his protocol so that in this way they might be prepared. One night, having changed his clothes, he selected several unbranded horses with legs like the wind and, taking a number of Turks with him, joined the army of the Khvārazmians, arriving on a road from the mountains. The Khvārazmian commanders inquired about their circumstances. They replied: ‘We belong to the Turks of this region. We live in the mountainous area of Erzerum and our ancestors came from around the Āmūya River.⁷⁰ Over the last few years Sultan Keyqobād has drawn in the reins of his favor and caused us distress. We have been continually awaiting the arrival of the victorious troops of Khvārazm in the hope of being freed from his oppression.’

When this matter was brought to the ear of Sultan Jalāl al-Dīn, he was greatly pleased and took it to be an auspicious omen. He ordered a special banquet to be given, and every one of the commanders, ministers, courtiers and pillars of state sat down in his proper place. When arrangements had been made in accordance with state protocol, ‘Alā’ al-Dīn and his men were brought. Having kissed the ground before the king, they observed precisely and in full his ordering and protocol, and then they presented their horses. The sultan treated them with kindness and invested them with robes of honor and made them good promises. They were assigned a tent and allotted rations. However, at midnight the thought occurred to the Khvārazmshāh: ‘Every place that we have traversed in the lands of ‘Alā’ al-Dīn all his subjects were grateful to him. How is it that these several Turks have complained? Indeed, it is reported that Sultan ‘Alā’ al-Dīn has arrived in these parts, and he is an accomplished master at practicing deceit and travelling in the night. I only hope these Turks are not his spies! This matter must be investigated more thoroughly, for: *“Prudence consists of being suspicious.”*’

Straightway he summoned Malek Moghīth al-Dīn who was the ruler of Erzerum. He consulted with him and said: ‘Tomorrow let us investigate the matter.’

That same night Sultan ‘Alā’ al-Dīn beheld a dream in which Bahā’-e Valad came to him and said: ‘Arise and mount up! What time is this for sleep?’ When he woke up, he thought to himself: ‘Tomorrow we will observe things once more and then we will leave.’ When he fell asleep again, he beheld the Great Master strike his walking stick against the sultan’s bed. Mounting onto

the bed, he struck him on the chest and said: 'Why are you asleep?'

‘Alā’ al-Dīn woke up in extreme fear, and a great trembling came over his body. He roused his companions and in the middle of the night they saddled their horses and departed. Toward the end of night the Khvārazmshāh ordered several reputed commanders to watch around their tent, saying: ‘Today we will examine their situation.’

In the morning they took a look but found no trace of them, for all of them had left. The sultan was informed. He dispatched two to three thousand valiant horsemen in pursuit and then also mounted up himself and set out after them. When Sultan ‘Alā’ al-Dīn noticed the appearance of the dust of an army behind him, he rode on at full gallop and rejoined his own army. The Khvārazmians turned back in disappointment and failure. To bolster up the army Sultan ‘Alā’ al-Dīn spoke to them very affably and ordered much treasure to be bestowed on them, adding: ‘We are assisted by the grace of God and the favor of Bahā’-e Valad. We shall be victorious.’

And he established his army in Yāsī Chaman by Erzincan.⁷¹ They fought for several days. Suddenly on the fifth day the breeze of felicity and victory blew from the direction of the breaths of the Friends of God Most High, and from the side of the army of Rūm dust and earth were scattered over the Khvārazmian army. In consequence of the allusion: *And it was not you who threw when you threw but it was God who threw* (8/17), the sultan began repeating: ‘*Their faces have become distorted!*’ And fear arising from: ‘*Fleeing what is unendurable is one of the practices of the prophets*’ made its impression in their hearts. Due to the miraculous signs of God the Sublime, the banners of the sultan were planted and became victorious, and his advancing troops met with victory, triumph and prosperity. This occurred to make it known and confirmed to mankind that, by means of the auspiciousness of the favor of that Pivot of the age, so fearsome and well-equipped an army could become forsaken and annihilated. The truth is that the assistance of the mystic community in religion and in the world will lead to eternal felicity and everlasting success and salvation. Regarding every important matter which confronted him, Sultan ‘Alā’ al-Dīn would constantly seek help at the tomb of his shaykh and come away with his glory victorious and his power strengthened.

[54] It is also transmitted that Bahā³-e Valad said: 'As long as I am alive and galloping about in the arena of higher meaning, no person like me will appear. Wait until I pass away and you see how my son Jalāl al-Dīn Moḥammad turns out! He will take my place and become more elevated than I.'

* * *

[55] One day Sayyed [Borhān al-Dīn]—*God be pleased with him*—said: 'Last night I beheld a dream in which a door opened in the tomb of my shaykh, Bahā³ al-Dīn-e Valad—*God sanctify his spirit!* A powerful light came forth which approached my house and entered the house, for along the way no wall acted as a barrier and obstructed it and no wall was able to block it. When it entered our house, I jumped up from sleep in the midst of the light. Out of awe for the light and in rapture, I repeated: "*There is no god but God!*" The light went on increasing until it engulfed the whole city and then it increased until it became all-encompassing and it embraced the world. After that I lost consciousness. I don't know what happened to me.'

The interpretation of this dream is that the secrets of this family, which are filled with lights, will take hold of the entire world and turn all mankind into disciples and supporters.

The light of great men takes hold of east and west.

The heavens bow down in sheer bewilderment.

* * *

[56] Likewise, it is related that one day in the Friday mosque in the city of Balkh a religious scholar stood to perform the ritual prayer. He had placed his cloak over his shoulders without putting his arms in the sleeves, and was praying. Bahā³-e Valad said: 'Put your arms in the sleeves. Then busy yourself praying so that you achieve some concentration (*ḥoḍūr-ī*)!' Due to stupidity and a mind lacking nobility, the scholar replied: 'And why should I do that?' Bahā³-e Valad exclaimed: 'So your worthless carnal soul dies and obeys the command!'

Straightway the scholar fell down dead. A clamor arose from the hearts of the people. It is said that several thousand persons among the religious scholars, men of poverty and commanders that day became disciples in perfect sincerity and came to believe in the miraculous gifts of the Friends of God which are what have succeeded the evidentiary miracles of the prophets. And many people turned to God in repentance.

* * *

[57] Report: It is related that before Konya's settlement outside the city walls was built, the place of the tomb where Bahā'-e Valad was to rest in peace was a small hillock. One day he mounted his mule and went to that spot. After halting there for some time, he indicated: 'My tomb and that of my sons, my descendants and my grandchildren will stand in this place.'

* * *

[58] Likewise, when Sultan 'Alā' al-Dīn—*God have mercy on him*—completed the ramparts of the city, he implored Bahā'-e Valad and begged him to walk once around the ramparts and to inspect them. Our Master replied: 'You have erected a good defense against floods and a barrier against cavalry, and built an impregnable fortress. But what can you do against the arrow of the prayers of the oppressed which passes through a hundred thousand towers and bulwarks, and destroys an entire world. Oh God, oh God! Make an effort (*jahd*) and undertake holy war (*jehād*) to erect a fortress of beneficence and justice, and to acquire an army of well-wishers' prayers. That is better for you than thousands of impregnable fortresses, and therein lies the world's safety and protection for the people.'

Adopting Bahā'-e Valad's instructions in complete sincerity as his weapon and instrument, the sultan strove to spread justice and good deeds until the time of his death, and he attained felicity.

Qārūn perished though he possessed forty treasures.

Nūshīn-Ravān⁷² is not dead, for he has left a good name.

* * *

[59] It is also transmitted that one day Keyqobād⁷³ went to visit Bahā'-e Valad. Instead of offering him his hand, our Master extended his walking stick to him. The sultan paid his respects and kissed it. But the thought occurred to him: 'What an arrogant religious scholar!' Our Master immediately exclaimed: 'That fawning and self-abasement [you have in mind] is practiced by the beggarly religious scholars, not by the sultans of religion, for the latter have grasped the foundation (*aṣl*) and they proceed in it.'

CHAPTER TWO

The feats of Sayyed-e Serr-Dān Borhān al-Ḥaqq va'l-Dīn al-Hoseyn al-Termedhī.

[1] The transmitters of reports who were the best of reporters—*God illuminate their final resting place*—reported that in the realm of Khorasan, Termedh, Bokhārā and elsewhere, Sayyed was called 'Sayyed-e Serr-Dān' (the Knower of Secrets) and he always spoke about interior thoughts and invisible matters both earthly and celestial. At the time that Bahā³-e Valad emigrated from the region of Balkh, Sayyed-e Serr-Dān set out for the city of Termedh and became a recluse. When much time had passed, one day while he was busy uttering divine insight (*ma^crefat*), in the mid-morning of Friday the 18th of the month of Rabī^c al-Ākhar in the year six hundred and twenty-eight¹ he let out a great shout and, weeping profusely, he said: 'Alas! My Shaykh has departed from the street of the dust-laden world for the world of purity.'

The group of people present on this occasion immediately recorded the date of the day and the year. Afterwards when he went to the realm of Rūm, it turned out to be just as he had said.

He then performed prayers for the dead and carried out the requirements of mourning. All the prominent men of the region remained in mourning for forty complete days. After the funerary banquet (*ors*) on the fortieth day he said: 'The son of my Shaykh, my Jalāl al-Dīn Moḥammad, is alone and expects me. It is my individual duty (*farḍ-e 'eyn*) to go to the land of Rūm and rub my face (*rūm*) on the dust of his feet. I must attend upon him and deliver to him the deposit (*amānat*) which my Shaykh entrusted to me.'

The dignitaries of Termedh wept profusely at being separated from Sayyed. Having set out with several intimate companions, he traversed the distance with its rising and descending terrain. When he reached the royal capital Konya, one year had elapsed since the date of the Shaykh's death. As it happened, during that time Khodāvandgār had gone to the city of Lāranda, and Sayyed withdrew for several months to the Senjārī Mosque. He sent two dervish attendants with a letter to Mowlānā containing a variety

of wise insights, to the effect that he must definitely set out and meet this grief-burnt stranger in his father's tomb, for the city of Lāranda was not a place to reside and remain because fire will rain down on Konya from that mountain [region].² When Sayyed's letter reached the noble sight of Mowlānā, the latter felt limitless tender emotions and was then filled with joy. He pressed the letter to his eyes and while kissing it, he recited:

'It takes a thousand years for a flower like you to bloom
On good fortune's branch in the garden of virtue.
Not every conjunction, not every age has someone like you.
A person like you enters the world on the day of action.'

Mowlānā departed with speed and when he reached the city, he set out in full haste to pay his respects to Sayyed. Sayyed ran out the door of the mosque and went forth to welcome Khodāvandgār. They embraced one another in accordance with:

Here were two seamen well-versed in swimming.
Here were two souls sewn together without a seam.

They both became ecstatic. Shouts and cries arose from the heart of the companions. Afterwards Sayyed interrogated him and Mowlānā gave all kinds of answers concerning every science. Sayyed stood up and began to kiss Khodāvandgār's shoes. Many times he cried bravo and said: 'In the sciences regarding religion and certain truth you have surpassed your father by a hundred degrees! But your father attained perfection both in the science of words (*qāl*) and in the science of states (*hāl*). After today I want you to proceed in the science of states and this is the science of the prophets and the Friends of God. It is called the divinely inspired (*ladonī*) science because: *We have given him science from Us (ladonnā)* (cf. 18/65) consists of this. This spiritual meaning came to me from my Shaykh. Receive it as well from me so that in every respect, outwardly and inwardly, you are the heir of your father and you become the same as him.'

Mowlānā was obedient regarding everything Sayyed indicated and he took Sayyed to his own mosque and for nine complete years rendered him services.

Some people say Mowlānā became the disciple of Sayyed at that time and some say Sayyed had made him his disciple in Balkh during the lifetime of Mowlānā's father Bahā'-e Valad.

Sayyed, as his guardian and tutor [in Balkh], had often lifted Khodāvandgār onto his shoulders and carried him about.

* * *

[2] Report: It is transmitted that one day God's Vicegerent, Chalabī Hosām al-Dīn—*God sanctify his innermost secret*—related the following on the authority of Khodāvandgār: 'It happened that our Sayyed came to a town by the name of Biyābānak in the realm of Khorasan. All the notables and leaders of the place came forth to welcome him and accorded him honor and esteem. In that small town there was a man named Sheykh al-Eslām who was knowledgeable in the sciences and very learned. Out of pride and conceit he did not come forth to welcome Sayyed and paid him no attention. Not remaining aloof, Sayyed jumped up and went to see Sheykh al-Eslām. They informed Sheykh al-Eslām that Sayyed was at the door. He ran barefoot from his prayer rug to the *khānaqāh* door and after kissing Sayyed's hand several times, apologized. Sayyed said: "On the 10th of the month of Ramaḍān you will feel the need to go to the bathhouse. On the way to the bathhouse the heretics will come forth and kill you. I have informed you so you will not be negligent."

And this indication was given during the final third of the month of Sha^cbān.³ Sheykh al-Eslām raised shouts and cries. He bared his head and fell at Sayyed's feet. Sayyed said: "No, no! *The matter is determined and unto God all matters are returned* (2/210). Yes, because of this supplication and self-abasement you've undertaken, you will die in the faith and in any case (*bārī*) not be deprived of beholding the Creator (*bārī*)."

Just as Sayyed had said, the heretics made a martyr of him on the 10th of the month of Ramaḍān.'

* * *

[3] Report: Likewise, the pure (*ṣafā*) brethren and the loyal (*vafā*) friends related that after Sayyed had spent quite some time with Khodāvandgār, he asked him for permission to go to Kayseri and reside there for a while. But Mowlānā did not want Sayyed to leave Konya. This thought constantly occupied Sayyed's heart but he did not find the opportunity to depart. One day it happened that a group of companions attending on Mowlānā lifted Sayyed onto a mule and set out to visit the gardens. Just then the image of Kayseri took shape and emerged in the mirror of Sayyed's heart. Straightway the mule reared and threw off Sayyed. His blessed foot was broken inside the leg of

his boot. He let out a groan and lost consciousness. The companions caught the mule and, seating Sayyed upon it once again, they took him to the garden of Homām al-Dīn-e Eṣfahsālār. Sayyed said nothing about the situation. When they removed the boot, his blessed toes had been crushed. Khodāvandgār and the companions wept and were deeply pained. Sayyed said: 'What a disciple who breaks his shaykh's foot!'

Then Mowlānā placed his blessed hand on the spot and blew on it. The wound immediately acquired a scar and was healed. And with his lord's permission Sayyed departed for Kayseri, the Abode of Conquest. Indeed, he loved the city of Kayseri dearly and going onto the Mountain of °Alī—*God be pleased with him*—day and night he engaged in intimate converse with God.

They tell that at that time the Grand Minister Shams al-Dīn-e Eṣfahānī—*God make his earth light*—was the governor of the city. He became devoted to Sayyed and rendered numerous forms of service to him. In the end he became his bondsman and disciple, and the object of his glance⁴ and attention.

* * *

[4] It is also transmitted that in Kayseri Sayyed was made prayer leader in a mosque. Because of the contemplative immersion he experienced he would remain a whole day in the standing posture of ritual prayer and would do the same in the bowing posture and in prostration. Some of the congregation were not able to cope with this situation. One day he apologized to the congregation, saying: 'I must apologize. Some madness continually overwhelms me. I am not fit to be a prayer leader. Dismiss me and look for a prayer leader of sound mind.' The congregation cried out: 'When we follow you, one unit of bowing in ritual prayer is equivalent to a thousand such units. We approve of this madness.'

In the end, he became free of concern.

* * *

[5] And it is also related that after Sayyed had become Bahā°-e Valad's disciple, he headed out into the countryside like a madman and for some time was agitated and unsettled due to the onslaughts of lights of manifestations and a succession of ecstatic states. His self-mortification was so extreme that for twelve years he wandered about in the forests and mountains barefoot and with bare head. He had a small leather bag filled with barley flour and once every ten days he would make three *boghrāqs*(?) and

break his fast with them. This continued until, due to extreme hunger, he had no teeth left. Suddenly one dawn a supernatural voice from the invisible world declared: ‘After today stop practicing self-mortification and undergo no further hardship!’ Sayyed replied: ‘By God who has sent the Prophet Moḥammad to the black and the white [all mankind],⁵ as long as I do not have a personal mystical vision, I will not give up spiritual struggle.’

And he obtained everything he had been seeking from the Majestic Presence. After attaining perfect Friendship with God (*velāyat*) and revelations without limit, he became peacefully occupied with his inner state until the days of his dear life came to an end.

* * *

[6] Report: The noble among the companions have related that after the calamity of Baghdad and the murder of the caliph, an eminent *sheykhzāda* (offspring of a shaykh) along with a group came on a mission to Sultan Ghiyāth al-Dīn Keykhosrow, the son of Sultan ‘Alā’ al-Dīn, to claim the taxes and revenues of Rūm and to exact the *kharāj*⁶ in the year six hundred and thirty-six.⁷ When the *sheykhzāda* arrived at Kayseri, Šāḥeb [Shams al-Dīn-e] Eṣfahānī who was the sultan’s vizier went out to welcome him and brought him to stay in a *khānaqāh*. The *sheykhzāda* said: ‘Let us go pay our respects to Sayyed.’

Šāḥeb Shams al-Dīn went to visit Sayyed a little in advance. He saw that Sayyed was resting in his hut with his two legs extended out the door. His cell of retirement was so small his blessed body did not completely fit inside. At a distance Šāḥeb lowered his head and said: ‘An eminent man and a king from among the offspring of the shaykhs of Baghdad is coming to pay his respects to Sayyed.’ Sayyed shouted at him: ‘Be silent! I am king. Do you call him king as well? If someone else besides me is king, bring him here so I may chop off his head.’

Šāḥeb was confused out of awe for Sayyed. The shaykh arrived, lowered his head and, having kissed Sayyed’s hand, pressed the hand to his face. Sayyed said: ‘Say that a poor person, someone in need, someone sincere, is arriving to receive a favor from one of God’s manly men (*mardān-e khodā*). It almost happened that this foreign dervish (Sayyed) became sore at heart.’

The shaykh scattered dinars at Sayyed’s feet, and Sayyed ordered the poor of the city to carry them off as plunder.

* * *

[7] It is also related that Khodāvandgār said: ‘Sayyed was staying in the room of our *madrasa*, and during the night God Most High manifested Himself to Sayyed eighty times. Each time Sayyed let out shouts and addressed God in intimate prayer.

Likewise, one day Sayyed came out of the *madrasa* and was running about in a complete frenzy. He was dragging the end of his *farajī*.⁸ I ran after Sayyed to see where he would go. Suddenly a man of sober disposition came before Sayyed and said: “Hey dervish, put the end of your *farajī* in order!” Sayyed replied: “I’m not worried about that. You put your mouth in order!” Straightway the mouth of that taunting person became paralyzed. He let out cries and placed his head at Sayyed’s feet. That moment he returned to his normal state.’

* * *

[8] They say that often when Sayyed had a desire for pickles, he would say to the companions: ‘The pickled turnip is beneficial and is the best of digestives.’⁹ And eating raw turnip clarifies one’s vision.’ Indeed, Sayyed was distinguished in the medical sciences and theosophy (*hekmat-e elāhī*). Whatever he said would immediately appear from the invisible world.

* * *

[9] One day Şāheb-e Eşfahānī came to visit Sayyed. The attendant announced: ‘The *vazīr* has come to visit the *pīr*.’¹⁰ Sayyed came outside and sat on the ground in front of the door of his room. Şāheb and the commanders sat down on the ground. Sayyed poured forth such a quantity of divine insight and secrets that Şāheb fell unconscious. Meanwhile, a great crowd gathered in front of Sayyed’s room. When he finished uttering divine insights, he said: ‘*Today God will forgive you and He is the most merciful of the merciful* (12/92).’ Then he got up and went into the house and firmly closed the door. Şāheb Shams al-Dīn, due to his extreme happiness, bestowed dinars on the poor by way of thanksgiving. Then he departed, weeping and emitting sighs.

* * *

[10] The old companions also reported from Mowlānā—*God be pleased with him*—that one day he said: ‘My Shaykh, Sayyed Borhān al-Dīn-e Moḥaqqueq, would often say: “For about seven or eight years no morsel of food has lingered in my stomach.” This situation amazed me and I remained bewildered. But the One referred to in: *He knows the treachery of the eyes and what the hearts conceal* (40/19) is aware that for about thirty years now no morsel of food has remained over night in my stomach.’

For the sake of warding off suspicion and maintaining the appearance of human nature, in accordance with: ‘*And he urinated and performed a ritual ablution*’,¹¹ he would shed a small quantity and then go off. Indeed, description of the glory of mankind (the Prophet)—the secret of: *I am given revelation* (21/108, 18/111)—lies beyond human comprehension and imaginings.

* * *

[11] They say that an old man in the bathhouse massaged Sayyed and rendered him much service. Sayyed was pleased by his attendance and flattering behavior and wished to bestow a favor (‘*enāyat-ī*’) on him. Just then the old man became occupied with someone else and attached himself to him and flattered him. Sayyed said: ‘This little fellow has become the lathering-brush of the bathhouse and the broom of the watering place.’

He placed a dirhem in his hand and went outside.

* * *

[12] Report: The highly esteemed among the companions have related that a grand lady, who was an Āsiya¹² of the age, had become a disciple of Sayyed. One day by way of teasing she asked: ‘During your youth you actually practiced spiritual struggle and ascetic austerities to perfection. What is the reason that at the end of your life you do not undertake fasting and you also neglect most of the ritual prayers?’

Sayyed replied: ‘Oh child, we are like load-bearing camels. We have borne heavy burdens, experienced the hardships of harsh fortune, tread long and distant roads, traversed limitless halting-stations and stages, and caused the down and hair of our existence to fall out. We have grown lean and emaciated and not reached the goal, and we have marched under a heavy load, eating little and with parched throat. Now for a few days they have given us barley to eat so that we may become like a fattened beast and be slaughtered at the festival of reunion with the sultan, for they do not use a lean animal in the sultan’s kitchen. The corpulent always goes to the corpulent.’

Know me to be the cow of Moses that conferred life.¹³

Each part of me is the resurrection of every free man.

If the cow rests and is given something to eat,

That’s to fatten it for the feast and the slaughter.

The lady began to weep. Planting kisses on Sayyed's feet, she repented.

* * *

[13] It is also transmitted that Shaykh Ṣalāḥ al-Dīn—*God illuminate his grave*—was one of Sayyed's disciples. He reported that in the beginning Sayyed always advised the companions: 'If you are unable to perform a devotional practice or form of worship—by God, by God, do not neglect fasting but be always intent on starving the stomach and suffering pain, for there is no devotional practice better than fasting, and the stomach's emptiness acts as a mattock for [uncovering] springs of wise insights (*ḥekam*). Indeed, springs of wise insights bubble up from within the knowing interior of the prophets and Friends of God due to the blessing of hunger and fasting. But this is to be undertaken by degrees. For the man living a life of devotion and travelling the mystic path, no mount will carry him to the desired halting-station more effectively than fasting. The prayers of those who fast are answered and accepted. They exert an immense influence on the Majestic Presence and are the key to the treasure-houses of wisdom (*ḥekmat*).'

* * *

[14] Likewise, it is transmitted from Chalabī 'Āref—*God sanctify his innermost secret*—that one day, by the edge of the moat of Kayseri, Sayyed had become intoxicated from the divine drinking cup and then sat down. Meanwhile, the army of the Mongols was plundering the city. Suddenly a fierce Mongol with drawn sword came to Sayyed's chamber and shouted out at him: 'Hey! Who are you?' Sayyed replied: 'Don't say hey! You may have donned (*pūshīda*) the appearance of a Mongol, but you're not concealed (*pūshīda*) from me. I know who you are.'

The Mongol immediately dismounted from his horse and lowered his head. He stayed for a moment and then left. The companions versed in ecstatic states (*ḥāl*) asked about his situation (*ḥāl*). Sayyed replied: 'He is one of those concealed by the domes (*qebāb*) of God,¹⁴ who has become hidden in a tunic (*qabā*).'

After a while the Mongol returned and threw some dinars at Sayyed's feet. He bared his head, became Sayyed's disciple, and then departed.

* * *

[15] The Friend of God on earth Lady Fāṭema, who was the daughter of Shaykh Ṣalāḥ al-Dīn—*God be pleased with her and*

with her father and her husband—related: ‘One day in our house Sayyed said: “I bestow my spiritual state (*ḥāl*) on Shaykh Ṣalāḥ al-Dīn and confer my discourse (*qāl*) on Mawlānā.”’

* * *

[16] Likewise, one day Sayyed said: ‘It is extravagance if a man seeks more than the following three situations. First, when it comes to any kind of food, that amount which is sufficient. Second, when it comes to clothes, that amount which wards off cold and heat. And when it comes to status, that amount is enough if they do not recruit him for forced labor.’

* * *

[17] Report: The most intimate companions, who were endowed with: *Yet none remembers but men possessed of intelligence* (2/269), recounted that when the period of Sayyed’s life had come to an end and his departure for the other world was imminent, he ordered his servant to prepare a pitcher of hot water. The servant has related: ‘When I heated up the water, he told me to go out and firmly bolt the door. And he said: “Go round and proclaim that the foreign *sayyed* has departed from the world.”’

The servant related: ‘I listened at the door of his cell of retirement to learn what he would do. I saw that he got up and performed a minor and a major ritual ablution. He put on his clothes and, having drunk the cup of the appointed hour, he lowered his head in a corner of the room and cried out: “The heavens are pure and the dwellers in the spheres are all pure and the spirits of the pure and the pure in conduct are all on hand. Oh Present One and Observer who have entrusted me with a deposit, show kindness and come and receive it (*be-setān*): *You shall find me, God willing, one of the steadfast* (37/102).” And having prepared himself to depart, he recited:

“Oh beloved, accept me and snatch (*be-setān*) my life.

Intoxicate me and snatch me from both worlds.

Whatever my heart engages in apart from you,

Strike fire in me and snatch it away from me!”

And he delivered his soul to God. The servant let out a shout and tore his clothes. When news of Sayyed’s death reached Ṣāḥib Shams al-Dīn and the prominent men, they arrived on the scene wailing and tearing their hair. All the great and small of the City of Conquest bared their heads and in accordance with the

practices of the people of faith—the Koran-memorizers reciting, the shaykhs performing the recollection of God, the religious scholars with dishevelled turbans, and the Koranic singers proclaiming the invitation—they buried him in his blessed enclosure. Şāḥeb Shams al-Dīn spent large sums of money and provided funerary banquets. Complete recitations of the Koran were performed. Likewise, he ordered that they build [a construction] over Sayyed's grave. After a few days it collapsed. Again he ordered that they build a cupola. It was also destroyed. One night he beheld Sayyed in a dream and Sayyed said: 'Do not raise a construction over our head.'

After the fortieth day had passed, Şāḥeb sent a letter about this matter to Khodāvandgār. Mowlānā along with the companions made a show of respect and set out for Kayseri. After paying their respects to Sayyed, once again they held a funerary banquet. Şāḥeb Shams al-Dīn presented all Sayyed's books and fascicles, and they accepted whatever they found desirable. They bestowed several fascicles on Şāḥeb for the sake of blessings and as a memento, and then they set out to return to Konya.

* * *

[18] It is also transmitted from the disciples of Bahā³-e Valad that Sayyed would sometimes become so passionate hearing the spiritual insights of the Shaykh and the revelation of secrets that he would place both his feet in the brazier's fire and pick up hot coals in his hands. Bahā³-e Valad would shout at him and say: 'Take him outside the gathering so our concentration (*ḥoḍūr*) is not disturbed!'

As soon as Sayyed heard the Shaykh's shout, he would immediately calm down.

* * *

[19] Likewise, Chalabī °Āref—*God sanctify his subtle substance*—recounted that one day Mowlānā—*God sanctify his innermost secret*—related: 'Our Sayyed's ascetic practices were so extreme that he would not eat anything for ten or fifteen days and when his carnal soul made demands and expressed need, Sayyed would rise and go to the shop of the seller of sheep heads. He would set about drinking what was left over in the bowl they used for throwing the [jelly-like] meat juice of the heads¹⁵ to the dogs. And he would say: "Oh miserable meddling carnal soul, this is all that I have managed to find. Leave me in peace and stop troubling me! If you wish to drink, drink this."

And he would recite:

“Verily, barley bread is forbidden to you and wrong.
 Provide your carnal soul with bread made from bran.
 Leave your carnal soul and let it weep profusely.
 Collect from it the debt which is paid with life.”

* * *

[20] Likewise, it is transmitted from Solṭān Valad—*God sanctify his innermost secret*—that one day a group asked Sayyed: ‘Is there an end or not to the path of God?’ Sayyed replied: ‘There is an end to the path but there is no end to the halting-station. For there are two forms of travelling: one is *travelling to God* and the other is *travelling in God*. As for *travelling to God*, it has an end because it is passing from existence and the base world, and escaping from one’s own self. To all this there is an end and conclusion. But when you have reached God, then there is travelling in wisdom and knowledge of God, and this has no end.’

As the poet has said:

‘There are footprints up to the ocean’s edge.
 Then the footprint disappears within the ocean.¹⁶
 Out of precaution the halting-stations on dry land
 Consist of villages, dwellings and a traveller’s hospice.
 But the ocean’s halting-stations when one stops
 Are a time of waves and prison without level ceilings.
 These stages have no protrusion on the landscape.
 These halting-stations have neither sign nor name.’

* * *

[21] Likewise, Solṭān Valad said: ‘In the bloom of his youth Sayyed Borhān al-Dīn diligently kept company (*ṣoḥbat*)¹⁷ with the Great Master [Bahā’-e Valad] for forty complete days. Everything he obtained in the way of Friendship with God and revelations took place during those forty days.’

* * *

[22] Report: It is also related that when Sayyed heard of the death of Bahā’-e Valad, he sat mourning for one whole year on the ashes of grief and felt pain at being separated from him. One night in a dream he beheld the Shaykh who looked at him in anger and said: ‘Borhān al-Dīn, how is it that you are not attending upon our Khodāvandgār but you have left him alone? This is not the behavior of a guardian and a tutor. What reply will you give for this shortcoming?’

Waking up in fright at this situation, he set out for Rūm in great haste. He was reunited with Mowlānā and became engaged in rendering him various services.

* * *

[23] It is transmitted from Ṣāḥeb-e Eṣfahānī that one day they requested to wash Sayyed's blessed clothes. This was of no avail whatsoever. And it was about twelve years that his clothes had not been washed. He replied: 'What will I do if they get dirty again?' Ṣāḥeb replied: 'They will wash them again.' He said: 'So I have come into the world for the sake of doing laundry? Don't meddle like this again and leave me in peace. Cleaning the soul is surely better than cleaning one's clothes.'

* * *

[24] Likewise, the same Ṣāḥeb Shams al-Dīn related that when Sheykh al-Eslām Shehāb al-Dīn-e Sohravardī¹⁸ — *God have mercy on him*—came from the Abode of the Caliphate [Baghdad] to the sultan of Rūm, he wished to go to visit Sayyed. Ṣāḥeb obtained permission from Sayyed. When the shaykh went in to see Sayyed, he observed that Sayyed was sitting on the ground and that he remained motionless. The shaykh lowered his head and sat down at a distance. No talk of any kind was exchanged between them. Then weeping the shaykh stood up and departed. The disciples said: 'Why is it there was not a single question or answer or any speech between you?'

The shaykh replied: 'Before the people of states (*ḥāl*) what is required is the language of states (*zabān-e ḥāl*), not the language of words (*qāl*).'

Silence is to your advantage before the visionary.

For this reason the words came down: *Be silent* (46/29)!

Go on now, be silent by way of showing obedience

In the shade of the shaykh and the master's command.

'Indeed, without this spiritual state (*ḥāl*), simply through words (*qāl*) alone, difficulties are not solved straight away.'

Ṣāḥeb Shams al-Dīn and his companions asked the shaykh: 'How was Sayyed in your view?' He replied: 'He is a wave-tossed sea of pearls of meaning and ornaments of the realities of Moḥammad's secrets, clear to the utmost degree and hidden in the utmost degree. Nor do I think that anyone else in the whole

world, with the exception of Mowlānā Jalāl al-Ḥaqq va'l-Dīn—*God sanctify his innermost secret*—will attain his spiritual achievement and overtake him.’¹⁹

CHAPTER THREE

Information about some of the manifest feats of Mowlānā, the Secret of God Almighty—*God sanctify us by means of his revered innermost secret!*

[1] Narrators of reports and collectors of secrets who were authorities on higher realities recounted that at the age of five Mowlānā often jumped up from his place and became so agitated that the disciples of Bahā³-e Valad would hold on to his waist. This was because spirit images and figures from the unseen world took on appearance before his sight, that is, envoys from among the angels, pious Jinn and humans of special distinction who are concealed by God's domes.¹ Angels close to God also appeared to the Prophet at the beginning of his career, Gabriel appeared to Mary, and the four angels appeared to Lot and Abraham and the other prophets—*peace be upon them!*

And the Sultan of the Religious Scholars would console him, saying: 'These are beings from the unseen world. They present themselves to you in order to confer favors, and they have brought visible and invisible gifts.'

States of this kind and intoxication came over him on one occasion after the other. And it was Bahā³-e Valad—*God be pleased with him*—who addressed him with the title 'Khodāvandgār'.²

His birth took place in Balkh on the 6th of Rabī^c al-Avval in the year six hundred and four.³

* * *

[2] Report: Shaykh Badr al-Dīn Yavāsh-e Naqqāsh (the Painter) al-Mowlāvī recounted: 'I heard Solṭān Valad say that the following was found written on a piece of paper in Bahā³-e Valad's blessed handwriting:

"My Jalāl al-Dīn Moḥammad was six years old in Balkh. One Friday he was walking on the roof above our rooms and reciting the Koran fluently. And every Friday the children of the prominent men of Balkh would join him and keep friendly company with him, and they would stay together until it was time to go to the mosque. As it happened, one child from among them said to another: 'Come, let's jump from this roof to the other roof!' And they made a wager on it. With a wry smile Mowlānā replied to them: 'Oh brothers, this kind

of action comes from a cat or a dog or some other animals. Isn't it a shame for an honored human being to engage in these things? But if in your soul there is spiritual power and a vital inclination, come let's fly up to the sky and visit the halting-stations of the celestial realm!"

Right then, before the group's sight, he began to disappear. All the children shouted out in extreme fear and raised an uproar so that people became aware of the situation. After a moment they observed that he came back, his complexion pale and his blessed body having undergone a clear change. All the children bared their head and, placing their face on the dust of his feet, became his disciples. He said: 'While I was talking with you, I beheld a group of persons wearing green⁴ cloaks who took me from your midst. They led me around through the levels of the spheres and the signs of the zodiac, and showed me the wonders of the spirit-world. When your shouts reached my ears, they brought me back to this place.'"

And it is said that at this age he only broke his fast every three or four days, or sometimes after eight days.

* * *

[3] It is also transmitted from Sayyed Borhān al-Dīn that he recounted: 'My shaykh, Bahā°-e Valad—*God sanctify his spirit*—frequently repeated among the prominent companions: "My Khodāvandgār comes from a great ancestral line. He is a well-born king and his Friendship with God is accompanied by a noble pedigree. Indeed, his grandmother was the daughter of Shams al-A°emma-ye Sarakhsi.'"⁵

It is said that Shams al-A°emma was descended from the Prophet, and likewise that on his mother's side he is related to the Commander of the Faithful, °Alī-ye Mortadā—*God honor his countenance*—and on his father's side to Abū Bakr-e Şeddīq—*God be pleased with him!*

"And my mother was the daughter of Moḥammad-e Khvārazmshāh of Balkh and the mother of my grandfather Aḥmad-e Khaṭībī was also the daughter of the king of Balkh Ebrāhīm-e Adham.'"⁶

The purpose of making known these family ties is to praise his external lineage so that the genealogists and those who in their ignorance raise disputes may learn that his noble forefathers and distinguished ancestors were descended from such kings of this world and the world of higher meaning, and were of a clean purified origin. Thus, in accordance with the statement of the Prophet:

‘*Family stock will reveal itself*’, they may honor his pure family stock and increase their reverence of him.

This lineage only concerns his outer rind,
 Which has been purified through great monarchs.
 His inner kernel is far from lineage and pure.
 From the World Fish⁷ to Arcturus no one is his peer.
 His forefathers, all the way back to Adam’s loins,
 Were chiefs in banquets, combat and fierce battle.

* * *

[4] It is also transmitted that one day Mowlānā said: ‘When I was seven years old, during the morning prayers I always recited the surah: *Verily, We have given you abundance* (108/1) and I would weep. Suddenly God, in His unstinting mercy, revealed Himself to me so that I fell unconscious. When I came back to my senses, I heard a supernatural voice, to the effect that: “Oh Jalāl al-Dīn! For the sake of Our splendor (*jalāl*), after this do not undertake ascetic austerities because We have made you for the station of direct witnessing.” As a thanks offering for this favor I render service in the extreme and in accordance with: *Am I not a thankful bondsman?*,⁸ I strive and I boil so that I may be able to make my companions reach a beauty, a perfection and an ecstatic state.’

As the poet has said:

‘Heart and soul became like a thread in witnessing
 So that the tip of the string⁹ appeared to me.
 We have travelled to the end of difficult roads.
 We have made the road easy for our people.’

* * *

[5] Report: It is transmitted from the eminent among the companions that when Bahā³-e Valad quit the ephemeral world for the realm of permanence, two years later Mowlānā set out for Syria to pursue the external sciences and to raise his perfection to the ultimate degree. It is said that this was his first journey. And when in auspiciousness he arrived at the city of Aleppo, he stayed in the Madrasa-ye Ḥalāviyya. Several companions from among his father’s disciples attended upon him and he resided there for a while. It happened that the King of Commanders of Aleppo, Kamāl al-Dīn b. °Adīm,¹⁰ was the ruler of the realm of Aleppo. He was a cultivated man, very learned, skilful, and endowed with an illuminated heart and a bright interior. Due to his extreme faith, he rendered abundant service and was in constant attendance upon Mowlānā because

Mowlānā was the son of the Sultan of the Religious Scholars. He began to give him lessons and when he perceived the immense cleverness and intelligence in Mowlānā's nature, he exerted himself beyond measure in teaching and instructing him, and imparted to him several additional, more advanced lessons than he gave to any of the other students. Some of his courtiers, students and others, due to the denial and envy that they harbored, became annoyed by his attentions and affection for Mowlānā. The doorman of the *madrasa* as well was ignorant about the intimate friends of the All-Merciful. Several times he complained to the king's lieutenants, saying: 'Every midnight Mowlānā disappears from his room, and I don't know where he goes. And the strange thing is that I find the door of the *madrasa* locked. Otherwise, I have no idea what is going on.'

Doubts were raised in the mind of king Kamāl al-Dīn by the malice of these defective persons lacking in understanding. Thus one night he hid himself in the doorman's room, intending to get to the bottom of the matter. When it was midnight, he beheld Mowlānā emerge from his room and set out. When he reached the door of the *madrasa*, the door opened and he went outside. King Kamāl al-Dīn quietly set out after him. When Mowlānā reached the city gate, the gate opened as well and they went out and walked as far as the Khalīl al-Raḥmān Mosque. Kamāl al-Dīn looked and saw a white dome-shaped structure (*qobba*) filled with people from the invisible world dressed in green.¹¹ In his whole life he had never seen people of light like these. They all came forth to welcome Mowlānā and lowered their head. Kamāl al-Dīn fell into a swoon because of this awesomeness. He remained unconscious on the ground until dawn. When he woke up, he looked but did not see the dome structure or anyone in the vicinity. He stood up lamenting and, feeling remorse at his boldness, he set out in that limitless wilderness. The whole day he poured forth tears and went on walking until the sun set but he didn't come upon a halting-station or an inhabited place. Blisters formed on his feet because of their extreme tenderness, as he had never gone on foot during his entire life. The whole night until dawn he let out cries and sought forgiveness from God.

Meanwhile, in the city when the courtiers didn't see the king for two full days and nights, a frenzy came over them. After news spread throughout the city that the king of Aleppo had suddenly disappeared, the king's chamberlains were informed of what had happened by the doorman of the *madrasa*. Early in the morning a group of soldiers came forth from the city gate and scattered across the countryside in search of the king. Suddenly chancing upon

Mowlānā, all of them lowered their head in complete humility and they all wept. Since Mowlānā knew the cause of their weeping, he said: ‘Take the road to the Khalīl al-Raḥmān Mosque and you will find the one who is lost.’

That whole day the king’s stirrup holder (*rekābdār*) pressed on riding. In a deserted spot he found the king who was in utter distress and exhausted. From extreme hunger and thirst he had completely despaired of his life. Dismounting, the man lowered his head and wept profusely and offered the king the water and food he had brought with him. The king said: ‘How did you find me?’ He replied: ‘We had come forth in search of the king with the city of Aleppo’s army. I reached Mowlānā from afar and recounted the situation to him. He pointed in this direction, and *praise be to God* I have found what I was seeking.’

The king said nothing. He mounted his Arabian horse and when he reached the city, he convened a convocation and a great gathering, and in complete devotion became a sincere disciple. All those who had been jealous felt shame and embarrassment, and all the inhabitants of Aleppo, men and women alike, became supporters and disciples. When the general commotion exceeded all limits, on the third day Mowlānā departed for Damascus to escape the affliction of celebrity. After a few months it happened that Sultan ‘Ezz al-Dīn¹² of Rūm sent the King of Men of Letters, Badr al-Dīn Yaḥyā—*God have mercy on him*—on a mission to the king of Aleppo Kamāl al-Dīn, to invite Mowlānā to return to his residence of splendor. Kamāl al-Dīn described to him completely and in full what had taken place. And thus the King of Men of Letters, Badr al-Dīn Yaḥyā, also became a disciple. When he returned, he recounted this story to the sultan of Islam and the courtiers at his royal court. They all came to love Mowlānā and to believe in him.

* * *

[6] It is also transmitted that one day Shaykh Ṣalāḥ al-Dīn—*God be pleased with him*—said: ‘I was seated with Sayyed Borhān al-Dīn-e Moḥaqqueq—*God glorify his memory*—attending to him with complete concentration (*ḥoḍūr*), and he was saying some words about the greatness of Mowlānā’s splendor (*jalāl*). He said: “During his childhood when I was the tutor and guardian of that sultan, in the course of my heavenly ascensions twenty times or more I placed him on my shoulders and carried him above the Celestial Throne so that he came to reach this greatness. I have many claims on him, but he has many times more claims on me, thousands of times more.”

And when I told this account to Mowlānā, he said: “That is how it is. And a hundred thousand times more!”

The mercy and charity of that family is plentiful and without end.’
And he recited this couplet:

*‘Practice charity and you will enslave their hearts.
Oh how often charity will make men your slaves!’*

* * *

[7] Report: Shaykh Senān al-Dīn-e Aqshahrī, who was one of the eminent men endowed with unveiling (*kashf*), related: ‘When Mowlānā set out for Damascus to study the sciences, it happened that the caravan for Syria arrived at a cave in the province of Cilicia and halted there. In that cave there were forty monks who practiced austerities and were withdrawn in seclusion. They were capable of revealing secrets about the world of sovereignty (*‘ālam-e molk*) and reporting on hidden matters of the lower realm (*sofī*). And they revealed the thoughts in men’s hearts. Gifts and votive offerings were brought to them from all directions. When they beheld Mowlānā, they ordered a child to rise into the air and remain suspended between earth and sky. Mowlānā lowered his blessed head and entered contemplation. Suddenly the child cried out: “Help me! If not, I will be stuck here and I will be destroyed by the awesomeness of this person in contemplation.”

They said: “Come down!” He replied: “I cannot come down. It’s as if he has fixed me in this place with a spike.” Despite all their efforts, he was unable come down. They all placed their head at Mowlānā’s feet, saying. “Oh sultan of religion, veil our sins and do not disgrace us!” He said: “There is no remedy but to pronounce the formula of God’s oneness.”

The child immediately proclaimed the declaration of faith: “*I bear witness that there is no god but God, and I bear witness that Moḥammad is His bondsman and His Messenger*”, and he then came down quite easily. With one accord they all became believers and wished to set out in the company of Mowlānā. This Mowlānā would not allow. He said: “Remain here engaged in worshipping God and do not forget us when you invoke God’s blessings.”

Once again they devoted themselves to the same worship and ascetic practices, and [now] supernatural matters, both the sublime (*‘olvī*) as well as the lowly (*sofī*), came to be their domain. And in that place they built a retreat and rendered services to travellers.’

* * *

[8] It has also been related that when Mowlānā arrived in blessed Damascus, the religious scholars of the city and the powerful men of the age came forth to welcome him and gave him accommodation in the Madrasa-ye Moqaddamiyya and rendered him great services. He then applied himself with absolute discipline to studying the religious sciences. Some say he resided in Damascus for about seven years and others say he resided there for four years. To begin with Sayyed travelled with him from Konya but remained in Kayseri with Şāheb-e Eşfahānī. When Mowlānā returned, Sayyed attended upon him and came back to Konya.

* * *

[9] Likewise, it is transmitted that one day Mowlānā was taking a walk in the Meydān of Damascus. In the midst of the people he came face to face with a strange person. The latter was going about dressed in a black felt robe and had a hat on his head. When he came close to Mowlānā, he kissed Mowlānā's blessed hand and said: 'Money-changer¹³ of the world, catch me!' This was Mowlānā Shams al-Dīn-e Tabrīzī. Before Mowlānā could engage with him, he had disappeared into the crowd. Shortly thereafter Mowlānā set out for Rūm.

When he reached Kayseri, the eminent among the religious scholars and knowers of God came forth to meet him and showed him great respect. Şāheb-e Eşfahānī wanted to take him to his house but Sayyed Borhān al-Dīn would not allow it, saying: 'It is the established practice of the Great Master (Bahā'-e Valad) to put up in a *madrasa*.'

And when Mowlānā was alone after the commotion of the people paying their respects, Sayyed said by way of friendship: '*Praise and gratitude unto God*, for you are a hundred thousand times greater than your father in all the external sciences. I want you also to plunge for a time in the sciences of the interior so as to make appear ornamental pearls of the divinely inspired (*ladonī*) sciences, and it is my wish that you undertake a period of withdrawal (*khalvat-ī*) under my supervision.'

When he had accepted Sayyed's recommendation with complete sincerity, Sayyed said: 'Perform a seven-day retreat.' Mowlānā replied: 'That is very little. Let it be a forty-day retreat.'

Sayyed arranged a place for retreat and installed Mowlānā in withdrawal. He then sealed up the door of the room with clay. They say there was nothing inside but a ewer of water and a few loaves of barley bread. When forty days had gone by, Sayyed opened the door of the retreat. When he entered, he saw Mowlānā in total

concentration (*ḥodūr*) in the corner of meditation, his head sunken in the collar of bewilderment, his face turned towards deliberation on the world of the interior, occupied in witnessing wonders devoid of place and submerged in the secret of: *And do you not see within yourselves (51/21)?*

Whatever exists in the world is not outside of you.

Seek whatever you want within yourself. It is you!

Mowlānā paused for a moment but did not look at him. Sayyed quietly went outside and closed up the door of the retreat. When another forty days had gone by, he went inside again. He saw that Mowlānā had stood up in prayer and was beseeching God. From his blessed eyes *two fountains of running water (55/50)* were flowing. He paid no attention at all to Sayyed. Going outside again, he firmly closed the door and occupied himself watching over Mowlānā's condition. When the third period of forty days had gone by, Sayyed let out shouts and broke down the door of the retreat. He saw that Mowlānā, smiling with a hundred unveilings, came forth from the retreat towards Sayyed. From intoxication both his blessed eyes had become a divine wave-tossed sea.

See the apparition of our beloved within his two eyes,

Dancing a dance within the pupil of his eye!

Sayyed prostrated himself in gratitude. He wept and was moved beyond measure. He embraced Mowlānā and, scattering kisses over his blessed face, he prostrated himself again and said: 'In all the sciences, be they based on transmission, reason, acquisition or inspiration, you were peerless among human beings. This being so, you have become illustrious among the prophets and Friends of God with regard to secrets of the interior and familiarity with the conduct of people of higher truths, unveilings from the spirit-world, and vision of matters unseen. Indeed, all earlier shaykhs and upright religious scholars and visionaries endured the sorrow and bewilderment they endured in order to arrive before a king like you and to acquire the basic precepts concerning arrival before God. *Praise be to God in this world and in the world to come* that this weak and puny bondsman that I am has attained everlasting felicity and eternal good fortune and has beheld you. *In the name of God* set out and engulf the soul of mortals in fresh life and measureless

compassion, and revive the dead of the world of form (*ṣūrat*) with your higher meaning (*maʿnī*)¹⁴ and love.'

So that was how Mowlānā departed for Konya and became engaged in teaching the external sciences. Having opened the doors of sermons, counselling and admonishing people to remember God, he wound his turban in the manner of the religious scholars in accordance with the Prophet's instruction: '*Turbans are the crowns of the Arabs*', and let one end of the turban hang down. And as was the practice of the upright religious scholars, he wore a wide-sleeved cloak. When some time had passed, Sayyed transferred from the realms of ephemeral sovereignty to the worlds of the celestial domain (*malakūt*). Mowlānā went to Kayseri and paid his respects to Sayyed, as has already been mentioned. When he returned to Konya, almost no time elapsed before the Sultan of the Poor, Shams al-Dīn—*God sanctify his innermost secret*—arrived in Konya for the second time. That was on the twenty-sixth of Jomādā'l-Ākhar in the year six hundred and forty-two.¹⁵

* * *

[10] Report: Likewise, the beginning of the story of Mowlānā Shams al-Dīn-e Tabrīzī—*God glorify his memory*—is that in the city of Tabrīz he was the disciple of Shaykh Abū Bakr-e Tabrīzī who made baskets and wicker containers. This great man of religion was unique in his time for his Friendship with God and unveiling of the heart. Shams al-Dīn-e Tabrīzī was not satisfied with the stations and the rank he had reached and sought a still higher station, wishing to progress and surpass the blessing of this association (*ṣoḥbat*), and to reach degrees of perfection and to ascend further. For years he had been utterly baffled in this pursuit, wandering about in the world and making journeys so that he was known by the name 'Flying Shams'. One night he was extremely unsettled. He let out loud shouts and was intoxicated from being engulfed in sacred epiphanies. He addressed God in intimate prayer: 'Oh Lord God, I want you to show me one of Your hidden beloveds.' The Almighty's reply arrived: 'A hidden person of beauty (*shāhed*) such as you have requested and a being filled with generosity whose sins are pardoned is the lovable son of the Sultan of the Religious Scholars Bahā'-e Valad-e Balkhī.' Shams al-Dīn said: 'Oh God, show me his blessed face!' The reply came: 'What will you give as a thanks offering?' He said: 'My head!'

In Tabrīz I vowed that when Shams al-Dīn arrived,
In thanks I'd lay down my head which is all I own.

Inspiration came down to the effect: ‘Go to the clime of Rūm in order to attain your true goal and desire.’ Girding the waist of his soul with the belt of fidelity, he set out for the realm of Rūm in absolute sincerity and immense love.

Some say he went from Damascus to Rūm. Others have said he went back to Tabrīz and then went to Rūm. When he arrived in the city of Konya, as is well known he alighted at the Sugar-Sellers’ Caravanserai. There he took a room and placed an unusual two- to three-dinar lock on the door of the room. He wrapped the key in one corner of an expensive kerchief and slung it over his shoulder. This was so people would think he was an important merchant. In fact there was nothing in the room except an old mat, a broken jug and an unbaked brick serving as a pillow. Every ten to fifteen days he would break his fast with some dry bits of bread soaked in a broth of trotters.

* * *

[11] It is also transmitted that one day this sultan of the world of spirit had sat down before the door of the caravanserai. It so happened that Mowlānā—*God sanctify his subtle substance*—came out of the Cotton-Sellers’ Madrasa. Getting onto a gentle-paced mule, and with all the students and religious scholars in attendance on his stirrup, he passed by the caravanserai. Mowlānā Shams al-Dīn stood up and ran to him. Firmly gripping the mule’s bridle, he said: ‘Oh money-changer of the world who can discern the coins of inner meaning and is acquainted with the names! Who was greater, Moḥammad the Messenger of God, or Bāyazīd?’ Mowlānā replied: ‘No, no! Moḥammad-e Moṣṭafā is the chief and leader of all the prophets and the Friends of God. Greatness belongs to him in truth!’

Young fortune is our friend, our task to give up life.

Moṣṭafā, the pride of the world, is chief of our caravan.

Shams-e Tabrīzī said: ‘Then what does it mean that Moṣṭafā says: “*You are sublime! We have not known You as You deserve to be known*”, whereas Bāyazīd says: “*I am sublime! How great is My dignity! I am the Sultan of sultans.*”’¹⁶

Getting down from his mule, Mowlānā let out cries at the awesomeness of this question and fell unconscious. He remained lying there for one astronomical hour. All the people of the world formed a crowd at that spot. When he returned to his senses from the realm of unconsciousness, he took hold of Mowlānā Shams al-Dīn by the hand and led him on foot to his *madrassa*. They went into a

room and for forty complete days they did not let a single creature inside. Some say they did not come out of the room for three complete months.

* * *

[12] It is transmitted that one day Mowlānā said: ‘When Mowlānā Shams al-Dīn asked me this question, I saw that a small window opened on the crown of my head and smoke from it ascended to the summit of the mighty Celestial Throne.’

Mowlānā having abandoned teaching in the *madrasa* and giving sermons from the pulpit and presiding in the seat of honor, he and Shams al-Dīn occupied themselves with reading secrets from the tablets of spirits (*alvāḥ-e arvāḥ*).

As the poet has said:

‘Like Mercury I was greatly given to books.

Among men of letters I sat in the seat of honor.

When I saw the tablet of the cupbearer’s forehead,

I became intoxicated and broke my reed pens.’

* * *

[13] And when this companionship and absolute isolation and withdrawal from the world surpassed the limit, all the people of Konya became agitated, and the supporters and disciples were upset out of jealousy and envy. No one knew who this person was and where he came from. With one accord they made an attack on the great man and an awesome calamity occurred among the companions. On Thursday the 21st of the month of Shavvāl in the year six hundred and forty-two¹⁷ Mowlānā Shams al-Dīn disappeared. For around one month they searched for him. There was no visible trace to indicate what had happened and where he had gone. Mowlānā then ordered a *farajī* to be made for himself from *hendbārī* material and he put on a hat made of honey-colored wool. They say that in that country people in mourning wore clothes of *hendbārī* and this was a practice of the ancients, just as in this age they wear a saddle-cloth (*ghāshiya*). Likewise, he also put on a shirt open at the front and had them dress him in Mowlavī shoes and gaiters, and wind his turban leaving a loose end to hang down (*shakar-āvīz*).¹⁸ And he ordered that the rebec be made with six corners, whereas from olden times the Arab rebec had had four sides. He said: ‘The six corners of our rebec represent the secret of the six directions of the world, and the straight line (*alef*)¹⁹ of the rebec’s strings illustrates the intimacy (*ta’alof*) of the spirits with the *alef* in Allah.’

If you have an ear, listen! If you have an eye, see!

After that he instituted the *samā°* and all corners of the world were filled with the tumult of love and the uproar of lovers. The people of the world, high and low, powerful and weak, jurist and man of poverty, religious scholar and the unlettered, Muslim and infidel, all adherents of the religious communities, leaders of Islamic denominations (*madhāheb*) and rulers turned toward Mowlānā and they all became reciters of poetry and men of music and merriment. Night and day they were forever engaged in the *samā°* and ecstatic bodily movements. There was not a single moment of calm and repose. Many deniers, the envious and the self-conceited, the blind of heart who are arrogant and the veiled who are proud, such persons as were innovators with regard to divine law (*sharī°at*) and apostates of the mystic path (*ṭarīqat*), began to grumble on different sides and to unleash the tongue of reproach, to the effect that: '*Verily, this is a strange thing* (11/72)! Alas, a beloved man, a religious scholar and an offspring of kings has suddenly gone insane. From constantly performing the *samā°*, practicing austerities and starving himself he has become *mentally deranged* and drawn unto God (*majdhūb*).'²⁰ Thus the chiefs of the infidels had spoken about Moḥammad the Chosen One. 'And this all happened through the misfortune of keeping company with that person from Tabrīz.' And God Most High by way of crushing them has declared the proper answer: *You are not, by the blessing of your Lord, insane* (68/2)! And Moṣṭafā—God's blessings and peace be upon him—says: 'A bondsman's faith in God has not become complete until ignorant men consider him to be insane.'

Were insanity like this to descend over Plato,
 He would wash clean the Book of Medicine²¹ with blood.
 Such intense madness has broken its tether
 That now all madmen offer me their advice.

When the reality of the truth of Mowlānā became known to mankind, those whose soul received success and favor from God became his bondsman and disciple, and they repented and sought forgiveness. The group which maintained a hardness of heart in their disobedience and unbelief were in a short time forsaken and afflicted with misfortune. *Their unbelief brings the unbelievers nothing but more loss* (35/39).

As the poet has said:

‘Do not deny the pure! Fear harm from the fearless!
The patience of the soul of grievors will destroy you.’

It is hoped that the full excellence of Mowlānā Shams al-Dīn will be told in the section about his outstanding feats—if *God Most High so wills! He alone is glorious!*

* * *

[14] Report: It is also transmitted that Mowlānā’s wife, Kerā Khātūn—*God have mercy on her*—who was a second [Virgin] Mary with regard to her unsullied life and the purity of her honor, related: ‘One day in the depths of winter Mowlānā was seated in seclusion with Shams-e Tabrizī and Mowlānā was leaning on Shams al-Dīn’s knee. I had placed my ear against a crack in the door in their direction to hear the secrets they were saying and to learn what was going on between them. Suddenly I beheld the wall of the house open and six awesome men of the invisible realm came in. They said “salaam”, made obeisance and placed a bouquet of roses before Mowlānā. And they sat there in complete concentration (*hoḍūr*), without uttering a single word, until it was close to the time of the midday prayers. Mowlānā indicated to Shams al-Dīn: “Let us perform the prayers. You act as prayer leader.” Shams al-Dīn said: “No one else can act as prayer leader when you are present.” Mowlānā led the prayers and when the prayers were over, the six esteemed individuals, having paid their respects, rose and went out again through the wall. Due to this awesomeness I fainted. When I recovered my senses, I saw that Mowlānā had come outside and he gave me the bouquet of roses, saying: “Look after this!” I sent a few petals of this rose to the shop of the perfume-sellers to ask: “We have never seen this kind of rose before. Where does this rose come from and what is its name?” All the perfume-sellers were amazed at the freshness, color and fragrance of the rose, saying: “In the depths of winter where has such a wondrous rose come from?”’

As it happened, there was a reputable gentleman (*khvāja*) in that company by the name of Sharaf al-Dīn-e Hendī who was always going to India on business and bringing back strange and wondrous merchandise. When they showed him the roses, he said: ‘This is the Indian rose. It grows particularly in that country in the area of Sarandīb (Ceylon). That being the case, what is it doing in the clime of Rūm? I must find out the circumstances of how this rarity came to be in Rūm.’ The maidservant of Kerā Khātūn took the petals and, returning to the house, reported what had happened. Kerā Khātūn’s amazement increased a thousandfold. Suddenly Mowlānā came in

and said: ‘Kerā, keep this bouquet of roses hidden and do not show it to any outsider. Concealed persons from the sanctuary of generosity and the caretaker of the delightful garden of Eram,²² who are the Pivots of India, have brought this for you as a gift that it may convey vigor to the palate of your soul and give pleasure to your body’s eye. By God, by God, look after it well lest the evil eye afflict it.’

And it is said that Kerā Khātūn kept these petals until her final breath. But it happened that she gave a few petals from the bouquet to Gorjī Khātūn, the wife of the sultan, and this she did with Mowlānā’s permission. Whenever someone suffered pain in the eye, once a petal was rubbed on it he would be cured. The color and fragrance of these roses never underwent change thanks to the blessing of those esteemed persons whose bosom was perfumed with musk.

* * *

[15] Likewise it is also transmitted from Kerā Khātūn—*God be pleased with her*—that she said: ‘In our house there was a lampstand which had been built as tall as a person. It happened that from the beginning of the evening until the advent of dawn Mowlānā would remain standing and read the *Ma^cāref* of Bahā^o-e Valad. One night a group of Jinn who inhabited our premises complained to me, saying: “We cannot support the brightness of the lamp, and the light of the lamp causes us great disturbance. Watch out that some harm does not come from us to the people of the house!”’

Kerā Khātūn said: ‘I told Mowlānā about this complaint. He smiled and for three days did not give any form of reply. After that he said: “After today do not worry. The Jinn have become my disciples and believe in me. They will not cause harm to any of our offspring and friends.”’²³

* * *

[16] Report: The pride of the companions, Jalāl al-Dīn-e Qaṣṣāb (the Butcher)—*God have mercy on him*—was one of Mowlānā’s old disciples and he was a man full of worldly graces and charms. It was his practice to buy Arabian foals and after raising them to sell them to prominent men. He always had good horses in his stable. He has related the following: ‘One day a great agitation from the eternal world came over Mowlānā and for forty days he went about wearing his blessed turban tied under his neck like the Arabs do. Suddenly I beheld him enter through the door covered in sweat and in an awesome state. Like a helpless soul I made obeisance and remained bewildered. He said: “Saddle such-and-such a very fine²⁴ horse.” With three young attendants and a hundred thousand struggles and

difficulties to get the saddle on, I brought the horse before him. He mounted up and set out in the direction of the *qebila*. I said: "Should this servant of Khodāvandgār come along as well?" He replied: "Give me assistance through high-mindedness (*hemmat*)!"

At night I saw him return covered in dust, and that horse with a body like an elephant was emaciated and bent double. The next day he came back and, asking for a different horse better than the other one, he mounted up and set off. At the hour of evening prayer he returned. The Arabian steed had become weak and thin, and I didn't dare to say a word. The third day he came back and, mounting another horse, he rode off. Likewise, at the hour of the sunset prayer he returned and having dismounted, he entered the house, sat down in complete peace and said:

"Good news, good news, oh group of revellers!
That dog from Hell has gone back to Hell.

*Thus the last of the people who practiced wickedness was cut off.
Praise be to God, the Lord of creation (6/45)!"*

Out of awe for Mowlānā I did not have the ability to ask about the circumstances of this situation. A few days later a large caravan arrived from Syria and they announced that the Mongol army had placed the city of Damascus in great distress.'

It is said that this was Hulagu Khān who in the year six hundred and fifty-five put Baghdad to the sword and killed the caliph. In the year six hundred and fifty-seven²⁵ he moved against Syria and captured Aleppo. And it is said that Ketbūghā advanced to Damascus with a huge army. At the time when the army had laid siege to Damascus, the people of Damascus saw Mowlānā there with their own eyes. He arrived to give help to the army of Islam, and they smashed the Mongols who were then completely routed and departed in utter defeat.

The reporter of this news relates: 'Rejoicing at hearing this happy news, I went to Mowlānā to tell him what had happened at Damascus. He said: "Yes indeed, oh Jalāl al-Dīn(-e Qaṣṣāb):

That horseman who conferred victory on the army,
Who is he to men of religion? Lord of the glance!"

All the companions let out shouts and raised a tumult. Among men at large a joyous uproar occurred. When word of this miracle and

power spread abroad, Mowlānā's supporters (*moḥebbān*) rejoiced at the good news.'

* * *

[17] Report: Eminent disciples related that a reputable, wealthy *khvāja* from the city of Tabrīz who was in need had put up at the Sugar-Sellers' Caravanserai. One day he asked *khvājas* of the city of Konya: 'Who are the shaykhs and religious scholars in this city of yours? I wish to gain honor by paying them my respects. After acquiring the felicity of kissing their hand, I wish to keep company with them and profit from the tables of their beneficial sayings. After all, the reason why knowers of the world endure the hardships of journeys (*asfār*) and undertake to read books (*asfār*) is in order to meet great religious scholars and pious shaykhs, and not simply for the sake of trade and the acquisition of goods.'

As they have said:

'God said: "Wherever you go when journeying,
Your duty is first to seek out a manly man."'

They replied: 'In this city there are many noble shaykhs and great religious scholars but the Shaykh al-Eslām and traditionist of the age is Shaykh Ṣadr al-Dīn who is without equal in all the religious sciences and the mystic path of the shaykhs of certainty.'

The *khvājas* took him off to pay his respects to Shaykh Ṣadr al-Dīn²⁶ and they brought with them marvelous presents and wonderful rare gifts worth nearly two hundred dinars. When the *khvāja* from Tabrīz came to the shaykh's door, he saw many servants and attendants, as well as beauties (*shāhed*) and male retainers. He looked at length upon the chamberlains, doormen and eunuchs, and feeling upset by the situation, he was fed up and said: 'Have I come to pay my respects to a commander or a man of poverty?'

They replied: 'This situation does no harm to the shaykh because he has a perfect carnal soul—just as *halvā* does no harm to a doctor, though it is harmful for a sick person of feverish disposition and he should not eat *halvā*.'

Then, having entered with great reluctance, he was admitted to the company of that great personage. He requested a spiritual intervention (*hemmat-ī*) from the shaykh, and he complained of his consecutive losses and asked to be delivered [from his plight]. He said: 'At the end of the year I disburse the alms-tax to those in need and, in accordance with my means, I do not refrain from voluntary alms. But I have no idea what is the cause of my incurring losses.'

As much as he pleaded and beseeched him, the shaykh paid no attention to his situation. He left disappointed and annoyed. The next day he again asked the *khvājas*: 'Isn't there some other dervish or esteemed person (‘*azīz-ī*’), the benefit of whose company I could enjoy and thus attain my goal and seek assistance?’

They replied: 'A real man and champion such as you seek is Mowlānā Jalāl al-Dīn. He has renounced all pleasures other than God, spurned the shop of this world and the world to come, and night and day is occupied with worshipping God. In uttering exhortations and divine insights, he is an ocean of higher meanings.' With absolute longing the *khvāja* from Tabrīz beseeched them: 'Lead me to him, for just hearing mention of what he is like has caused joy to well up within me!'

A few of the *khvājas* escorted him to Mowlānā's *madrasa* and they brought with them a sum of fifty gold dinars wrapped in one end of a kerchief. It happened that when they entered, Mowlānā was sitting alone in the assembly-room (*jamā'at-khāna*) of the *madrasa* and was deeply immersed in reading books. The *khvājas* all made obeisance and were overcome with awe. The *khvāja* from Tabrīz lost his reason from one blessed glance of Mowlānā and wept profusely. Mowlānā said: 'Your fifty dinars have been accepted and they are better than the two hundred dinars which have been lost. God Most High wished to send you a calamity and a misfortune. Because of this meeting He has generously removed the calamity and you have been released from this misfortune. See that you do not despair, for after today you will bear no further losses and past faults will be excused.'

The wretched *khvāja* was amazed by this musk-laden breath and experienced joy. After that Mowlānā said: 'The cause of your losses and your lack of prosperity and ill-fortune was that one day in Farangestān²⁷ in the west you were walking in a certain neighborhood and there was a Frank dervish, one of the great Friends of God, lying down in a marketplace. When you went past him, you spat on him and shunned him. The blessed heart of that esteemed person was offended by you. That is why you experienced so much misfortune and loss. Go satisfy him and seek his absolution! And give him our greetings as well.'

The miserable *khvāja* was confounded by these instructions, thinking: 'What kingly potency and divine power this is!' Mowlānā said: 'Would you like to see him right now? Look!' He struck the wall with his blessed hand and a door opened in the wall. The *khvāja* saw that the man was lying down in a marketplace in Farangestān. The *khvāja* immediately made obeisance and tore his clothes [in

agitation]. Due to his intoxication he came outside like a madman and set off. When he arrived in that country and had walked about searching for the man in that neighborhood, he saw the dervish lying down in the very place where he had been 'shown' to him. He dismounted at a distance and made obeisance. The Frank dervish said: 'What am I to do? Mowlānā has stopped me, otherwise I wanted to show myself to you and to show you the power of God. Now come closer!'

He embraced the *khvāja* and kissed him several times on the face. Consoling him in various ways, he said: 'Now look that you may see and witness my shaykh and my Khodāvandgār!' The *khvāja* looked. He saw that Mowlānā was deeply immersed in the *samā*[°] in the *madrasa*. Mowlānā was dancing and experiencing the ecstasy of the couplets:

His kingdom contains the coarse and the fine.

He wants all kinds. Be a carnelian or a ruby,
Be a clod of earth or a stone!

If you're a believer, He will seek after you.
If you're an infidel, He will wash you clean.

Take this street and be an upright man (*ṣeddīq*)!
Take that street and be a Frank!

And when he returned with auspiciousness, he presented the Frank's greeting and prostrations. Having showered endless gifts on the companions, he settled down in Konya and became one of the sincere lovers.

* * *

[18] Report: It is transmitted that one night in the palace of Mo[°]in al-Dīn the Parvāna²⁸ a splendid *samā*[°] took place. The pious shaykhs and the distinguished religious scholars were present. That night Mowlānā was overcome with passionate emotions and repeatedly let out shouts. In the end he went to one corner of the room and stood there. After a moment he told the reciters (*qavvālān*) not to recite anything. All the eminent persons were bewildered. After he had been in contemplation for some time, he raised his head and his two blessed eyes resembled two bowls filled with blood. He said: 'Companions come forward and gaze directly upon the splendor of God's lights in my two eyes.'

No one had the capacity to gaze (*naẓar*) into his peerless sight (*naẓar-e bī-naẓīr*) and whoever did make the effort to look, his eyes

were immediately dazzled and lost their power. The companions let out shouts and prostrated themselves.

* * *

[19] Likewise, Mowlānā having fixed his gaze on Chalabī Ḥosām al-Dīn, said: ‘Come here my religion, come here my faith, come here my life, come here my sultan! You are a true king!’ Chalabī let out shouts and poured forth tears. It happened that the Parvāna looked surreptitiously at Amīr Tāj al-Dīn Mo‘tazz-e Khorāsānī and said: ‘How amazing what Mowlānā has said about Chalabī Ḥosām al-Dīn! Does he possess such qualities? Does Chalabī deserve these forms of address, or is Mowlānā speaking with exaggerated affectation?’

That very instant Chalabī Ḥosām al-Dīn came forward and, firmly taking hold of the Parvāna, said: ‘Oh Amīr Mo‘īn al-Dīn, even if such were not the case, as soon as Mowlānā spoke he joined those qualities to our spirit and bestowed them upon us. *Verily, His command when He desires something is to say to it “Be!” and it is* (36/82).’

In accordance with:

His way is ‘*Be!*’ *and it is*. He doesn’t rely on causes.

It is well known that alchemy turns copper into gold.

This rare alchemy turned copper into the philosopher’s stone.

‘Because of Khodāvandgār’s readiness to help, his kindness toward inferiors and his nurturing of disciples, these things are not unlikely or strange.’

The Parvāna became drenched in the sweat of shame. He made obeisance and presented (*khvāsta*) his excuses. He then sent many goods (*khvāsta*) as a thanks offering.

* * *

[20] Likewise, another one of Mowlānā’s awesome miracles was this. No creature was able to look into his blessed eyes. Because of the great intensity of the light’s glare and the force of the agitation, everyone was obliged to snatch his gaze away from the light’s glare and to look at the ground.

* * *

[21] Report: The King of Teachers, Mowlānā Shams al-Dīn-e Malaṭī—*God have mercy on him*—was one of the great intimate companions and, with regard to various points of wisdom, *people consulted him and agreed with him*. He related: ‘One day I was in the company of Mowlānā in the garden of the Joneyd of the era and

the Ma°rūf(-e Karkhī)²⁹ of the age, Chalabī Ḥosām al-Dīn. Mowlānā had both his blessed feet in the water of the stream and was uttering higher insights. In the midst of his discourse he began to laud the qualities of the Sultan of the Poor, Mowlānā Shams al-Dīn-e Tabrizī, and he sang his praises without limit. *A person accepted by the Pivots*, Badr al-Dīn, the son of Modarres, was one of the great perfect companions—*God have mercy on him!* Just then he fetched up a sigh and said: “Alas! What a pity!” Mowlānā exclaimed: “Alas? Why and what for? What reason is there for this alas? What cause for alas? What does alas have to do in our midst?” Badr al-Dīn felt ashamed and made obeisance. He said: “I felt regret because I never met Mowlānā Shams al-Dīn-e Tabrizī and didn’t profit from his light-filled presence and receive benefit from it. That was the reason for all this bondsman’s grief and yearning.”

Mowlānā remained silent for a long time and said nothing. Then he declared: “Though you did not meet Mowlānā Shams al-Dīn-e Tabrizī—*God glorify his memory*—by my father’s sanctified soul, [I swear] you have met someone who has a hundred thousand Shams-e Tabrizīs hanging in each hair of his head, and when it comes to grasping the secret of his innermost secret (*serr-e serr*), Shams al-Dīn-e Tabrizī would be bewildered.”

Shams-e Tabrizī who is the king and the beloved,
With all his kingliness acts as our bodyguard.

‘The companions were overcome with joy and the *samā*^c began and Mowlānā took to reciting this *ghazal*:

“Suddenly my lips uttered the rose and rosegarden’s name.
The one with rose-cheeks came and slapped my mouth.
‘I am the sultan. I am the soul of the garden’, he said.
‘How dare you mention so-and-so before a king like me!’”

...up to the end of the *ghazal*. It is said that Chalabī Badr al-Dīn, sick and forsaken, lay in bed for almost forty days. When he had repented, he regained his health. He was again honored with the special favor of the shaykh.’

* * *

[22] Likewise, Shaykh Maḥmūd-e Šāḥeb-Qerān who had surpassed his contemporaries and peers (*aqrān*) related: ‘The late judge and martyr Mowlānā °Ezz al-Dīn of Konya, who was the vizier of Sultan °Ezz al-Dīn Keykhosrow—*God have mercy on*

them—and who built the Congregational Mosque for Mowlānā in the capital Konya, was a man of high aspiration. One day he asked Mowlānā about the following: “Every branch of learning which you acquired from the external sciences, we [others] have also acquired the same books in accordance with our aptitude and striving, and we have applied ourselves to studying them beyond measure. None the less, with regard to what you have come to know and understand, we have no awareness and knowledge whatsoever, and our intellects have not grasped those higher meanings.”

Mowlānā smiled and said: “Yes, we have read one or two pages of the science of good fortune which is *the science of God*. This has not reached you and has not reached your hearing. One person reads (*mī-khvānad*) and another person is called (*mī-khvānand*): *This is the bounty of God; He gives it to whomever He wishes* (5/59).”

Intellect which is from the rotation of Saturn
 Has no place in the presence of our intellect.
 He is knowing due to Mercury and Saturn;
 We are so due to the kindly Creator’s bounty.
He taught man (96/4) is on our signet ring.
 Our goals consist of *knowledge with God*.

‘The judge immediately made obeisance and went outside in tears.’

* * *

[23] It is also transmitted that to begin with Qāḍī ‘Ezz al-Dīn was extremely opposed to the *samā’* of the dervishes. One day Mowlānā, having become greatly aroused with passion, came forth from his *madrassa* while performing the *samā’*. He entered the chamber of Qāḍī ‘Ezz al-Dīn and, shouting at him and grabbing him by the collar, he said: ‘Get up! Come to the banquet of God!’ He then dragged him to the gathering of ‘the lovers’ and revealed to him what was appropriate to ‘Ezz al-Dīn’s capacity. The latter tore his robe and joined in the *samā’*, spinning about and letting out shouts. In the end, he came to experience devotion and became a disciple (*morīd*) in complete sincerity.

* * *

[24] It is also transmitted that Qāḍī ‘Ezz al-Dīn of Konya, Qāḍī ‘Ezz al-Dīn of Amasya and Qāḍī ‘Ezz al-Dīn of Sivas—*God Most High have mercy on them*—were all three eminent men of their era. One day they asked Mowlānā: ‘What is your path?’ He replied: ‘Say: *“This is my way. I call unto God with sure knowledge, I and whoever*

follows after me” (12/108).³⁰ They lowered their head and all three of them became disciples.

* * *

[25] Likewise, a group of companions related that when Qāḍī °Ezz al-Dīn finished constructing the Friday mosque in Konya, as a thanks offering for this he held a great gathering and bestowed dinars on men learned in religion, on those who live religion, and on the noble Koran-memorizers. And he requested of Mowlānā that he by all means preach in the new mosque. Mowlānā consented and once he had begun preaching and offering advice to the people, in the midst of a sermon he told a story involving: ‘A little bird in such-and-such a clime who had no hair on his head.’ Kamāl al-Dīn-e Mo°arref (the Announcer) expressed great approval, saying: ‘Bravo a thousand times! Oh true sovereign, I give my life for your good manners.’ That very instant the deputy judge Mowlānā Rokn al-Dīn became a disciple because of the delicacy of Mowlānā’s words since Qāḍī °Ezz al-Dīn and Kamāl al-Dīn-e Mo°arref were in fact both bald. They had no hair on their head. Mowlānā had related the story in such a way that they were not in the least offended.

* * *

[26] It is also transmitted that one day Mowlānā was passing through a particular neighborhood. Two strangers were having a disagreement and an argument. They were calling one another bad names (*zī o qāf*). Mowlānā stopped at a distance and while he was listening, one said to the other: ‘You’re speaking to me? By God, by God, if you say one word, you’ll get to hear a thousand!’ Khodāvandgār came up to them and said: ‘No, no! Come and say to me whatever you have to say. If you say a thousand things, you won’t hear a single word in return.’ The two adversaries placed their head at his feet and made peace.

* * *

[27] Likewise, Mowlānā Shams al-Dīn-e Malaṭī—*God have mercy on him*—related: ‘One day a deeply learned religious scholar, with students who adduced formal proofs, came to visit Mowlānā. They wished to ask questions by way of interrogation but in order to test Mowlānā. They said to one another: “Let’s see what the extent of Mowlānā’s Arabic is? Indeed, our master has no peer in this discipline.” Having paid their respects to Khodāvandgār, they sat down. After he had uttered many higher insights and numerous subtle points, he began to tell a story:

“One time a jurist of pure heart was accompanying a clever grammarian. Suddenly they arrived at a well which had been

destroyed and ruined. The first thing the jurist said was: ‘*And [many] a ruined well*’ (*Va-bīren mo‘aṭṭalaten*) (22/45), leaving out the *hamza*.³¹ The grammarian was annoyed and said: ‘Say *beʿren*. Pronounce it with the *hamza* which is more pure.’ In this manner the dispute between the jurist and the grammarian dragged on at great length. Because of the defective *hamza*, they went through all the books on inflexion and grammar, page by page, and grew weary from citing proofs. Toward the end of their dispute they had not reached a halting-station or a settlement. They remained in the darkness of night and while they were heatedly arguing, by chance our grammarian fell into a deep well. From inside the well he shouted and cried out: ‘Oh travelling companion, oh compassionate jurist, *for the sake of God Most High* rescue me from this gloomy well.’ The jurist replied: ‘I will save you on one condition—that you omit the *hamza* from *beʿr*.’ The poor wretched grammarian, who had been deluded by his knowledge, did not escape from the well until he omitted the *hamza* from *beʿr*. Similarly, until in the manner of *Ḥamza*³² you omit from your selfhood the taunting (*homaza*) of your wavering and existence, you will not escape from the dark well of self-conceit which is the well of nature and the carnal soul, and constitutes *the bottom of the cistern* (12/10), and you will never reach the expansive plain of: *And God’s earth is wide* (39/10).”

At that very moment all the religious scholars removed their turbans and cut the cord³³ of their denial. They experienced true devotion and became sincere disciples.’

We inserted the man who was a grammarian

In order to teach you the grammar of effacement (*maḥv*).

Know effacement is required here, not grammar (*naḥv*).

If you have been effaced, enter the water without fear.

The best of jurisprudence, grammar and inflexion

You’ll find by diminishing the self,³⁴ oh excellent friend!

* * *

[28] Report: It is also transmitted that one day in the presence of Mowlānā some of the companions mentioned the good deeds and justice of Mo‘īn al-Dīn the Parvāna, saying: ‘Men at large are at ease because of his generous existence and there is great security and endless abundance of blessings. Likewise, in his time the religious scholars, shaykhs and men of excellence are comfortable and secure in *madrasas* and *khānaqāhs*.’ They praised him without limit. Mowlānā said: ‘The companions speak the truth, and what they say

is a hundred times more. But there is something else and this matter resembles the following:

A group of pilgrims were travelling to visit the Ka‘ba. It happened that on the road in the desert a dervish’s camel became ill. As hard as they tried, it would not get up. Having loaded its baggage onto another camel, they left it there and moved on. That very moment wild animals and fierce beasts of prey circled around the camel but none of them came closer. The caravan of pilgrims was amazed at this situation, saying: “Why is it that the animals don’t tear the camel to pieces but are holding back?” A person from the caravan returned to see what the circumstances of the situation were. He saw that the camel had an amulet tied to its neck. When he removed the amulet and departed, the predatory beasts immediately attacked and tore the camel to pieces.

Now know and be aware that the world is like that camel and the religious scholars, commanders, men of poverty and others who are in the world are like that caravan of pilgrims. And my existence is like that amulet and has been tied to the neck of the camel of the world. As long as that amulet is on its neck, the amulet is effective and the caravan of the world travels on as it pleases. When the amulet is removed from the neck of the camel of the world in accordance with: *Oh soul at peace, return to your Lord well-pleased and well-pleasing* (89/27-28), then behold what will happen to the world and where mankind will go and in what way sultans and bearers of the banner and the pen will perish!’

The companions let out shouts and wept profusely. Moreover, it is said that it was in the days after Mowlānā had passed away—one complete year had not yet elapsed—that the sultans of the world, the pillars of religion, and prominent men and *khvājas*, all departed this world, one after the other. The clime of Rūm was left orphaned and devoid of good fortune and the world was turned upside down. The traces of happiness, prosperity and tranquillity of spirit were completely removed from the whole world. It turned out just as Mowlānā had said—*for as long as God Most High wishes!*

* * *

[29] It is also transmitted from Mowlānā Shams al-Dīn-e Malaṭī—*God have mercy on him*—that he said: ‘One day early in the morning I went to Mowlānā. I saw that he was walking about in the courtyard of the *madrasa* and he was reciting Arabic verses which were clearly comical. In the Arab lands whores recite them when they behave in a bawdy manner. Mowlānā was repeating the verses with great earnestness:

*“Between the two thighs is half a dāneq.³⁵
 But the eye of the two thighs is two dāneqs.
 If only the head goes in, it costs one dirhem.
 If it all goes in, that costs two dirhems.”*

I stood in my place at a distance perplexed and with lowered head, thinking: “What [deeper] meaning goes with the [apparent] form of these verses? And how are they interpreted?” Mowlānā immediately replied to what had occurred in my heart: “The meaning of the verses is this that whoever wishes to enter the world of poverty, must give away one *dāng* of the world as a first step. And whoever wishes to grasp the secret of poverty and to proceed in it, gives away half the world. And whoever wishes to bring forth his head from the collar of Moḥammad’s poverty, rejects the whole world. And whoever wishes to attain the degree of perfection of Moḥammad’s state of poverty, gives away this world and the world to come, so that he obtains union with the Lord. And when the devoted bondsman *for the sake of the face of God Most High* abandons everything which is not God, all the world and the hereafter, and whatever they contain, then become an offering at the foot of that pure devotee.” And he recited this quatrain:

“Do not grasp the world if you seek permanence.
 Do not grasp the hereafter if you seek to meet God.
 Let go this world, the hereafter and all existence,
 And come here if what you seek is God.”

* * *

[30] It is also transmitted that one day during the *samā*^c a great rapture came over Mowlānā and he experienced limitless ecstasies. While in this state he said: ‘*Whatever I saw I saw God in it.*’ Suddenly a dervish with enlightened heart let out a shout and came forward, saying: ‘Although this is boldness, the intoxicated are not held responsible. The phrase *in it* is associated with containment and it is not allowed to use this phrase about God Most High. Were He to be in a container or were there a container in the world within which He could be contained—it would necessarily imply a defect if anything could encompass Him and if God were inside anything or inside a place.’

Mowlānā replied: ‘If you are intoxicated, we are intoxicated in soberness. For if these words were not perfect and complete, we would not have said them. Yes, it would necessarily be a defect if the container were other than the contained, and if the container and

what is contained were two [different] things. However, the world of attributes (*ṣefāt*) has come to contain the world of essence (*dhāt*) and they are both one thing, nor is it otherwise. The fact that they appear to be two when in reality they are one, how is this a defect? Indeed, God Most High encompasses the exterior and the interior, for if we do not say that He is interior, then He would not encompass the interior. But He encompasses all things, and the support and sustenance of the universe depends on the existence of the Necessary Being. Therefore He is both the container as well as that which is contained, so that His encompassing necessarily includes all existing things. *And He encompasses everything* (cf. 41/54).’

The dervish immediately lowered his head and became a disciple.

* * *

[31] It is also transmitted that one day Mowlānā sat down in the shop of Shaykh Ṣalāḥ al-Dīn-e Zarkūb—*God be pleased with him*—and after the companions had formed a circle throughout the shop, he became engaged in uttering higher insights and secrets. Suddenly an old man, who was beating his chest and wailing, entered the shop. Placing his head at Mowlānā’s feet, he wept profusely and said: ‘I had a little seven-year-old son and he has been stolen from me. I have become a miserable wretch searching for him for several days, barefoot and with bare head, but I cannot find him. Mowlānā replied to him in extreme anger: ‘This is an amazing thing! All human beings have lost God and they do not seek Him at all. They do not search for him, nor do they beat their breast and strike their head. What has happened to you then that you go on beating your breast? An old man, you ruin yourself and disgrace yourself out of longing for a little child? Why not for one moment seek the Creator of the world and ask Him for help and support so that like Jacob you may find your lost Joseph?’

The wretched old man immediately lowered his head, sought forgiveness and began to dress himself. In these circumstances he was given news that his missing son had been found. That day so many people became ‘lovers’ (*‘āsheq*) and disciples that it is impossible to count them.

* * *

[32] It is also transmitted that one day Mowlānā was uttering deeper meanings and truths in a gathering when suddenly a young man of good reputation entered and sat down in a position higher than that of an old man (*pīr*). After a while Mowlānā said: ‘In past times the divine command was that if any young person sat in a place higher than that of old men, he would immediately be

swallowed up by the earth. The law of retribution of that community took such a form. But in this day and age I see fledgling youths kick old men on the road without qualms or fear, and they are not apprehensive about being swallowed up in the end and having their interior deformed (*maskh-e bāten*).’

And he related: ‘One day the Conquering Lion of God, °Alī b. Abī Ṭāleb—*God honor his countenance*—was going to perform the morning prayer in the Mosque of the Prophet.³⁶ Halfway there he saw an old Jew walking ahead of him. Because of the chivalry and humanity and good morals of the Commander of the Faithful, he observed politeness toward the old man and did not pass on ahead of him. He went on walking behind him at a very slow pace. When he reached the Mosque of the Prophet, Moṣṭafā—*peace be upon him*—was bent forward in the inclination of the first *rakʿat*. Straightway, at the command of the Glorious One, Gabriel arrived and placed his hand on the blessed shoulder of the Prophet so that he would pause for a moment and °Alī-ye Mortaḍā would not be deprived of the reward of the first *rakʿat* of the morning prayer. Indeed, the reward of the first *rakʿat* is better than a hundred years of accepted worship, and the Prophet has declared: “*The first rakʿat is better than the world and everything it contains.*”

When Moṣṭafā—*God’s blessings and peace be upon him*—was finished with the prayer and the customary litanies, and had pronounced the prayer of supplication, he asked Gabriel the Trustworthy: “What was the secret behind today’s circumstance?” Gabriel replied: “The reason was that when °Alī was coming to the mosque, he met an old Jew along the way. He showed him respect and honored him, and would not walk ahead of him. The Eternal Sovereign—*He is sublime and exalted*—would not allow it that °Alī the Meccan be deprived of his share of the capital of the reward for the morning prayer.”

Now whereas a person like °Alī-ye Mortaḍā—*God be pleased with him*—accorded reverence to a little old man who was an infidel and in exchange for that reverence received such miracles from God Most High, you may speculate that if a “lover” (°*āsheq*) and a sincere person were to honor, revere and believe in a *pīr* who has grown old on the path of God, has had his beard turn white within the Muslim religious community and has kept company with spiritual *pīrs*³⁷ and become accepted by God—in exchange for this what would God Most High bestow on him and what favors would He confer on him! In reality glory belongs to God and His Messenger and God’s special bondsmen, in accordance with: *But*

glory belongs to God and to His Messenger and to the believers (63/8). By God, by God, if you wish always to possess “young” fortune (good luck) grip firmly the skirts of a spiritual *pīr* because without the favor of an upright *pīr* a young man has never become old (or a *pīr*) and attained the miraculous power of the spiritual *pīrs*.’

Choose a *pīr*, for without a *pīr* this journey
 Is full of much misfortune, fear and danger.
 I have given the name *pīr* (old) to “young” fortune,
 For it is old because of God, not because of old days.
 From now on I will not seek the path of ether.
 I seek the *pīr*, yes the *pīr* I seek, the *pīr*.
 Not the old sky but the *pīr* of right guidance
 In this world, and *God knows best what is right!*

* * *

[33] Likewise, it is transmitted that one day in his blessed *madrasa* Mowlānā was uttering higher meanings and said: ‘God—*He is sublime and exalted*—has declared in the noble Koran: *The ugliest of voices is the voice of the donkey* (31/19). Indeed, of all animals the ugliest and most repulsive voice has been attributed to the donkey. Do the companions know what the meaning of this is?’ The companions lowered their head and beseeched him to explain it.

He replied: ‘All the other animals have a special lament and litany and glorification with which they recall their Creator and Provider. The camel has a plaintive groan, the lion a roar, hunted quarry a yelp, the fly a buzz, the bee a humming sound, and so on. In the heavens the angels and spirit-beings have songs of praise and hymns, and the offspring of Adam have the *tasbīḥ* and the *tahlīl*³⁸ and forms of worship both internal and bodily. But the wretched donkey only makes a sound on two particular occasions: firstly when he feels the desire for copulation, and secondly when he becomes hungry.’

As they have said:

*“Like the foul donkey, if you give him his fill to eat,
 He kicks people and if he’s hungry, he brays.”*

‘Thus the donkey is forever a bondsman of the genitals and the gullet. In the same way every person who has no longing for God and no lament for love in his heart, and in his head has no amorous passion and no secret, *in the eyes of God Most High* he is less than the donkey: *They are like cattle; nay rather they are further astray* (7/179). *God protect us from this!*’

Know that the bestial soul (*nafs*) is a male donkey.

That's why it's more shameful to be under his order.

If you don't know the way, do the opposite

Of what the donkey wants. That will be the straight path!

After that Mowlānā said: 'In times gone by, as a test, one king requested from another king the worst of three kinds of things: the first was the worst food, the second the worst carnal soul (*nafs*) and the third the worst animal. The second king sent him in the way of food cheese and in the way of carnal souls an Armenian male slave and in the way of animals a donkey. At the head of his letter he displayed the Koranic verse: *The ugliest of voices is the voice of the donkey* (31/19).'

* * *

[34] It is also transmitted that one day Mowlānā with a group of companions was going to the garden of Chalabī Ḥosām al-Dīn and that day Khodāvandgār was riding on a donkey. He said: 'This is *the mount of the righteous* and so many prophets have ridden on donkeys, prophets like Seth, Ezra, the Messiah and our Messenger—*peace be upon them!*'

Oh idle talker, sit on the donkey without a saddle.

Didn't the Messenger ride the donkey without a saddle?

It happened that the godly companion, the reciter Shehāb al-Dīn was also riding a mount. Suddenly his donkey began to bray. In anger Shehāb al-Dīn hit the donkey on the head several times. Mowlānā said: 'Why are you hitting this wretched animal? Because he bears your weight about? Aren't you thankful that you are the rider and he is your mount. If—*God forbid*—matters were the other way round, what would you do? In fact his braying is only for one of two reasons: either because of his gullet or because of his genitals. All created beings share in this activity and are always involved in this activity and are active in this because of the seed of lust. So you should hit everyone on the head and reproach everyone.'

Shehāb al-Dīn felt repentance and dismounted. He kissed the hoof of his riding animal and treated it kindly.

* * *

[35] It is also transmitted that someone was talking about his lack (*qellat*) of wealth and his weary state (*kellat*), and he went on complaining. Mowlānā said: 'Well then, after today don't love me, so that the world will come into your hands.' And he recited:

‘Come and be like me, oh moon-faced beauty.
 Seek not good fortune and seek not wealth.
 For were even Eblīs to behave that way,
 He would be king and bearer of the banner.’

* * *

[36] Likewise, Mowlānā said: ‘One day a Companion said to the Messenger—*peace be upon him*: “I love you.” The Messenger replied: “Then why are you standing there? Put on an iron cuirass and go forth to confront adversities. Be prepared for penury, for adversity is the gift given to admirers (*moḥebbān*) and lovers (*‘āsheqān*).”’

God said: ‘*Am I not...?*’³⁹ and you replied: ‘*Yes, You are!*’
 What is the secret of yes? Suffering adversity.

And again Mowlānā said: ‘A knower of God asked a rich man: “Do you love wealth or sin?” The man replied: “I love wealth.” The knower of God replied: “You’re not telling the truth, because you love sin and perdition far more. Don’t you see that you have put down your wealth and are taking sin and perdition with you, and you are to be reprimanded in the presence of God Most High. If you’re a real man, make an effort to take wealth along with you without sin. Since you love wealth, the only remedy is to send wealth on ahead of yourself to God the Glorious, so that it will work benefits for you there: *Whatever good you send ahead for yourselves (your souls), you will find it with God—a better and a mightier wage (73/20).*”’

* * *

[37] Report: Likewise, companions who were intimate (*maḥram*) with secrets and had entered a consecrated state (*moḥrem-e eḥrām*) on behalf of that Ka‘ba of free men⁴⁰—*God be pleased with them all*—related that one day Mo‘īn al-Dīn the Parvāna—*God elevate his rank*—had convoked a gathering of the prominent men in his palace. All the religious scholars, shaykhs, masters of chivalry (*fotovvat*), solitary recluses, and travellers who had arrived from other climes were present at this gathering, and the highest ranking dignitaries were seated in the places of honor. Then the desire occurred to the Parvāna: ‘How would it be if Mowlānād also deigned to honor us with his light-filled presence? Indeed, that would be the honor of our lifetime.’

Majd al-Dīn-e Atābak, who was the Parvāna’s son-in-law and a disciple of Mowlānā, was a man full of virtues and a firm believer. He rose and undertook to invite Mowlānā. Meanwhile, among the

dignitaries (*ṣodūr*) and prominent men affected by confusion in their breasts (*ṣodūr*) a murmur arose, to the effect that: 'If Mowlānā honors us with his presence, where is he to sit?' In agreement with one another they said: 'Each of us has sat down in the seat which accords with his rank. Likewise, let him sit wherever he pleases.'

When Majd al-Dīn-e Atābak had fulfilled his mission expressing himself eloquently, Mowlānā gathered together Chalabī Ḥosām al-Dīn and the disciples, and they set out. The companions walked on ahead, and Mowlānā followed behind them. When Chalabī Ḥosām al-Dīn entered the palace of the Parvāna, all the prominent men honored him and gave him a place high on the raised platform (*ṣoffa*). Behind him arrived Mowlānā, and the Parvāna and the pillars of state ran toward him. The Parvāna kissed Khodāvandgār's blessed hand several times and apologized at length, saying: 'This has been trouble for Khodāvandgār, while it is a mercy for these bondsmen. He has been very kind.'

When Mowlānā came into the palace, he saw that the prominent men were seated high and low on the raised platform. Greeting them with '*Peace be upon you, and the mercy of God!*', he sat down in the courtyard of the palace. Chalabī Ḥosām al-Dīn stood up and coming down, he sat alongside Mowlānā. Most of the prominent men came down together and those who had agreed with one another due to a prevalence of hypocrisy, remained behind—persons such as Nāṣer al-Dīn and Shaykh Sharaf al-Dīn-e Herīva and Sayyed Sharaf al-Dīn and *those fools who followed them*, for each one was a library of different sciences.

They say Sayyed Sharaf had the disposition of a philosopher and was a scholastic theologian (*motakallem*), as well as being impudent and ugly. When he saw the situation that all the eminent men together with that great man (Ḥosām al-Dīn) had rushed from a higher to a lower place and that such a dignitary (*ṣadr*) had made a seat of honor (*ṣadr*) out of the place where one removed one's shoes and the [usual] seats of honor remained empty, he began by saying: 'In the present circumstances where is the seat of honor? And according to the practice of the people of the mystic path, where is the seat of honor said to be?'

Qāḍī Serāj al-Dīn replied: 'In the *madrasas* of the religious scholars the seat of honor is the middle of the raised platform which is the seat of the teacher.' And Shaykh Sharaf al-Dīn-e Herīva said: 'According to the way of the people of spiritual withdrawal (*e'tekāf*) and the *pīrs* of Khorasan, the corner of the lodge (*zāviya*) is the seat of honor.' And Shaykh Ṣadr al-Dīn said: 'According to the practice

of the Sufis, the seat of honor in *khānaqāhs* is taken to be the side of the raised platform and that is in reality the place where one removes one's shoes.' After this, by way of testing him, they asked Mowlānā: 'Where is the seat of honor located according to your usage?' He replied:

'Where is the threshold and the seat of honor in reality?
Where are we and I? In whatever place our Friend is.

The seat of honor is where the friend is.' Sayyed Sharaf al-Dīn asked: 'Where is the friend?' Mowlānā shouted: 'You are blind! You do not see!

You have no eyes in order to look at Him.
Otherwise, from your head to foot it's all He.'

Then Mowlānā stood up and began the *samā^c*. The *samā^c* became so heated that all the prominent men tore the robes they were wearing.

Finally, after Mowlānā had died, when Sayyed Sharaf al-Dīn arrived in Damascus he went blind. At times the companions would go to visit him. He would moan and weep, saying: 'Alas, alas, what things have befallen me!' And he related: 'The moment Mowlānā shouted at me, I saw that a black veil was placed over my sight. I was no longer able to perceive objects and to see the color of a thing. But I maintain hopes that he will show favor to me, miserable deluded person that I am. Because the kindnesses of the Friends of God are limitless.'

As that great person (Mowlānā) has said:

'Don't lose hope because of the crime you committed,
The Ocean of generosity is accepting of repentance.
He makes your sin into glorification and worship,
For in accepting repentance He is without equal.'

* * *

[38] Likewise, some masters among the dear companions related the report as if the incident had occurred in the time of Jalāl al-Dīn-e Qaraṭā³¹.⁴¹ When the construction of his *madrasa* was completed, Jalāl al-Dīn ordered a splendid inauguration ceremony to be held, and it was on that day that among the prominent religious scholars a discussion took place about which seat is the seat of honor. That day Mowlānā Shams al-Dīn-e Tabrīzī had only recently arrived and he

sat among the people in the place where one removes one's shoes. With one accord they asked Mowlānā: 'What place is called the seat of honor?' He replied: 'The seat of honor of the religious scholars is the middle of the raised platform and the seat of honor of the knowers of God (*ʿorafāʾ*) is in the corner of a house and the seat of honor of the Sufis is on the side of the raised platform and, according to the practice of lovers (*ʿāsheqān*), the seat of honor is alongside the friend.' He then rose and sat down next to Shams al-Dīn-e Tabrizī. They say that was the day Mowlānā Shams al-Dīn-e Tabrizī became well known among the prominent men of Konya. In the Parvāna's time this story occurred for the second time.

* * *

[39] It is also transmitted that one day Moʿīn al-Dīn the Parvāna arranged a *samāʿ*-session for Mowlānā, and all the religious scholars and knowers of God were present. The heated passion of the *samāʿ* went on until midnight. All the gruel (*āsh-hā*) became cold and stale. The Parvāna summoned Shaykh Moḥammad-e Khādem (the Servitor) and explained to him the situation about the food. Shaykh Moḥammad-e Khādem intended to convey this matter to Mowlānā by means of a hint. Mowlānā exclaimed: 'If the regulator of the water (*amīr-e āb*) doesn't cut off the water, how can the mill come to a halt and grow quiet and calm down?' The Parvāna lowered his head and shed tears. He ordered the gruel to be given away, and they prepared the food all over again.

* * *

[40] Report: It is related that the Hippocrates of the age, Mowlānā Akmal al-Dīn-e Ṭabīb (the Physician)—*God make his resting place agreeable*—was one of the prominent doctors of Rūm and he had no equal. Before becoming Mowlānā's disciple, he went to visit him one day. Mowlānā told him to prepare a purgative and pills for seventeen select companions, and the noble disciples began to observe abstinence. When it was the day to take the medicine, Mowlānā set out in the morning for Akmal al-Dīn's house. The doctor was informed and he came outside and lowered his head. Mowlānā went in and drank the seventeen cups of medicine just as they had been prepared, one cup after the other. Each time he exclaimed: '*Praise be to God, the Lord of creation!*' Akmal al-Dīn stood there in amazement and was unable to speak due to the awesomeness of the situation.

After that Mowlānā set off for his *madrasa*. All the companions were informed of what he had done. One and all, they were bewildered, saying: 'What will happen to his blessed temperament

which is fine and delicate and given to ascetic austerities?’ For some time Mowlānā uttered divine insights and he displayed states of intoxication. Meanwhile, Akmal al-Dīn was obliged to rise and set out for the *madrassa* to learn the circumstances of the situation. He saw that Mowlānā, like the sun, was leaning against the prayer-niche of the *madrassa* and was busy explaining higher truths and expounding spiritual subtleties. Akmal al-Dīn lowered his head and asked: ‘How is your blessed temperament and disposition?’ By way of jesting, Mowlānā replied: ‘*Rivers flow underneath it*’ (2/25, 266).⁴²

The doctor said: ‘Khodāvandgār should abstain from water.’ Straightway Mowlānā ordered ice to be brought and, breaking it up, he began to eat the pieces of ice. He ate so much ice that it is impossible to describe. He then went to the bathhouse and when he was finished with his bath, he began performing the *samā^c*. He continued to perform the *samā^c* for three days and nights. Akmal al-Dīn threw his turban down on the ground and moaned and let out shouts, saying: ‘This is not possible for any human being, and no Friend of God has displayed power like this!’ That very moment, with his children and descendants, he became a disciple and bondsman, and he reported this story to the doctors and physicians of the age. They all became disciples in absolute sincerity and affirmed: ‘This manly man is *strengthened by God* and he is a personage of exalted attributes and a divine doctor.’

If a Friend of God drinks poison, it becomes an antidote.

If a student drinks it, his consciousness grows black.

The reason poison had no ill effect on Fārūq⁴³

Is because the best of antidotes was his candy.

* * *

[41] Likewise, it happened during those days that a great dispute took place between the doctors (*hokamā³*) of the city and the religious scholars of the age, concerning whether the human soul was kept alive by blood or by means of something else. All the physicians with one accord said: ‘It is most certainly kept alive by blood. If a human being’s blood is completely taken away, he will die immediately.’ And they out-argued the jurists. All together the religious scholars went to Mowlānā and presented him with this question. He said: ‘It is certainly accepted that human beings are kept alive by blood.’ They all replied: ‘According to the way of the doctors, this is so and in this respect they offer philosophical proofs and rational arguments.’ Mowlānā said: ‘The way of the doctors

does not amount to much. Indeed, a human being is kept alive by God, not by blood.' No one had the chance to say: 'How?' and 'We do not agree!'

The philosopher has not the gall to say a word.
Should he speak, God's religion will confound him.

After that he ordered them to bring the bleeder. Having himself bled from both his blessed arms, he let so much blood flow forth that all the blood of his veins came out and where the incision had been made only pale serum still remained. He looked at the doctors and said: 'How is this then? Are human beings kept alive by blood or by God?' All the doctors lowered their head and professed their faith in the power of the men of God. Mowlānā immediately rose and went into the bathhouse. When he came out, he began performing the *samā*^c.

* * *

[42] Likewise, Mowlānā Shams al-Dīn-e Malaṭī—*God have mercy on him*—related: 'One day I went to visit Mowlānā. I saw that he was sitting alone in the assembly-room (*jamā'at-khāna*) of the *madrasa*. I lowered my head and sat down. He said: "Come closer!" I drew a little bit closer. Several times he repeated: "Come closer!" I slid along until my knee was right next to his blessed knee, and I felt a shiver inside me due to my extreme fear and apprehension. Mowlānā said: "Sit so that your knee touches against my knee." Then he told me so much about the virtuous feats of Sayyed Borhān al-Dīn and the miracles of Mowlānā Shams al-Dīn-e Tabrizī—*God sanctify their innermost secrets*—that I lost my senses. And then after that he added: "Our sultan (the Prophet) said: '*At the mention of the righteous, mercy descends.*' This means that wherever mention is made of the righteous of the Muslim community, the rain of mercy rains down. But wherever mention is made of us, God rains down."'

* * *

[43] It is also transmitted that times when Mowlānā went to the bathhouse, his wife Kerā Khātūn—*God be pleased with her*—would order the companions: 'Look after Mowlānā because he pays no attention to himself at all.' The companions would bring along a little rug and a towel and spread them out in the cooling chamber. Sometimes he would rest there and they would massage him. One night, in the depths of bitter winter, it happened that Mowlānā went to the bathhouse. The companions, following their old habit, brought the little rug and the covering and spread them out in the cooling

chamber. When Mowlānā had undressed, he entered the room, took one look and went out again. When some time had passed, the companions came outside and saw he was standing on top of a piece of ice and had placed another piece of ice on his head. The companions let out a cry. Mowlānā remarked: 'My carnal soul is teaching me bad things and becoming bold. *Praise be to God* we are dervishes! We are not of the house of Pharaoh.⁴⁴ We are of the house of the king who was the Sultan of the Poor (the Prophet).' Putting on his turban and his *farajī*, he departed.

* * *

[44] Likewise, one day Soltān Valad related: 'My father would always say: "I was five years old when my carnal soul died." Since during his youth and mature years he practiced ascetic austerities and nightly vigils in complete earnestness and went to great extremes, I asked him: "One day you told me such-and-such a story. At this moment how is it that you never find rest and peace day or night?" He replied: "Bahā³ al-Dīn, the carnal soul is a powerful trickster. I am afraid lest he suddenly pop up from some place, and overcome and afflict the Hero of Religion (Shojā^c al-Dīn), Reason."

Leave your carnal soul and let it weep profusely.

Collect from it the debt which is paid with life.

Don't believe its hypocritical Koran,

Don't become its confidant and companion.

* * *

[45] Report: It is also transmitted from Chalabī Ḥosām al-Dīn—*God sanctify his precious soul*—that Sayyed Sharaf al-Dīn had a supporter among the prominent men of Konya and this supporter had a son who was endowed with beauty and resembled Joseph. Most people had become infatuated with his good looks. This young boy, from the bottom of his heart and soul, was in love with Khodāvandgār and enraptured by him. He was forever saying his name and swearing oaths by the dust of Mowlānā's feet. As much as his father restrained him from this state, the boy would not desist. In fact, his love and sincerity were constantly increasing.

One day the boy said to his father: 'If you love me and are fond of me, you must invite Mowlānā to the house and arrange a *samā^c* and make me his bondsman and disciple. Otherwise, I will destroy myself or leave my city like a madman to become a vagabond.' The wretched *khvāja*, out of extreme affection for his son, had no choice but to consent. He came to Sayyed Sharaf al-Dīn and told him the circumstances of the case. Sayyed Sharaf al-Dīn, who was a

conceited arrogant person, by way of disbelief instructed the *khvāja*: ‘When your son becomes a disciple, ask Mowlānā this question: “Is this son of mine destined for Paradise and will he see the face of God, or not?” Let us see what he answers.’

The *khvāja* invited all the prominent men, ministers and religious scholars of the city and arranged a great *samā*^c. When the *samā*^c ended and the meal was over, he brought his son forward and made him a disciple. Then before the *khvāja* had asked the question, Mowlānā said: ‘This son of good fortune is among those destined for Paradise and has become worthy of beholding God and has been submerged in God’s mercy. But there are many like this young boy in the city. Why do they not desire us and not become disciples?’ The *khvāja* replied: ‘God has done things this way.’ Mowlānā said: ‘Now firstly, as you say, he saw God and God sent him to us. Because if God had not wanted him and had not accepted him for Himself, he would not have come to us and God’s inspiration would not have been his helper and guide.’

The wretched *khvāja* immediately placed his head at Mowlānā’s feet. He became a disciple and came to belong to the corps of lovers who have reached the goal.

* * *

[46] It has also been transmitted that one day Mo^cin al-Dīn the Parvāna—*God have mercy on him*—in the Dīvān⁴⁵ of his palace said: ‘Khodāvandgār is a king without equal and I do not think a sultan like him has appeared throughout the centuries. But his disciples are extremely bad and meddlesome people.’ As it happened, one of Mowlānā’s supporters was present. Because of the pain in his heart he could not bear these words and reported the matter to Mowlānā. All the companions became dejected. Mowlānā then sent a letter to the Parvāna, saying: ‘If my disciples were good people, I would myself have become their disciple. It is because they were bad people that I accepted them as disciples, so that they might undergo change and become good, and enter the corps of those who are good and do good works.’

I’m not blind but I possess the philosopher’s stone.⁴⁶

That’s why I buy these counterfeit dirhems.

And Mowlānā added: ‘By the pure spirit of my father, since God Most High did not guarantee on their behalf that He would show them mercy and admit them to the number of those He has accepted, they have not ended up in the station of acceptance and have not

made a place for themselves in the pure heart of the servants of God.'

Those who are destined for mercy are delivered,
 But those who bear a curse are infirm.
 We have come to seek mercy for the cursed.

When the Parvāna read the lofty letter of this sultan, his faith increased a thousandfold. He rose and went to Mowlānā on foot to make his excuses and to seek forgiveness. He bestowed many thanks offerings on the companions.

* * *

[47] It is also transmitted that one day Ṣāḥeb Fakhr al-Dīn Abū'l-Kheyrāt—*God have mercy on him*—said: 'Mowlānā is a magnificent king but he should be removed from the midst of his disciples and they should be destroyed.' When news of this reached Mowlānā, he smiled and said: 'Would they be able to remove me?' After that he said: 'Why are these companions of mine so despised in the sight of people of the world? Perhaps it is because my companions are loved and accepted in the sight of God's favor. In fact, I have put all human beings through a sieve. They have all dropped through, except for these my companions who have come out on top. Our body is the soul of the companions, and the body of our companions is the soul of human beings—whether they know it or whether they do not know it!'

* * *

[48] Report: Likewise, the *pīrs* of association (*ṣoḥbat*) and the companions of service (*khedmat*) related that in the vicinity of Mowlānā's *madrassa* there was a young man who was a merchant by profession. He had become a disciple and a supporter of Mowlānā's family. He felt the desire to journey to Egypt but his friends stopped him from doing so. When Mowlānā was informed of this sincere young man's intention, he said: 'By no means go to Egypt! Abandon the journey!' This inclination would not allow the youth any peace at all. Finally, one night he left the city and set out for the region of Syria. When he reached the city of Antakya, he boarded a ship and departed.

Due to a heavenly decree, it happened that his ship was captured in < > land of the Franks. The young man was taken prisoner and placed in a pit. Every day they gave him just enough food to keep him alive. He remained in this place for forty complete days. Day and night he wept and beseeched Mowlānā, saying: 'This is

punishment for my boldness in disobeying my king's command and for following the desire of my ill-starred carnal soul. On the fortieth night he beheld Mowlānā in a dream. Mowlānā said: 'Oh so-and-so, tomorrow whatever these infidels ask you about, say in reply: "Yes, I do", so you may find deliverance.' He woke up all confounded. After giving thanks, he lowered his head and reflected on the meaning of the dream.

Then he saw that a group of Franks came. One was made the interpreter and they asked the young man: 'Do you know anything of the medical art and can you practice medicine? Our commander has fallen ill.' He replied: 'Yes, I do.' They immediately took him out of the pit, brought him to the bathhouse and, having dressed him in a robe of honor, took him to the sick man's house. The wretched young man, thanks to a divine inspiration, told them to bring him seven kinds of fruit. He then prepared an infusion and added in an amount of scammony (*maḥmūda*).⁴⁷ Pronouncing the name of Mowlānā three times, he gave this to the sick man to drink. Through the favor of God (*yazdān*) and the spiritual power of the manly men (*mardān*), after the Frank commander had drunk this on two or three more occasions, he was cured. Since Mowlānā's favor was with the young man, though he was only a simple layman he was made into a person versed in the medical art and was given assistance.

Lion-like manly men provide assistance in the world
When cries and moans arrive from the oppressed.

After the Frank commander was on his feet and had fully regained his health, he said to the young man: 'Ask me for whatever you wish.' The youth replied: 'I want you to set me free so I may return to my country and keep company with my shaykh.' And he informed them of the grandeur of Khodāvandgār's appearance and recounted the story of the voyage and the dream. All the Franks, without having seen Mowlānā, became his supporters and lovers. Because of this they set the young man free and sent him off with abundant goods and souvenirs.

When he arrived in the royal capital Konya, before going to his own house he went to visit Mowlānā. When he saw Mowlānā's blessed face from a distance, he prostrated himself and, embracing Mowlānā's two legs, he kissed them and rubbed his face on Mowlānā's feet and wept. Mowlānā planted kisses on the young man's face and said: 'It was good that you cured the Frank and then departed. After today stay here and be occupied with your licit gains

and adopt frugality. Compared with the sea, the disorder of a ship, the desperation of being a prisoner and the gloomy darkness of the pit, the hardship (*zaḥmat*) of frugality is a pure mercy (*raḥmat*).’

* * *

[49] It is also transmitted that one day the disciples of close association (*ṣoḥbat*) were saying: ‘The commanders and prominent men of the age eagerly frequent the shaykhs of the city and come less often to visit Mowlānā. What is the cause of this and why is this so? Can it be they do not perceive this grandeur and are veiled from these secrets?’ Mowlānā said: ‘You see that they do not come. You do not see how they are driven away from here. If we actually allow them to come, there will be no room for those who thirst after us, and for our companions.’

The next morning it happened that all the commanders of the city such as Fakhr al-Dīn, Mo[°]īn al-Dīn the Parvāna, Jalāl al-Dīn-e Mostowfī, Amīn al-Dīn Mikā[°]īl, Tāj al-Dīn Mo[°]tazz and the sons of Khaṭīr, Bahā[°] al-Dīn the ruler of the coasts, Nūr al-Dīn the son of Jijā, Majd al-Dīn Atābak, and others—*God make their earth light*—with one accord came in to visit Mowlānā. The courtyard and the *soffa* of the *madrassa* became so full there was no room for a single companion and the disciples all went outside. Meanwhile, Mowlānā uttered so many divine insights and higher meanings, so many subtleties and delicacies, that they cannot be contained within the covers of pages. When he had quenched every person’s thirst, they all became intoxicated with divine wine, and that day he paid no attention at all to the disciples. It is not possible to express how much pain the companions experienced and how hurt they felt in their spirit.

When the commanders went outside, the companions raised cries and fell at Khodāvandgār’s feet, saying: ‘We have been deprived of our allotment of divine insights and truths for today.’ Feeling pity, Mowlānā comforted and soothed the companions. After that he said: ‘*Verily, the voluntary alms are for the poor and the needy* (9/61). Our divine insights and secrets are in reality the portion of the companions. At the same time, due to the blessings of our disciples, these may also overflow into the soul of others, just as others drink the ewe’s milk by way of being parasites on her lamb. And this situation occurred because of the reproach and protest on the part of the companions. When the commanders frequently come and go visiting me, the companions cannot bear it and disapprove. Consequently, prayers must be raised up so that the commanders are kept busy looking after the affairs of the people and their own

business, and they do not disturb and disrupt the “moments” of the dervishes—so that this [spiritual] licit sustenance and magnificent light remain the special privilege of my companions.’

* * *

[50] Report: It is also transmitted that one day Khodāvandgār was present at the inauguration of a [Sufi] shaykh. It happened that Shaykh Ṣāʿen al-Dīn-e Moqrī-ye Sabʿa-Khvān (the Koranic Reciter familiar with the seven schools of Koranic recitation) came to: *By the forenoon* (93/1) and proceeded to recite to the end of the surah pronouncing the long *ā* sounds like an *ī* (*emāla*). He recited the words *al-dohā*, *sajā* and *qalā* as *al-dohī*, *sajī* and *qalī*. Khodāvandgār was greatly disturbed by this. Chalabī Ḥosām al-Dīn, in presenting excuses, started by saying: ‘This *moqrī* recites according to Kesāʿī’s⁴⁸ manner of recitation. May Khodāvandgār excuse him.’

Mowlānā said: ‘What Chalabī says is right. But people of this sort resemble the Turk who was a jurist and had arrived from a journey. A grammarian asked him (in Arabic): “*Where are you from?*” He replied: “*From (men) Ṭīs*”, instead of saying from Ṭūs. The grammarian said: “*By God, I have never in my life heard the name of this city!*” The jurist replied: “Don’t you know *men* is a preposition with the genitive. When it governs Ṭūs, it makes it Ṭīs.” The grammarian said: “I have read in grammar that *men* governs the genitive but I hadn’t heard that it could turn a city upside down!”

Straightway the *moqrī* bared his head, and became a bondsman and a disciple.

* * *

[51] Likewise, one day Mowlānā was uttering higher meanings to the disciples. In the midst of his discourse he made use of a story as a parable: ‘It happened that a grammarian fell into a pit. A dervish of enlightened heart (*ṣāheb-del*) came to the edge of the pit and cried out: “Bring a *rīsmān* (rope) and a *dūl* (bucket) so I can lift the grammarian out of the pit.” The conceited grammarian objected, remarking: “Say *rasan* (rope) and *dalv* (bucket)!” The dervish halted in his attempt to rescue the man and said: “While I learn grammar, you sit there in the pit.”

Now the group of people who have become a prisoner in the pit of status and individual talent, and who continually soar on the wings of their merit—until they abandon these imaginings and merits, and lower their head before the Friends of God, truly they will not be rescued from that pit and will not saunter in the open plains of: *And God’s earth is wide* (39/10), and will not attain the absolute goal. *And this is enough said!*’

* * *

[52] Report: It is also transmitted that Shaykh Ṣalāḥ al-Dīn—*God glorify his memory*—had a disciple who was a merchant and wealthy. The latter felt great affection and sincerity toward Khodāvandgār and he felt the desire to make a journey to Istanbul. In the company of the Shaykh, he came to Mowlānā to obtain his permission and to seek his assistance before setting out. When he had been honored with the honor of kissing Mowlānā's honorable hand, Khodāvandgār said: 'In the vicinity of the city of Istanbul there is a thriving town and a monk lives in that place withdrawn in his monastery. He is cut off from people and contented. Convey our greeting to him and ask after his well-being.' The merchant lowered his head and set out.

When he arrived at that frontier, he asked about the circumstances of the monk. He then went to the village and with complete politeness entered through the door of the monastery. He beheld a person—a corner (*konj-ī*) like a hidden treasure (*ganj-ī*) with his head in the embrace of *The light in the darkness*. Seeing this situation, the merchant lost his senses. When he conveyed Mowlānā's greeting to the dear monk, the monk jumped up and said: '*And peace be upon you! And peace be upon His servants whom He has chosen* (27/59).' He then lowered his head and remained in a lengthy prostration. When the merchant turned his gaze to another corner, he saw that Mowlānā, in the very same clothes and turban, was seated there in contemplation. The merchant's state was altered. He let out a groan and fell down. After a while when he had come back to his senses, the monk comforted him, saying: 'If you become intimate with the secrets of the free (*asrār-e aḥrār*), you will be one of the good men of piety (*akhyār-e abrār*).'

In the end the monk addressed a letter to the Emperor, to the effect that: 'The merchant so-and-so has a connection with us. Look after him, and may the guards of the roads and the tax-agents of the city not cause him any trouble.' When the merchant arrived in Istanbul and had the monk's letter presented to the sultan, the latter ordered food to be brought for him and had his business matters completed. *Shortly thereafter* they sent him on his way *in safety and with profit*. On his return journey he also went to see the monk and the monk said: 'Convey to Khodāvandgār the greeting and prostrations of this wretched person that I am. My hope is that because of his limitless favor he will not forget this needy one full of supplication.' After some time when the young merchant reached Konya and he gave an account to Shaykh Ṣalāḥ al-Dīn of what had happened, the Shaykh

said: 'Everything they say about the Friends of God is completely true and does happen, without any doubt or conjecture.'

As for everything they say about the Friends of God,
 I say: '*Oh my Lord, bestow it on me!*'
 As for everything they say about the prophets:
 '*We believe in it and confirm it is true!*'

'But do not tell just any lowly person about this matter.'

The Shaykh then got up and brought him to Mowlānā. The young man entered, lowered his head and began to convey the greeting of the monk. Mowlānā said: 'Look and you will see some wonders!' He saw Mowlānā seated in the corner of the assembly-room of the *madrasa* in contemplation, with the very same appearance he had seen him [at the monk's]. The merchant let out a shout and tore his clothes. Mowlānā embraced him and said: 'After this you are an intimate of our secret, but guard the secrets of those endowed with vision from wicked, disreputable strangers.'

Don't tell anyone the sultan's secret!
 Don't pour out sugar before flies!
 The ear of that person imbibes the secrets of grandeur
 Who like the lily has a hundred tongues⁴⁹ but is mute.

And thus he sacrificed all his possessions on behalf of the disciples and held gatherings for performing the *samā'*. He put on the patched frock and withdrew from the affairs of the world.

* * *

[53] It is also transmitted that one day Mowlānā, with the noble disciples, set out from the mosque of Marām⁵⁰ to go to the city. Suddenly an old monk encountered him and began lowering his head. Mowlānā said: 'Which is older, you or your beard?' The monk replied: 'I am twenty years older than my beard. The beard came later.' Mowlānā said: 'Oh unfortunate one, it arrived after you and has matured, but you are still going about as you were in blackness, ruin and immaturity. Woe unto you if you do not undergo change and do not become mature.' The miserable monk immediately cut his cord,⁵¹ professed the faith and came to be a firm Mulsim.

* * *

[54] Report: It happened that a group of people dressed in black and priests encountered Mowlānā. When the companions saw them from a distance, because of the group's disagreeable appearance they

exclaimed: ‘Oh what dark and unattractive people!’ Mowlānā said: ‘There are no people in the whole world who are more generous. In this world they have bestowed on us the religion of Islam, purity, cleanliness and all forms of worship, and in the world to come as well they have no share in eternal Paradise, the Houris, palaces and the face of the much-forgiving King, for *verily, God had forbidden these two things to the unbelievers* (7/50) and they have occupied themselves with this much unbelief, darkness and torment of Hell. None the less, when the sun of divine favor suddenly shines on them, they will immediately become illuminated and have white (bright) faces.’

If a hundred-year-old infidel beholds you,
He prostrates himself and quickly becomes a Muslim.

When the group drew closer, they lowered their head and became engaged with Mowlānā. With absolute sincerity they professed the faith and became Muslims. *As for them, God will change their wicked deeds into good deeds* (25/70). Khodāvandgār turned toward the companions and said:

‘Inside the poison He hid its antidote,
So as to be called the Possessor of hidden grace.

God Most High conceals blackness in whiteness and He gives whiteness a place within blackness.’

The disciples lowered their head and were overcome with joy.

* * *

[55] Report: The angel incarnate and exemplar of the virtuous, Mowlānā Ekhtiyār al-Dīn-e Faqīh (the Jurist)—*God comfort his spirit*—was one of the disciples of Mowlānā who had reached the goal. It happened that one Friday he was late in coming from the Congregational Mosque and Mowlānā had to summon him several times before he came. After he had arrived from the mosque, Mowlānā said: ‘What was impeding the pure brethren that they arrived a bit late?’ Ekhtiyār al-Dīn replied: ‘A preacher from Khojand⁵² had mounted the pulpit and was giving advice to the people. I remained caught in fear of the people. I had no possibility of leaving.’ Mowlānā asked: ‘So what kind of talk did he give, what things did he say and what did he point out?’ Ekhtiyār al-Dīn replied: ‘In his sermon he put forward this idea: “*Praise and gratitude unto God! And praise be to God who guided us to this*

(7/42). For He did not create us among the unbelievers and He has made us better than them in every way.” And the people in the mosque were lamenting and weeping.’

Mowlānā smiled sweetly and said: ‘Oh the wretch! He has gone astray and leads others astray! He weighs himself in the balance of the infidels, saying: “I am one *dāng*⁵³ weightier than they.” This makes him happy. He is conceited and boastful. If he is a man, let him come and weigh himself in the balance of the prophets and the Friends of God so he may see the shortcomings of his state and the perfection of the state of real men.’

On the battlements of His grandeur stand real men,
Hunters of angels, chasers of prophets, capturers of God.

That moment, out of joy, the companions began to perform the *samā*^c.

* * *

[56] Report: The King of Men of Letters, Ḥosām al-Mella va’l-Dīn, known as Ebn-e Āyenadār-e (Son of the Barber) Sīvāsī—*God have mercy on him*—reported the following from Mowlānā ‘Alā’ al-Dīn of Amasya, who was one of the vicegerents and his shaykh: ‘Badr al-Dīn-e Tabrizī who was the architect of the thriving blessed tomb [of Mowlānā’s family] and was endowed with various perfections and erudition such as astrology, mathematics, geometry, charms and alchemy (*sīmīyā o kīmīyā*), unravelling the peculiarities of spells, as well as magic practices, etc., one day related in the midst of the prominent disciples: “I was with Mowlānā in the garden of Chalabī Ḥosām al-Dīn and that night until the hour of: ‘*Oh hasten [to the morning prayer]*’, there was a wondrous *samā*^c. Afterwards Mowlānā felt compassion and had the *samā*^c stop so that the companions could rest a little. All the disciples dispersed and everyone went to sleep in some nook and cranny, and I also settled down in a nook and gave myself over to sleep. With my eyes barely open I looked to see what Mowlānā was doing. He had become immersed in sacred epiphanies and was in a state of bewilderment. The thought passed through my mind: ‘Seeing that Moses, Jesus, Edrīs, Solomon, Loqmān, Khedr⁵⁴ and other prophets—*peace be upon them*—besides their evidentiary miracles (*mo^cjezāt*), possessed a hundred thousand manifest skills such as Moses’ practicing alchemy, Jesus’ craft of dyeing and David’s forging chain-mail—and so many perfect Friends of God were endowed with different kinds of thaumaturgic gifts and supernatural power beyond what can be

grasped by reason—I wonder whether a divine sage (*ḥakīm-e elāhī*) like Mowlānā has any such abilities or not? Banish the thought that he does not! He probably does not want it to be known and takes refuge in obscurity from the calamity of fame.’

I was engaged in this thought when suddenly Mowlānā lept toward me like a fierce lion and said: ‘Get up, Badr al-Dīn, and come with me!’ Straightway he stretched out his right hand and picked up a stone. Placing it in his left hand, he gave it to me and said: ‘*Take what God has given you and be one of those who are thankful (7/144)!⁵⁵* In the light of the moon I looked and saw that the hard stone was a piece of ruby. It was very translucent and radiant such as I had never seen in the treasure chambers of any kings. In fear I let out so loud a cry that all the disciples woke up and raised a din, saying: ‘What an awkward moment this was to shout out! We’d all gone to sleep by this time.’ And frequently when Badr al-Dīn shouted out during the *samā^c*, it was as if he had the voice of ten men!’

Badr al-Dīn related: ‘I wept profusely and recounted the story to the companions. They all lowered their head and sought forgiveness, and I repented of my impudent thought. Mowlānā showed compassion [for me]. I brought the ruby to Gorjī Khātūn as a gift and told her about the circumstances in which I had obtained it. It was valued at the amount of one hundred and eighty thousand *solṭānī* dirhems. She paid me this price and dressed me in honorific robes. And she sent so many other gifts and honorific robes to the companions that it is impossible to describe.

Likewise, Mowlānā said to me: ‘Have you not read in my *Mathnavī* the story of the dervish who changed some tender (*tar*) branches into a branch of gold (*zar*)?⁵⁶ Indeed, every story and every allusion which I have related about others, all describe the situation of our companions. Whereas great men of the past applied the science of alchemy to bodies and substances, this was not amazing. What is amazing is to perform alchemy on minds and spirits.’”

Oh amazing! A philosopher’s stone changes copper to gold.

Look! Each minute this copper here creates a philosopher’s stone.

* * *

[57] Report: That innermost secret (*serr*) of Sarī-ye Saqāṭī,⁵⁷ Mowlānā Shams al-Dīn-e Malaṭī—*God have mercy on him*—related: ‘When Shaykh Moḥzer al-Dīn, the son of Shaykh Seyf al-Dīn-e Bākharzī⁵⁸—*God have mercy on them*—came to the city of Konya, all the important men and those endowed with excellence went to visit him and they paid him great respect. As it happened, that same

day Mowlānā had gone to the mosque of Marām with a group of the companions. Shaykh Moẓher al-Dīn said: “It is strange that this Tradition (*ḥadīth*) has not reached the blessed ear of Mowlānā: ‘*One goes to visit a newly arrived person.*’” It happened that a religious scholar from among Mowlānā’s disciples heard this.

Meanwhile, Mowlānā in the midst of uttering higher truths suddenly began to say: “Oh my brother, we are *the newly arrived person*, not you! You and those like you are obliged to come to visit us and be honored thus.” The people present at the gathering were perplexed by this remark and allusion, not knowing whither it was directed and for whom it was intended.

After this Mowlānā related the following similitude: “A particular person came from Baghdad, whereas someone else left his house and his neighborhood. Which one more deserves to be visited?” The people said: “It is a duty to visit and pay respect to the person who has come from the region of Baghdad.” Mowlānā said: “The reality of the situation is that we have arrived from the region of Baghdad *devoid of place*, and this esteemed offspring of a shaykh who has arrived comes from the neighborhood of this world. Therefore we are more deserving to be visited and to be paid respect than he is.”

In the Baghdad of the spirit we cried: ‘*I am the Truth!*’,
Before all this fuss about Maṇṣūr’s⁵⁹ remark.

‘The disciples were overcome with joy and gave thanks.’

The narrator of the report continued: ‘When I arrived back in the city, I asked the disciples of Moẓher al-Dīn: “What did your offspring of a shaykh do today?” They told me about the story of the *ḥadīth*, and when I heard this news, *I lost my senses*. When they informed the offspring of the shaykh about this matter, he rose and went on foot to Mowlānā, bared his head and, admitting that Mowlānā was right, became one of his sincere supporters. He said: “What my father imparted as his final advice was the truth and based on the truth. He said I should put on rawhide shoes made with iron and take an iron walking stick in my hand and go to seek Mowlānā, because to attain association (*ṣoḥbat*) with this great man is one of the incumbent duties. Indeed, the grandeur of Mowlānā is a hundred thousand times greater than what my father said.”’

Everything they said when describing your perfection
Is as nought. Your perfection is two hundred times more!

* * *

[58] It is also transmitted that one day Mowlānā ordered Shaykh Moḥammad-e Khādem (the Servitor): ‘Go see to such-and-such a task!’ As it happened, Shaykh Moḥammad replied: ‘*If God is willing!*’ Mowlānā shouted at him: ‘Oh you fool, who do you think is speaking then?’ Shaykh Moḥammad immediately fell down unconscious and foam began to come out of his mouth. All the companions bared their head and prostrated themselves. They wept, saying: ‘Shaykh Moḥammad is the servant of the dervishes. And he is greatly required. He will not do anything impudent again.’

Mowlānā immediately adopted his glance of favor. Shaykh Moḥammad regained his senses and sought forgiveness.

* * *

[59] It is also transmitted that one day Mo‘īn al-Dīn the Parvāna held a great gathering. All the men of prominence (*ṣodūr o bodūr*) were on hand and even the sultan of Islam, Rokn al-Dīn himself, was present. The *samā‘* went on from daytime until midnight. It happened that the sultan felt a pain in his stomach. Secretly he whispered in the Parvāna’s ear: ‘If the *samā‘* would stop, I would like to rest.’ Straightway Khodāvandgār gave the order to stop and they calmed down. Only Shaykh ‘Abd al-Raḥmān-e Sheyyād (the Impostor)⁶⁰ was still highly excited and went on letting out shouts. The sultan in great annoyance whispered in the Parvāna’s ear: ‘What a shameless person this dervish is who will not calm down, as if to say his ecstatic state is greater than Mowlānā’s.’

Having become aware of this remark, Mowlānā said: ‘You have a little worm moving around in your interior. It has caught your ear and it drags you to the lower realm and because of it you behave with so much pomp and ado, and you are still unable to calm down. Moreover, you cannot support the company of the Friends of God for an instant. A person [like Shaykh ‘Abd al-Raḥmān] who has a serpent in his interior which has opened its mouth and is continually setting out for the higher world and is dragging him upwards, how can he calm down and grow quiet?’

With one accord the companions let out a shout and were overcome with joy. When Sultan Rokn al-Dīn twice witnessed a splendid miracle, in absolute sincerity he lowered his head and became a disciple. And he rendered services worthy of a king.

* * *

[60] Report: The most elite of the disciples related that the cause of the overthrow of the dynasty of the House of Saljūq⁶¹ and the destruction of the courtyard of their royal power was as follows. When Sultan Rokn al-Dīn became a disciple of Mowlānā and made

him his father, after a while a great gathering was arranged and an inauguration ceremony was held which had no equal. They say that at that time there was an old man who was called Shaykh Bābā-ye Marandī. He was a man versed in austerities and an ascetic bound by formalities (*motarassem*). A group of satans of the human species (*ens*) who had become intimate (*ons*) with this old man praised him so greatly to the sultan that the sultan became desirous of his company. In the end, he ordered that the *samā*^c be performed in the *ṭasht-khāna*⁶² and that they bring Shaykh Bābā-ye Marandī with complete reverence.

All the prominent men went forth to welcome Shaykh Bābā and with abundant respect they seated him in the seat of honor. The sultan having placed a footstool there, sat down on it alongside his own throne. When Mowlānā entered through the door, he said ‘salaam’ and sat himself down in a corner. After the noble Koran had been read and the masters of ceremony had recited some sections, the sultan of Islam looked over at Mowlānā and said: ‘Let it be known to Khodāvandgār, the shaykhs and the great religious scholars that this sincere bondsman has made Shaykh Bābā his father, and Shaykh Bābā has accepted me as a son.’ Everyone exclaimed: ‘Bravo! May it prove a blessing!’ In extreme jealousy Khodāvandgār immediately said: ‘*Verily, Sa‘d is a jealous man and I am more jealous than Sa‘d and God is more jealous than I am!*, for if the sultan has made him his father, I will take another son.’ Then he let out a shout and departed barefoot.

* * *

[61] Chalabī Hosām al-Dīn has also given an account. He said: ‘When Mowlānā went outside, I looked over at the sultan. I saw he was standing there without a head. Suddenly he was struck a blow. Although the religious scholars and shaykhs ran after Mowlānā, he would not come back. Then it happened after a few days that the commanders conspired together and invited the sultan to Aqsarā to deliberate on how to ward off the Tatars. The sultan rose and went to Mowlānā to ask for his assistance before setting out. Mowlānā said: “It would be better not to go.”

Since the invitation was communicated repeatedly, the sultan was obliged to set out. When he reached Aqsarā, he was taken to a deserted place, and a bow-string was put around his neck. While they were strangling him, he cried out and went on saying: “Mowlānā! Mowlānā!” At that moment Mowlānā was in his blessed *madrassa*, immersed in performing the *samā*^c. He stuck his two index fingers in his ears and said: “Bring the *sornā* (oboe) and the *besḥārat*.”⁶³ Then

sticking the end of the *sornā* and the *bashārat* in his ears, he let out shouts and began to recite this *ghazal*:

“Didn’t I tell you don’t go there? I’m your friend.
In this mirage of perdition I’m the spring of life.”

After that he recited another *ghazal*:

“Didn’t I tell you don’t go there? They’ll afflict you,
They’ll oppress you and they’ll chain your legs.”

...up to the end of the *ghazal*. When the *samā^c* was over, he threw his *farajī* into the prayer-niche and ordered: “Let us perform the prayer for the dead!”, and he said: “*God is great!*” All the companions followed him. After the prayer the noble companions brought Solṭān Valad to question Mowlānā about the meaning of the day’s remarks and circumstances.

Before Solṭān Valad had posed a question, Mowlānā said: “Yes, Bahā’ al-Dīn [Solṭān Valad], they strangled the wretched Rokn al-Dīn and in that situation he called my name and cried out. According to the divine decree, things were meant to turn out like this. I didn’t want his voice to enter my ear and to disturb me. On purpose I placed the end of the *sornā* in my ear so I would be unconcerned with him. In any case, his situation will be happy in the world to come.”

* * *

[62] It is also transmitted from the noble disciples that before this calamity occurred, it happened that during an intense *samā^c* Mowlānā was engaged in passionate excitement and ecstasy from early in the day until midnight. Chalabī Ḥosām al-Dīn was overcome by sleep. Mowlānā made his own blessed *farajī* into a pillow and told Chalabī to rest his head for a while. Following Mowlānā’s order, he set his head down and went to sleep.

Between sleep and waking he saw a large white bird come and lift him up. The bird flew so high that in Chalabī’s eyes the circumference of the world seemed the size of a mustard seed. Finally, the bird set him down on the peak of a mountain full of fruit and flowers, and he looked about this mountain which had very green, thriving vegetation. It was as if God Most High had created the mountain from green emerald. He saw that the mountain had a head on its peak, like the head of a human being, and the bird placed a sword in Chalabī’s hand, saying: ‘Cut off the head of this mountain, for such is the divine command.’ Chalabī asked: ‘Who are

you and what is your name?’ The bird replied: ‘I am Nāmūs-e Akbar, the Peacock of the Angels, Gabriel the Trustworthy.’ With this sword Chalabī then severed the head of the mountain from its body. Once again the bird lifted him up and set him down in the same place where he had been.

When Chalabī opened his eyes in fear because of this dream, he saw that Mowlānā was standing in front of him. He stood up and lowered his head. Mowlānā said: ‘You will witness the interpretation of this dream today.’ It then happened that Rokn al-Dīn arranged the *samā*^c and in the presence of Mowlānā made Shaykh Bābā his father. Chalabī Ḥosām al-Dīn beheld Rokn al-Dīn with his head cut off, hanging upside down. He turned his gaze toward Mowlānā who said: ‘This is the interpretation of the dream you saw.’

Your second sight is a master like the unseen world.

May this sight and gift not disappear from the world!

This was when Mowlānā got up and departed.

* * *

[63] Likewise, the exemplar of the virtuous, Shaykh Maḥmūd-e Najjār (the Carpenter)—*God have mercy on him*—related: ‘One day Mowlānā was uttering divine insight, and all the disciples were present and watching. Suddenly the Moftī of the Jinn and human beings, the No^cmān⁶⁴ of jurisprudence and the Indian Ocean of religious science, Mowlānā Shams al-Dīn-e Mārdīnī—*God have mercy on him*—entered through the door of the *madrasa*. Mowlānā said: “Come in, come in! You are welcome. If up until today they spoke of God and you listened without seeing Him, after this day listen directly from God without an intermediary.” And then he said: “A time is coming when God Most High will adopt the role of spiritual director (*shaykh*) for his bondsman without intermediary, although in all periods, times and ages the real shaykh is He. What is even more wondrous is that He is both shaykh and disciple. And I know it to be true that this is that time.” And he recited this couplet:

“That magnificent King had firmly closed the door.

Wearing the patched frock of Man, today He’s at the door.”

* * *

[64] Shaykh Maḥmūd has also related: ‘One day Mo^cin al-Dīn the Parvāna held a great gathering in the lodge (*zāviya*) of Shaykh Ṣadr al-Dīn, and Mowlānā was present in the group as well. When they began the *samā*^c, because of the intensity of Mowlānā’s fervor and excitement a tumult arose and Mowlānā became immersed in the

world of self-immersion. It happened that Kamāl al-Dīn, the master of ceremonies (*amīr-e mahfal*), was standing alongside the Parvāna and began to speak maliciously about the companions, saying: "Most of them are common people, artisans and notables of the city. Few people of education and learning associate with them. Wherever there's a tailor, a cloth merchant and a grocer, Mowlānā accepts him as a disciple."

Suddenly that aware sultan let out so loud a cry in the midst of the *samā*° that everyone lost his senses. Mowlānā said: "Oh your sister's a whore! Wasn't our Maṣṣūr⁶⁵ a wool-carder (*ḥallāj*)? Wasn't Shaykh Abū Bakr of Bokhārā a weaver (*nassāj*), and that other perfect man a glass-maker (*zajjāj*)? What harm did their trade do to their divine insight so that you should say *God pity him*?" The Parvāna was overcome by this awesomeness. Kamāl al-Dīn and the Parvāna lowered their head and sought forgiveness.

* * *

[65] Likewise, another day Kamāl-e Mo°arref (the Announcer), while observing the Sufis during the *samā*°, had turned his back on the companions and was not paying attention to the disciples. Mowlānā shouted at him: 'Oh deficient Kamāl (perfection)! You have turned your back on the perfection of perfection (*kamāl-e kamāl*). Be on your guard!' Suddenly Kamāl fell down and cut open his head. He got up and fell at Mowlānā's feet, greatly beseeching him. Mowlānā showed him favor and bestowed his *farajī* and turban on Kamāl. Kamāl cut the cord of his disapproval and became a bondsman and disciple in complete sincerity.

* * *

[66] The possessors of intelligence also related that whenever Mowlānā was angry at someone and that person's haughtiness exceeded the limit, he would say 'Your sister's a whore!' and devastate him, this being the expression of abuse employed by the Khorāsānīs.

* * *

[67] It is also transmitted by the prominent disciples that one day Mowlānā was uttering higher meanings in explanation of self-effacement, abjectness and humility, and he presented proofs based on reason, tradition and illumination. He recounted a parable: 'When the branches of trees are without fruit, trees like the pine, the cypress, the boxwood and the willow, they always keep their head upright and draw their branches upward. In the case of fruit-bearing trees, they bear all their branches downward. They are humble and abject. For this reason our Prophet—the most perfect greetings be

upon him—was extremely humble, because the tree of his blessed being contained the first and the last fruits. Thus, of all the prophets and Friends of God, he was the most humble, the most abject, the most indigent and the most withdrawn. In this regard he said: “*I have been ordered to treat people kindly and to have a good disposition. No prophet has suffered trouble like I have suffered.*”

They broke his blessed head and teeth but out of his limitless generosity he said: “*Oh Lord God, guide my people! Verily, they do not know.*” Other prophets in every era hurled so much abuse at the members of their community. Moreover, it is said that no person was better able to confer peace (*salām*) than Moṣṭafā—*God’s blessings and peace be upon him*—because *no one surpassed the Messenger of God in peace.*’ Then he recited this couplet:

‘The offspring of Adam have a constitution made of clay.
If he’s not of clay (humble), he’s not a human being.’

* * *

[68] And the following were also some of Mowlānā’s praiseworthy qualities. He showed humility and abjectness toward everyone, toward children and widows as well. He would say prayers of supplication on their behalf and he would prostrate himself before those who prostrated themselves before him, even if it was an unbeliever. It is said that one day an Armenian butcher named Tanyel met Mowlānā and lowered his head seven times, and Mowlānā lowered his head as many times to him.

* * *

[69] It is also transmitted that one day Mowlānā left his neighborhood. Some little children were playing and when they saw Mowlānā from afar, all together they ran to him and lowered their head. Khodāvandgār also lowered his head. It happened that a little boy cried out in the distance: ‘Wait for me to come as well!’ Mowlānā waited until the boy was free and came.

* * *

[70] Likewise, at this time people expressed so many objections and so much denial, issued *fatvās* and read out chapters forbidding the *samā*^c and the rebecc (*rabāb*), that it is impossible to describe it in a [whole] book. And he bore all this due to the perfection of his generosity and his extreme kindness and compassion, and he said nothing. In the end, they (his detractors) all passed into nothingness. It was as if they had never existed. Meanwhile, this path and Mowlānā’s family line will go on increasing and will persist until the advent of the Resurrection.

[71] Likewise, one day the Parvāna had invited Mowlānā to a *samā^c*-session. When Mowlānā arrived at the door of the Parvāna's palace, he waited for quite some time, saying: 'Let all the companions go inside!' Once the whole group of companions had entered, then Mowlānā went in. When the participants in the *samā^c* had left, that night Mowlānā stayed on in that place. The Parvāna rendered him limitless services and expressed immense thanks that such a king had been his guest.

As it happened, Chalabī Ḥosām al-Dīn asked why Khodāvandgār had waited at the door. Mowlānā replied: 'If we had entered first, the group of officers would have stopped some of the disciples from coming in, and the blessed companions would have been deprived of our company. If in the here and now we are unable to have our companions enter the palace of a commander or the house of a vizier, how on the Day of Resurrection will we be able to escort them into the palace of the hereafter and the garden of refuge and the presence of the Lord God?'

The companions, out of happiness for this favor, gave thanks to God and lowered their head.

* * *

[72] It is also transmitted that one day Mowlānā sent a letter to the Parvāna to intercede on behalf of a murderer who was hiding in the house of a friend. The Parvāna wrote in reply to the letter that this case was different from other cases. This was a matter involving murder. Mowlānā sent back the reply: 'After all, a murderer is called the son of Azrael.⁶⁶ If he doesn't shed blood and commit murder, then what else can he do?' The Parvāna experienced a flush of joy and ordered the murderer to be released. The man made amends to his enemies and paid the price for homicide.

* * *

[73] It is also transmitted that Mowlānā Shams al-Dīn-e Malaṭī said: 'One day Mowlānā was uttering higher meanings in his *madrassa*. In the midst of his divine insight, he said: "I love Shams al-Dīn very much but he has one fault. Let us hope God Most High also removes this from him and cuts him off from this desire." Humble servant that I am, I immediately lowered my head and, beseeching him with great humility, I asked: "What would that fault be?" He replied: "It is that you imagine God is in every being and you run after this unreal fantasy."'

Since there's many a satan with a human face,
You shouldn't extend your hand to every hand.

Since you don't possess the eye that sees within,
You think there's a treasure inside every being.

'In absolute sincerity I sought forgiveness for this and he bestowed on me immense discrimination so that I became one of the upright (*ṣeddīq*). For at the beginning of my career I had the habit of associating with all the prominent men, shaykhs, recluses and dervishes, and I would seek help and assistance, and being a sincere student, I necessarily went about among them. When Mowlānā showed me that appearances were devoid of reality and opened my eyes, I renounced association with all of them. I saw clearly the righteous claim of God (*ḥaqīyyat-e ḥaqq*) and the secret of that truth (*ḥaqīqat*) was revealed to me. That day Khodāvandgār repeated this couplet several times and said that the companions should learn it by heart:

"Don't go about like a vagrant in the perfume-sellers' bazaar.
Sit in the shop of someone who has sugar in stock."

* * *

[74] It is also transmitted that one day in a gathering Mowlānā was uttering higher insight and said: 'The sultan of the knowers of God, Bāyazīd—*God have mercy on him*—declared a wondrous thing and what he said was very well put: "I did not come to believe in Moḥammad the Messenger of God because he split the moon, broke the stone, joined the trees and spoke with the plants and clods of earth."⁶⁷ But I came to believe in him because in perfect wisdom he ordered his Companions and his community not to drink wine and he made this forbidden for his community.'" After that Mowlānā said: 'By God, by God, whoever does more will weep more and will regret more, for if it had a savor and a pleasure and an advantage, he [the Prophet] would first have done it himself and encouraged others to do it. Since he was the special student of the Creator whatever he heard from God, that is what he did and what he said.'

If you give up this drink for one or two days,
You'll introduce your mouth to the drink of Paradise.
Since most men were bad and disagreeable,
Wine has been made forbidden for everyone.

* * *

[75] Report: Noble disciples who were *noble writers [of events]* (82/11) have recounted that one day Mowlānā was expounding wondrous higher ideas and marvelous divine insights in the house of

the Parvāna. In the midst of his discourse he related: ‘One day the Commander of the Faithful, ‘Othmān b. ‘Affān⁶⁸—*God be pleased with him*—complained about his wealth and possessions to Moṣṭafā—*peace be upon him*—and expressed his disgust, saying: “As much as I pay out in alms-tax (*zakāt*) and voluntary donations (*taṣaddoq*) and the more I spend, the more my possessions grow and I am unable to obtain complete release from the hindrance of these ties and to be free. I know it is true that the soul’s repose and the ornament of religion are in poverty, as is also the comfort from: ‘*Those with light burdens are saved.*’ In this matter what course of action and remedy does the Messenger recommend?”

The Messenger said: “Oh ‘Othmān, be deficient in rendering thanks for God’s bounty and for a while practice ingratitude for His gifts so that your wealth diminishes and you become poor more quickly and no form of blessing remains unto you.” ‘Othmān said: “Oh Messenger of God, how could I not utter praise to the One God and thanks for His limitless gifts—which activity is the companion of my soul, the litany of my tongue, and something I am habituated to?” Moṣṭafā replied: “Have you not read in the noble Koran: *If you are thankful, verily I will give you increase* (14/7). That is to say, God—*He is sublime and exalted*—in His eternal word has promised increase to those who give thanks. I have said myself: ‘*Giving thanks is to hunt for increase and is an obligation on God’s bondsmen.*’”

Thanks for blessings causes your blessings to increase.

Ingratitude for blessings will drive them from your hand.

Indeed, increase is promised to a person who is thankful,

Just as closeness to God is the reward for prostrations.

“Thus there is no escape, oh ‘Othmān, from these riches and possessions. Your wealth will never suffer loss or decrease.”

As a thanks offering for this good news, ‘Othmān donated three hundred dark-eyed, curly-haired camels with all their accoutrements to the Messenger’s warriors, as well as arms for three hundred warriors and their equipment and provisions. The Messenger—*God’s blessings and peace be upon him*—having raised his blessed hand, invoked God on ‘Othmān’s behalf, saying: “*God bless what you have spent and what you have retained, oh ‘Othmān!*”

After that Mowlānā brought this story to bear on the Parvāna, saying: ‘*Praise and thanks be to God, and His is the power and the strength!* For in this age of ours as well, the commander Mo‘īn al-Dīn Soleymān, like ‘Othmān, makes a great effort in giving thanks

for the blessings of God Most High. He nourishes all the religious scholars, men of poverty (*foqarā'*), the righteous (*ṣolahā'*) and the knowers of God (*ʿorafā'*), and he orders various forms of comfort for the other deserving persons of the Muslim community. He considers it his duty to protect and look after all the subjects in accordance with: "*Compassion is for God's creatures.*" Most of the time he circumambulates the Ka'ba of hearts as well and in the ʿArafāt⁶⁹ which consists of the cells of the stations of the Friends of God he makes a noble effort so that without a doubt through the blessing of their prayer and the auspiciousness of their high aspiration *wherever he goes or turns his attention*, whatever he undertakes and sets his hand to, he is triumphant and victorious. Likewise, God—*He is sublime and exalted*—every day rewards him and bestows on him blessing upon blessing and good fortune after good fortune as a thanks offering for his gratitude. And the more he does, the more he will receive and the further he will advance.'

The Parvāna, out of extreme joy that Mowlānā had uttered these kindnesses on his behalf, kissed Mowlānā's blessed feet and made prostrations and gave thanks. He bestowed around two thousand dinars on the disciples and ordered silver coins to be given to all the religious scholars, shaykhs and the righteous, and robes and shirts to be made for the orphans and poor of the city.

* * *

[76] Likewise, the indigent (*faqīr*) scholastic theologian known as Shams al-Dīn-e Mo'alleem (the Teacher), who was one of the intimate companions, related: 'One day our Khodāvandgār looked at the disciples and said: "Our Prophet Moḥammad the Messenger of God—*God's blessings and peace be upon him*—said the following: 'When the light of God enters the heart of the believer, the heart opens and becomes wide. It becomes an attractive and pleasant countryside. It is the same as if you throw a stone in the water. The water opens up from within itself.' People asked: 'Oh Messenger of God, if sight is not given a man to see that his heart has become wide, and if a veil and dust encumbers his sight because of the inauspiciousness of his nature and lust, by what sign will he know that his heart has become wide and that breadth and amplitude have appeared in him?' The Messenger replied: 'By this, that all his worldly possessions and the people of the world and his pleasures become cold in his heart. And without any cause or reason he begins to become a stranger to his friends of the world and his acquaintances.'"

* * *

[77] It is also transmitted that one day Mowlānā—*God sanctify us with his lofty secret*—stood in a marketplace. He was uttering higher meanings and secrets, and the people of the city had formed into a crowd. Mowlānā turned his blessed face from the people toward a wall and he uttered divine insight until night came on and it was time for the evening prayer. Once it was night, all the dogs of the bazaar formed a circle around him. He fixed his blessed gaze firmly upon them and went on uttering higher meanings. The dogs moved their heads and tails, and gently went bow-wow. Mowlānā said: ‘*I swear by God, the High, the Powerful, the Irresistible, apart from whom there is no one powerful and irresistible in existence, these dogs understand my divine insight. After this don’t call them “dog” because they are relatives of the Dog of the Seven Sleepers (aşḥāb al-kahf).*’⁷⁰

Lions of the world all lowered their head in respect,
When the Dog of the Seven Sleepers received assistance.

‘And these gates and walls which are declaring: “*God is sublime!*”,
they understand secrets.’

Where is the eye that may see the spirits
Which have appeared from the gate and walls?
The gate and wall can express a subtle point.
Fire, water and earth can recount a tale.

Suddenly the companions rushed to the spot from every direction.
Mowlānā recited:

‘Come! Come! Because the beloved has arrived.
Come! Come! Because the rose garden is in bloom.’

After this he said: ‘God Most High was bestowing alms. Where were our needy consumers of alms?’ All the companions lowered their head. Then while he uttered divine insight and performed the *samā°*, they returned to the *madrasa*. That night the *samā°* continued all night until dawn without headache (*ṣodā°*). Mowlānā said: ‘By God, by God, the elite among these wretched human beings have established a form of belief concerning the prophets and the Friends of God which is [even] unsuitable concerning a seller of salad greens—unless the prophets and Friends show them favor and have mercy on them!’

* * *

[78] Report: The hidden Friend of God and everlasting knower of God, Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God make his earth light*—was one of the prominent companions and he had received favors and instruction from Chalabī Ḥosām al-Dīn. He related: ‘One day Mowlānā was uttering divine insight about the meaning of the Koranic verses: *Verily, they see it as being far off and We see it as nearby* (70/6-7). Mowlānā said: “God Most High possesses a *sorma*-container⁷¹ and from it He draws a *sorma*-style across the outer and inner eye of whomever He wishes so that the person becomes aware of all the secrets of created existence and has revealed to him the mysteries of the Mystery of Mysteries (*ghoyūb-e gheyb al-gheyb*) and witnesses with the essence of certainty (*‘eyn al-yaqīn*)⁷² hidden matters in the divine treasures *as they are*. If God does not confer this favor on him and does not draw this *sorma* across his eye, even if all the mysteries presented themselves before his corporeal eye, he would not see or recognize a single one of them.”’

Without the aid of God or the elite of God,
Even for an angel the page would look black.⁷³
Without divine favor how can he open his eyes?
Without divine favor how can he quell God’s wrath?

‘After this he said: “In the gaze of the shaykh either become light (*nūr*) or go far away (*dūr*).”’

If you want light, become receptive to light!
If you want distance, see yourself and be far away!

* * *

[79] Mowlānā Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God have mercy on him*—also related: ‘One day I had gone to the garden of Chalabī Ḥosām al-Dīn. For the sake of blessings I brought a kerchief full of red roses into the house. It happened that Mowlānā was in Chalabī’s house and I was unaware of this. I suddenly entered and lowered my head. I beheld the eminent disciples who were seated everywhere high and low, and Mowlānā was walking in the courtyard. Whatever he said in the way of divine insights and subtle points, the companions were writing down. In my extreme fear and bewilderment I forgot about the kerchief. I sat myself down far away in the place where one takes off one’s shoes. Mowlānā looked over in my direction and said:

“Whoever comes from the garden brings roses for the sake of blessings and whoever comes from the *ḥalvā*-seller’s shop brings a batch of *ḥalvā*.”

Placing my head on his blessed feet, I poured out the roses. The companions let out shouts and they carried off the roses as plunder. That moment the *samā*^c started up.’

* * *

[80] Serāj al-Dīn also related: ‘One day Mowlānā said: “The whole world is the bodily parts of one person, and the *ḥadīth*: ‘*Oh Lord God, guide my people, for verily they do not know*’ expresses this, i.e. *my people* means *my bodily parts*. For if the unbelievers were not his bodily parts, he would not be the total.”’

Everyone good and bad is part of a dervish.

If he’s not like this, he’s not a dervish.

* * *

[81] Likewise, one day Mo^cin al-Dīn the Parvāna beseeched Solṭān Valad, saying: ‘I definitely want Mowlānā to tell me divine insights in private so that he shows a special favor to this bondsman of his.’ When Solṭān Valad presented his father with the Parvāna’s request, Mowlānā said: ‘He is not able to bear this load.’ Solṭān Valad persisted in asking three times. Mowlānā said: ‘Bahā’ al-Dīn, a bucket which it takes forty men to draw up cannot be drawn up by one man.’ Solṭān Valad lowered his head and said: ‘If I hadn’t asked this, where would I have heard such a thought?’

* * *

[82] Likewise, on another day the Parvāna engaged Valad to be an intercessor, saying: ‘All the prominent men of Konya are longing to hear Mowlānā preach. If he would be kind enough to hold a gathering, how would that be? Surely he would quench those thirsting for the water of life (*āb-e ḥayāt*) and bestow a great mercy on the people.’ Valad reported the matter to Mowlānā who said: ‘Bahā’ al-Dīn, when it comes to a fruit-tree whose branches have touched the ground because of being laden with fruit, people cannot [just] pick the fruit, carry it away from the spot and eat it, and then give thanks to God—without showing any gratitude to the gardener. Now [in the case of a tree] whose top branches have reached the Furthest Lote-Tree (*sedrat al-montahā*)⁷⁴ and drawn themselves on high, how can people enjoy it and take delight in it and attain the pleasures of the fruit of this bounty?’

* * *

[83] It is also transmitted from Valad that one day the Parvāna beseeched Mowlānā to give him advice and counsel. For a while Mowlānā remained engaged in thought. Then he raised his head and said: 'I hear that the commander Mo^cin al-Dīn has learned the Koran.' He replied: 'Yes, I have.' 'I also heard that you have listened to the *Jāme^c al-oṣūl*⁷⁵ on *ḥadīths* under the instruction of Shaykh Ṣadr al-Dīn.' He replied: 'Yes.' Mowlānā said: 'Since you read the word of God and the Prophet, and you know how to discuss *as is required*, and yet you do not take counsel from these words and you do not act in accordance with any Koranic verse or *ḥadīth*—why do you want to hear something from me and to follow it?'

The Parvāna got up in tears and left, and after that he engaged in action, justice and kindness, and did good works until he became unique throughout the world.

Mowlānā began performing the *samā^c*.

* * *

[84] Report: Reliable informants related that the religious scholars of the city who lived in that age, and each of whom was approved of in the various sciences and forms of wisdom, with one accord assembled before the best of mankind, Qādī Serāj al-Dīn-e Ormavī—*God have mercy on him*—and they complained of people's inclination to listen to the rebecc (*rabāb*) and men's desire for the *samā^c* which is forbidden, saying: 'Your lordship is the chief of the religious scholars and leader of the cultivated, holding the chair of the Prophet's divine law as the deputy of the Messenger. Why must this kind of innovation advance and this practice be promoted? It is hoped that this custom will presently be eradicated and this practice will soon fall out of use.'

Qādī Serāj al-Dīn replied: 'This heroic man [Mowlānā] is *strengthened by God* and he is also *without a peer* in all the external sciences as well. You should not quarrel with him. He is the one who knows, as does his God.'

Every sheep will be suspended by its leg
(Every person's faults will be exposed).

Some meddlesome persons wrote on a sheet of paper several passages dealing with difficult questions about jurisprudence, controversy, dialectics, the two foundations (Koran and Sunna), literary Arabic, wisdom, the science of speculation (*elm-e naẓar*), the science of concepts (*elm-e ma^cānī*), rhetoric (*bayān*), Koranic commentary, astrology, medicine, natural science, and other subjects

from the divine sciences. They gave this to a Turkish jurist to bring to Mowlānā. The Turkish jurist asked around quite timidly until he found Mowlānā by the Sultan Gate alongside the moat. He saw he was busy reading a book. The jurist placed the sections (*azjā*) in Mowlānā's hand and stood at a distance. Immediately and without reading the text, Mowlānā called for a pen and inkwell, and wrote a detailed answer beneath each question and each point. Likewise, combining the answers to all the questions, he drew up a treatise in summary form—the way a skilful doctor blends several remedies to make a wholesome electuary.

When the Turkish jurist brought the paper back to the religious court, after becoming aware of the clarity shed on the difficulties and the answers to them in general, they remained confined within clouds of grief. When they read the evidence of proofs concerning the questions, the demonstration, the citing of logical reasons, the given support in each case, the proof which constrains and compels *those who say: We do not concede*, and refutes the objections raised by the adversary, and Mowlānā's guiding inquiry—they were bewildered, they felt miserable, and they were ashamed of their behavior.

At the same time Mowlānā ordered the following to be written on the back of a letter: 'Let this be known to the lofty view of the religious scholars of the world: All the delightful things of this life, be it money (*noqūd*), necklaces (*ʿoqūd*) or clusters (*ʿonqūd*) of goods and effects, and what is included in the Koranic verse: *Fairly adorned to men [is the love of lusts]* (3/14), as well as all the *madrasas* and *khānaqāhs*—we leave to the eminent dignitaries. We do not have our eye on any position in them. We have cut off our sight absolutely *from the world and what it contains* so that abundant possessions and worldly pleasures may be assigned and given to them in full. Keeping the throng away from ourselves, we have occupied a withdrawn corner and settled down in an abode of obscurity.

As for the forbidden rebec (*rabāb-e ḥarām*) which you mentioned and have repudiated, though it was of good use to the dear ones (dervishes) and was necessary, in truth we gave it up and even bestowed it upon the leaders of religion. Due to our extreme smallness and insignificance, we played (*be-navākhtīm*) the foreigner's rebec (*rabāb-e gharīb*), for treating the foreigner well (*gharīb-navāzī*) is the work of the manly men of religion and an Abraham of certain faith.' And straightway he began to recite 'the *ghazal* of the rebec':

‘Do you have any idea what the rebec says
About the eye’s tears and men’s scorched livers?’

...and so on up to the end. All the religious scholars in the presence of Qāḍī Serāj al-Dīn felt regret and repented. They acknowledged Mowlānā’s Abraham-like forbearance and his extremely kind disposition. From their number five persons who were eminent jurists versed in formulating proofs and *fatvā*-issuing teachers became Mowlānā’s bondsmen and disciples. They recited:

‘This good luck comes from the sky, not the world of dust.
It’s the work of felicity and a star, not a strong arm.’

* * *

[85] Report: Narrators of reports and those who grasp evident signs related that a group of reputable pilgrims had arrived from the revered Ka’ba and they went to visit the shaykhs and recluses of the city, and they met everyone of them. The people of the city held *samā*^c-sessions on behalf of the pilgrims and showed them many acts of kindness. In the end, it happened that a friend led the pilgrims to make a visit to Mowlānā. Together they all dressed their soul in the pilgrim’s garb of servitude and set out to pay their respects to the Ka’ba of souls.

When they entered through the door of the blessed *madrasa*, they beheld Mowlānā in the prayer-niche. With one accord they exclaimed ‘*God is great!*’ and fell down unconscious. After a while when they regained their senses, Mowlānā began making apologies, saying: ‘He was probably hidden from you or he did bear a resemblance because one person looks very much like another.’ They all cried out: ‘What deception and concealment is this that Mowlānā is practicing?’ When the eminent disciples sought information about these circumstances and Mowlānā’s offering apologies, the pilgrims all said: ‘*By God the Magnificent and by His eternal Word*, this man was with us in a state of consecration during the circumambulation of God’s sacred house and at the way-station of ‘Arafāt and during the running between Marva and Šafā, and during all the other rites of the pilgrimage. He accompanied us and travelled with us to Medina to visit the grave of the Prophet—*peace be upon him!* But there never was a day when he ate and drank with us. And he instructed us about several of the shrines of the pilgrimage. He had the same appearance and wore the same clothes he has on now. But this moment he is practicing deception and concealing himself.’

The companions were overcome with excitement and a great *samā‘* began. The pilgrims bared their head and became disciples and lovers.

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[86] It is also transmitted from outstanding companions that Mowlānā had a disciple (*morīd*) among the notables of the city who was a merchant by trade. As it happened, he had gone to the revered Ka‘ba. On the Eve of the Feast of Immolation⁷⁶ the wife of this *khvāja*⁷⁷ prepared a great quantity of *ḥalvā* and distributed it as alms among the poor, the miserable and her neighbors, person by person. She sent a superb tray full of sugar-*ḥalvā* to Mowlānā so that the disciples might eat of it and assist the *khvāja* by invoking God on his behalf. Mowlānā said: ‘This *khātūn* is our upright one (*ṣeddīqa*). Let all the disciples partake of the *ḥalvā* and also enjoy the blessing of it.’ All the disciples, as required, ate with absolute relish and took some away but the tray was still completely full. Mowlānā picked up the tray and headed for the roof of the *madrasa*. The companions were perplexed wondering what he would do. The next moment he came down from the roof without the tray. He said: ‘I conveyed the *ḥalvā* to that man so he might also eat some of it.’ The perplexity of the companions increased a thousandfold.

Then it happened that news of the pilgrims’ return arrived and the people of the city, being filled with joy, went forth to welcome them. Likewise, that *khvāja* of enlightened heart came straight from the dust of the road to visit Mowlānā, lowered his head and gave thanks. Khodāvandgār showed him much kindness and gave him leave to go home. He went home and found his family safe without vexation or complaint. That very night of his return when they were seated, the attendants brought forth the tray from the baggage. The *khātūn* said: ‘What is this tray of mine doing with you? The date and the *khvāja*’s name are written on it.’ The *khvāja* said: ‘I am also perplexed about what this tray is doing with me.’ The *khātūn* asked him about the matter. He replied: ‘On the mountain of ‘Arafāt, on the Eve of the Feast of Immolation we were sitting in our tent together with the pilgrims. I saw a hand come in through one corner of the tent and place before us this tray filled with *ḥalvā*. I noticed that the tray was one of ours, but it remained unknown how it got there. The attendants ran outside but didn’t see anyone.’ Straightway lowering her head, the upright *khātūn* solved the difficulty of the *ḥalvā* and she explained the circumstances of the situation. The poor *khvāja* felt unsettled by this awesomeness and power.

In the morning the man and woman came to Mowlānā. They bared their head and wept profusely. Mowlānā said: 'All this was due to the blessing of your faith and the sincerity (*ṣedq*) of your nature, for it was God Most High who displayed His omnipotence through my hand. *Verily, bounty is in the hand of God; He gives it to whomever He wishes* (3/66, 57/29).'

* * *

[87] Report: It has been related by the old companions that Mowlānā was preaching in the Mosque of the Citadel on a Friday, and the gathering had become very heated. All the chief dignitaries (*ṣodūr o bodūr*) were on hand. In presenting his discourse and uttering his marvels of Koranic commentary, he displayed miraculous signs like Moses (*yad-e beydā*). He scattered wondrous pearls, parables, stories and verses of poetry appropriate to the Koranic verses. The applause and bravoës from every corner ascended to the pommel of 'Eyyūq's⁷⁸ banner. The panegyrists intoned quatrains and the reciters of sweet melody cast magic spells. It happened that a jurist, due to some flaw he had in his heart, said: 'Most preachers choose a few verses from the Koran which are suitable for the occasion and the times so the reciters may chant these and, having prepared the matter, they go on to enumerate so many wondrous words from every book and commentary. And this is in conformity with mankind's nature. But the preacher who is capable of elaborating meanings and creating new subtleties, and is skilled in every science, is someone who through improvisation delves into whatever passage Koran-memorizers recite and by his wondrous useful sayings makes the religious scholars of the world admire him.'

Mowlānā, while in that very state of spiritual immersion, remarked to the jurist: 'Recite whichever surah of the Koran comes to mind and you will see some wonders!' The sultan and the commanders and all the people were bewildered by this remark. The undistinguished jurist then recited the surah *The Forenoon* (93). Mowlānā said: 'Those close intimates of the divine presence who spy into hearts—when you come into their company sit with tranquillity of heart and absolute sincerity, lest you be left without a share of eternal felicity.'

Oh you who fight on foot against a horseman.

You will not save your head. Now halt!

Fight with other mice like yourself.

A mouse has nothing to say to a camel.

Then Mowlānā began his commentary and minute examination of the surah *The Forenoon*. He brought forth so many higher meanings and delicate subtleties that it is impossible to describe them. The gathering went on until toward the time of the sunset prayer, and still he was uttering marvels and rarities about the letter *va* of the [opening] oath *by the forenoon* (*va'l-ḍoḥā*). All those present at the gathering were intoxicated.

That moment the disapproving jurist rose to his feet, bared his head and tore his clothes. Weeping, he planted kisses on the pulpit. With perfect faith and sincerity devoid of treachery he became a bondsman and a disciple. That day all the elite persons there became devoted to Mowlānā and a general tumult broke out. It is said that this was Khodāvandgār's final sermon. He never again undertook to preach. According to another version, he never stopped being engaged in sermons and speaking.

* * *

[88] It is also transmitted that at that time a prominent man from among the notables of the city died. All the people of Konya were present in the gathered crowd. It happened that Mowlānā was watching outside the palace of the deceased for when the corpse would be brought forth. Kamāl al-Dīn-e Mo°arref (the Announcer) was standing there. He was announcing one by one the chief dignitaries of the city, calling out: '*In the name of God*, Khvāja Ṣadr al-Dīn! Hail, Akhī Badr al-Dīn! *In the name of God*, Amīr Kamāl al-Dīn! Welcome, Mowlānā Seyf al-Dīn! Glad you are here, Shaykh °Ezz al-Dīn!' He went on saying things like this without end. And when the corpse was brought forth and they set out, and the coffin was put down by the grave in order to bury it, Mowlānā came forward and stood at the head of the grave like a *talqīn-khvān*.⁷⁹ Then he said: 'Let them call Kamāl al-Dīn-e Mo°arref.' The announcer came and lowered his head. All the religious scholars and shaykhs looked to see what Mowlānā would do.

Mowlānā said: 'If there is a Ṣadr al-Dīn, Badr al-Dīn and Kamāl al-Dīn, it becomes evident and clear right now what kind of men they are. I fear that in this one's heart (*ṣadr*) there is no religion, and in this one's moon (*badr*) there is no light, and the perfection (*kamāl*) of this one is in deficiency, and since this one did not strike his carnal soul with the sword of religion (*seyf al-dīn*), he will be a prisoner of Monkar and Nakīr's cleaver, and this one's grandeur (*°izzat*) will change to abjectness.'

A clamor arose from the heart of the people. Kamāl al-Dīn fell down unconscious. Many an old denier renewed his faith and cut the belt [of his disbelief] and became a bondsman and a disciple anew.

* * *

[89] Report: The friends of close association (*ṣoḥbat*) and boon-companions of service (*khedmat*) related that every year Mowlānā, along with his noble disciples and excellent reciters, would get into wagons and go to a warm spring. They would reside there for forty to fifty days. It happened that the companions had formed a circle at the edge of one of the pools of the hot spring. Mowlānā, being intoxicated with the cup of eternity (*baqāʾ*) and submerged in the lights of the Face, was uttering higher meanings. The companions let out shouts and raised a tumult. As it happened, all the frogs of the pool with one accord began to croak. They made a great uproar. Mowlānā shouted a terrifying shout at them, saying: 'What is this clamor? Either you talk or we talk!' All the frogs immediately fell silent. They made no noise. All the while they were there, no animal made any sound and when Mowlānā was about to depart in auspiciousness, he came to the edge of the pool and declared: 'After this you have permission to be your usual way.' Straightway they began talking in an absolute uproar. Due to this amazing miracle so many deniers professed faith in God's oneness that it is impossible to mention them. Around two thousand men and women became disciples.

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[90] Likewise, one day it happened that Mowlānā was on his way to visit the tomb of Bahāʾ-e Valad. By chance some butchers of the city had purchased an ox, intending to slaughter it. Having broken the rope, the ox escaped from their grip, and the people were running after it, making a noise. No one was bold enough to go a bit closer or was able to capture it. Suddenly the ox came face to face with Mowlānā and immediately stopped. Coming up to him slowly, it begged for mercy and beseeched him in the language of states (*zabān-e hāl*)⁸⁰ which the people of ecstatic states (*ahl-e hāl*) understand. Coming forward, Mowlānā took hold of the ox and patted it with his own blessed hand and showed compassion. The group of butchers then arrived and lowered their head. Mowlānā said: 'You shouldn't kill this ox but let it go free.' They accepted and released the animal. Freed from being slaughtered, the ox was given exemption. After a while when the eminent disciples arrived in the rear, Mowlānā began uttering divine insight and said: 'An animal which they had intended to slaughter suddenly broke loose, fled and came in our direction. God—*He is mighty and exalted*—out of His

limitless favor and because of our blessing saved it from being slaughtered and cut into pieces, and it became free. If a human being turns toward the manly men with heart and soul and becomes a disciple and is then delivered from the flayers of Hell and attains eternal Paradise—it would not at all be strange or wondrous.’

The companions, out of intense joy, began to dance and spin about and from the beginning of the day into the night they were engaged in the *samā^c*. They gave away so many turban-cloths and robes to the singers that it is beyond reckoning. And it is said that the ox which had been set free was never again seen anywhere by anyone. It disappeared in the countryside around Konya.

* * *

[91] It is also transmitted from the pride of the pious, Shaykh Senān al-Dīn-e Najjār (the Carpenter) who was of noble origin (*nojār*)—*God comfort his spirit*—that one day Mowlānā said: ‘The lovers of God are killed by the sweetness of affection, whereas people of the world are killed by the poison of separation from a woman and money, and since God Most High made the existence of this world from sheer nothingness, then it must become nothingness so that something is made from you.’

* * *

[92] The same person also related: ‘One day Mowlānā Qoṭb al-Dīn-e Shīrāzī—*God have mercy on him*—came to visit Mowlānā. Mowlānā was passionately aroused by the *Ma^cāref* of his noble father. Suddenly a wagon passed by the door of the *madrassa*. A group of people turned to look toward the sound. Mowlānā said: “Is it the sound of a wagon (*gardūn*) or the action of heaven (*gardūn*)?” They all lowered their head.

After that Qoṭb al-Dīn asked: “What is your path?” Mowlānā replied: “My path is to die and take my money to heaven. Until you die, you do not arrive. As the Chief of the World (the Prophet) said: ‘Until you die you don’t win anything.’” Qoṭb al-Dīn said: “Oh alas, what shall I do?” Mowlānā replied: “Just ask: ‘What shall I do?’” Then while performing the *samā^c*, he recited this quatrain:

“I said: ‘What shall I do?’ He said: ‘Ask: What shall I do?’

I said: ‘Find a better remedy than: What shall I do?’

He turned to me and said: ‘Oh student of religion,

Always go on wondering: What shall I do?’”

That very moment Qoṭb al-Dīn became a disciple.’

* * *

[93] Likewise, it happened that one of the prominent disciples died. They consulted with Mowlānā, asking: 'Should he be buried in a coffin or not?' Mowlānā replied: 'What do the companions think is best?' The godly knower of God and mine of light, Karīm al-Dīn, the son of Baktemūr—*God have mercy on him*—who was one of the people of spiritual stations and endowed with higher sight, replied: 'It is better to bury him without a coffin.' The companions asked: 'For what reason?' He said: 'A son is looked after better by a mother than by a brother. Now a human being's body is of earth and a wooden board is also the son of earth. Thus both are brothers and earth is the compassionate mother. Thus it is more correct to consign him to the mother.'

Mowlānā greatly applauded these words and said: 'This thought is not found written in any book.'

* * *

[94] It is also transmitted that one day in the Qādī 'Ezz al-Dīn Mosque a preacher was giving a sermon. Mowlānā was present in the mosque. It happened that the preacher greatly exaggerated when explaining miracles and evident signs, and in admonishing the people. Mowlānā, turning to the disciples, began to utter divine insights and he told a wondrous story as a parable: 'In the region of Balkh there was a *khvāja* who was a benefactor and endowed with wealth. Suddenly he journeyed to the eternal world. He left behind a degenerate son who was full of conceit and wicked. He received an inheritance from his father's capital of around one hundred thousand dinars in cash, apart from lands and household furnishings. Having fallen in love with a woman, he squandered all the resources on her and had nothing left over.'

What does a man who inherits know of money's value?

A Rostam struggled for wealth, and Zāl got it for free.⁸¹

The money's gone, the furnishings and houses gone.

He is left behind like the owls in these ruins.

In the end, the young man's means were all used up to the extent that he was in need of a piece of bread. That false mistress also drew apart from him. Whatever efforts he made, she would not intervene. The hair that previously could not fit between them, now stuck in his eye, and in return for every kiss she showered him with abuse. Finally, he said to this whore: "I have one request of you. After that I'll leave you alone." The mistress consented. He said: "When you urinate, I want to look at the opening of the slit between your

thighs.” She replied: “That’s easy!” Then after gazing a while at the aperture of her vulva (*tafarroj-e forja-ye farj*), he shouted out loud and wept and sobbed. People asked: “What is causing you to weep and moan?” He said: “Out of all the wealth and the goods and horses (*asbāb o asbān*) I spent on her, I don’t see a single thing in there. It’s all disappeared into that wicked, sinful place. As hard as I’ve looked, no trace of these things is to be found.”

It is also like this with our preacher and the vain, external religious scholars. Although they exhibit signs of the prophets, the Friends of God and the Pivots, and boast because of this amount, *They say with tongues what is not in their hearts* (48/11). They possess nothing whatsoever of the states and spiritual stations of the dervishes, whereas they imagine: “We have it all.”

The claim to be in love is easy to make.

But love has its proof and demonstration.

In reality they have nothing at all and what they do have is “a thing attached” (*bar-basta*), not “a thing sprung up” (*bar-rosta*).⁸² In the end, they will become aware of this and it will do them no good.’

Mowlānā stood up and departed without his shoes.

* * *

[95] Report: The King of Judges and Governors, Mowlānā Kamāl al-Dīn of Kāb—*God have mercy on him*—who was one of the eminent judges of Rūm, related: ‘On the date of the year six hundred and fifty-six⁸³ I had come to the royal capital of Konya to see Sultan ‘Ezz al-Dīn Keykāvos—*God illuminate his tomb*—in order to conclude matters concerning the province of the Dāneshmandids⁸⁴ and then return with the royal mandates and *fermāns*. Through the favor of God Most High all the business matters were accomplished quickly and I intended to depart. A group of friends from among the eminent men of the city such as Shams al-Dīn-e Mārdīnī, Afṣaḥ al-Dīn, Zeyn al-Dīn-e Rāzī and Shams al-Dīn-e Malaṭī—*God have mercy on them*—encouraged and incited me to undertake a visit to Mowlānā. I had heard of his good reputation from the mouths of the people. But pride in my rank, desire to increase my goods, and my practice of denial were hindering me, and I did not dare to resort to that direction. In the end, divine favor became the companion of my soul. With absolute desire and an attraction from the heart of that king of mankind, I accompanied this group of generous men and had the honor of visiting Mowlānā. As soon as we set foot in the blessed *madrasa*, I saw Mowlānā come sauntering forth to welcome us

bondsmen. Due to a single glance which I cast upon his blessed face, my reason left me. Then we all lowered our head together and from among the group Mowlānā embraced me and recited:

“You always flee from having any business with us.
How have I caught you in the middle of your business?”

After this he said: “*Praise be to God!* Our Kamāl al-Dīn has turned toward the perfection (*kamāl*) of splendor (*jalāl*) and become one of the most perfected (*akmal*) of religion.”⁸⁵ And then he unlocked his tongue concerning his science inspired from on high (*‘elm-e ladonī*) which I had never heard in my life from any shaykh or Pivot (*qoṭb*) or religious scholar, or read in any book. When I became aware of his greatness to the extent of my capacity and comprehension, I joined the corps of his loyal friends with a hundred thousand forms of longing and sincerity. I made my son Qāḍī Ṣadr al-Dīn, as well as Majd al-Dīn Atābak, his disciples, and many sons of eminent men and other noble men became his bondsmen and disciples.

When I went back (*bāz*) to my place in an excited state, I saw that the hawk (*bāz*) of my soul in the cage of my heart was again (*bāz*) unsettled and had taken flight. I consulted with the dear friends, saying: “I definitely wish to hold a *samā*^c on behalf of Mowlānā and to embrace discipleship.” They searched all of Konya and could not find anything but thirty baskets of extra-pure powdered candy (*āblūj*) and they mixed in several hampers of sugar, for at this time all mankind lived in an atmosphere of fortunate security. Due to the multitude of gatherings, *samā*^c-sessions, feasts and rejoicings, no form of fine blessing was adequate for the people of Konya and its environs. I rose and went to Gümāj Khātūn-e Tūqātī,⁸⁶ who was the sultan’s wife and told her the circumstances of the situation. She donated another ten sugar-loafs (*kalla-ye āblūj*).

Meanwhile, I thought to myself: “For so great a gathering how will this quantity of sugar julep suffice?” Then I thought again: “Let them make juleps from honey-water (*shahd-e ‘asalī*) for the common people.” I was absorbed in this thought when suddenly Mowlānā entered through the door and said: “Kamāl al-Dīn, when the guests become more numerous, you must add more water to make it sufficient.” And then *like sudden lightning and a voice of divine inspiration* he disappeared. As much as people ran after him, they saw no trace of him. Thereupon we placed all the powdered sugar (*āblūj*) in the basin of the Qaraṭā’ī Madrasa and made julep in several other large royal vats. I entrusted this to the Cupbearer of the

sultan, saying: "It shouldn't be too watery. You must taste it frequently." He filled a bowl and gave it to me. I perceived it was sharp on the tongue and throat-constricting. I said: "It needs more water." They added several more buckets of water. I tasted it again and it was sweeter than before. Thus, besides the basin, they had filled ten other vats with sugar julep and it was still sweet. A shout burst forth from within me: "This is a great miracle due to the instruction of Mowlānā!" My devotion increased a thousandfold beyond what it had been. And all the other varieties of food must be estimated by analogy with the limitless julep.

That night I invited all the sultans and the pillars of religion. So many prominent people gathered together, it is impossible to describe. Mowlānā was engaged in the *samā°* from the hour of the noonday prayer until midnight. Through the force of his Friendship with God and the power of right guidance, he seized the arena from the manly men (*mardān*) of the age with absolute authority, and no one had a chance to manoeuvre or the possibility of movement. I was in the place where one removes one's shoes and, with the belt of service around the waist of my soul, I was giving out julep to those who were thirsty from the *samā°*. Mo°in al-Dīn the Parvāna and the sultan's officers together with this bondsman stood upright like a candle of Ṭarāz⁸⁷ with a hundred thousand desires and in agitation. Wondrous thoughts and concerns passed through my heart. Then Mowlānā took hold of the singers and recited this quatrain:

"He arrived like a passionate lover rushing and in haste.
His soul had caught a whiff of the rosegarden of virtue.
Today that whiff caused the Qāḍī of Kāb to run
More than all the *qāḍīs* in pursuit of the water of life."

After that the *samā°* grew more heated than it had been. Mowlānā then called me before him. Embracing me and kissing me on the eyes and cheeks, he began to recite a *ghazal*:

"If you do not know me, ask the nights,
Ask my sallow face and the dryness of these lips."

And this is a long and exalted *ghazal*. I immediately bared my head, tore my clothing and became a disciple of his love. From then, as time went on, my situation and my military command progressed more and more. My children and descendants, as well as my possessions, became limitless. And what Mowlānā bestowed on my

interior and made me experience cannot be expressed by the tongue.
My breast is constricted and my tongue cannot speak.'

As the poet has said:

'Whoever is my bondsman receives the kingdom of felicity.
 Whoever chooses my door becomes king of Two Palaces.'⁸⁸

* * *

[96] The felicitous among the disciples also related that one night Mo^cin al-Dīn the Parvāna arranged a *samā^c* for the prominent men of the city. Each of them brought with him a candle weighing half a maund⁸⁹ and set it down in front of himself. In the end, the Parvāna invited Mowlānā who consented to come, for it was his custom to come after all the prominent men had gathered. Thus Mowlānā ordered the companions to bring with them a small candle. The distinguished among the companions were surprised by the paltriness of this little candle. When Mowlānā entered the palace of the Parvāna, he sat down in a corner of the room and stood the little candle before himself. The chief dignitaries and men of prominence looked at one another surreptitiously and were amazed. Some of them attributed this to madness and deceit.

Mowlānā said: 'The soul of all these candles is this little paltry candle of ours.' The upright (*ṣeddīq*) disciples lowered their head and took this to be true. Others by way of denial shook their head and imagined this to be absurd. Mowlānā said: 'If you don't believe it...', and he puffed on it and the little candle went out. All the lit candles went out at the same time. Everyone remained in the dark. A shout arose from the hearts of the companions. When everyone had remained bewildered for a while, Mowlānā sighed and all the candles were lit again just as they had been.

The 'Hey!' of the *samā^c* resounded, and all the religious scholars and commanders emitted a cry and lowered their head. The *samā^c* continued until dawn. By then all the candles had burned down except that little candle which kept burning until dawn (*ṣobḥ-dam*) thanks to the blessing of 'that moment' (*ān dam*).⁹⁰

Everyone became a bondsman and a disciple.

* * *

[97] Report: The King of Teachers, Mowlānā Sharaf al-Mella va'l-Dīn of Kayseri—*God's peace and salutation be upon him*—was in his own age a second (*thānī*) Shāfe^cī and a founder (*bānī*) like No^cmān⁹¹ and was one of the distinguished chosen disciples. Thus Tāj al-Dīn Mo^ctazz had built a *madrassa* for him in the city of Aqsarā and asked Mowlānā to let Sharaf al-Dīn be the teacher in the

madrasa. He has recounted: ‘One day I was in attendance on Mowlānā. He said: “It is not permitted for a disciple to perform the prayers in the presence of his shaykh, even if he is in the Ka’ba. Indeed, Bahā’-e Valad—*God be pleased with him*—was engaged in uttering divine insights when the time for prayer arrived. A group of disciples left the Shaykh’s presence and, after having heard divine insights, they began to perform the prayers. Several of the companions were still so deeply immersed in the Shaykh’s presence and so consumed by his light that God Most High caused the gaze of their inner sight to see directly that those performing the prayers were turned away from the *qebla* and that their prayers were invalid.”

Likewise, he uttered another insight: “For the perfect shaykh the *samā*^c is an obligatory duty like the fixed times of prayer and fasting during Ramaḍān. And for disciples endowed with sincerity and good fortune the *samā*^c is permitted as far as they are able, but it is forbidden for common people who are neither a shaykh nor a disciple.”

And he also said: “All the prophets and the Friends of God said nothing about the true reality of God Most High and they did not establish anything firmly, and I, on the basis of the secret of the light of the Moḥammadan soul— *blessings and peace be upon him*—I say: God is entirely ecstatic delight (*dhowq*) and: ‘*Whoever has not experienced delight does not know.*’ And I am that ecstatic delight, and I am wholly immersed in that delight, whereas the delight of mankind is the opposite of that delight because: ‘*Faith is entirely ecstatic delight and passion.*’”

At that he let out a shout and began performing the *samā*^c.’

* * *

[98] Likewise, he also said: ‘I am not this body in which I am seen by the gaze of the lovers (*‘āsheqān*). Rather I am the ecstatic delight (*dhowq*) and the joy which arises within the disciple’s interior from our words and our name. By God, by God, when you receive “that moment” (*ān dam*) and you witness that ecstatic delight in your own soul, snatch the advantage of it and give thanks, for I am that.’

When you receive a moment from the beloved,

Receive that moment (*ān dam*) as your portion in life.

Beware that you do not waste that moment,

For you will find few other moments like that.

And he uttered another insight: ‘You should not consider what is a licit morsel and what is licit gain.⁹² The basis of that is receipts and

expenditures to learn where the expenditure lies. Many a licit morsel only results in indolence, fraud and baseness. The morsel which increases longing and ecstatic delight in your soul, and stirs desire for the other world, and stimulates⁹³ an inclination for the path of the prophets and the Friends of God—know that it is licit.’

This is something to know, not to say. Hush now!

‘And if from that morsel the opposite of these things arises, know it is absolutely forbidden.’

The morsel which increases light and perfection
 Has certainly been acquired by licit gain.
 If you see a morsel contains envy and a trap,
 Engenders ignorance and neglect, know it is forbidden.
 Knowledge and wisdom are born of a licit morsel.
 Love and tenderness come from a licit morsel.
 A morsel is a seed; thoughts are its fruit.
 A morsel is the sea; thoughts are its pearl.
 The licit morsel engenders within the soul
 Desire to serve and resolve to reach the hereafter.

And he also said: ‘Eat as many morsels as you can eat, but be on guard not to expend yourself on the affairs of the world. By all means make an effort to give time to wisdom and listening to the words of the Friends of God and the prophets, otherwise the morsel will devour you. This is like what Moṣṭafā—*God’s blessings and peace be upon him*—said with reference to the Commander of the Faithful, ‘Omar—*God be pleased with him*: “Eat the kind of food ‘Omar eats. Indeed, he eats the food of men of distinction and does the deeds of men of distinction.”’

After this he recited:

‘Whenever a morsel becomes a pearl inside you,
 Don’t hold back. Eat as much as you can.
 Whenever the pure becomes dirty in your stomach,
 Put a lock on your throat and conceal the key.
 For whatever person a morsel becomes a majestic light,
 He may eat whatever he wants. It’s licit for him.’

* * *

[99] Report: Companions whose word is respected and *relied upon* have related that Shams al-Dīn-e Mo^calleṃ (the Teacher) during the

samā^c always remained confounded and stupified before Mowlānā, while the other disciples were engaged in the festivity, pleasure and excitement. One day Mowlānā said: ‘Why do you stare earnestly at our face and stop performing the *samā^c*?’ Shams al-Dīn lowered his head and replied: ‘What other face is there in the world besides your blessed face which one can see and gaze upon? The pleasure and delight which this bondsman receives from looking at Khodāvandgār’s blessed face does not occur from the face of any other persons.’ Mowlānā said: ‘That’s good. May it prove a blessing! But we possess another face which is hidden and which you cannot see with these eyes. Make an effort to direct your face to that face and look at it so that when this external face becomes hidden, you will be able to witness the hidden face openly and when you see it, to recognize it immediately.’

Strive to see the light without a curtain.

When the curtain’s gone, blindness will not increase.

‘Oh God, oh God, you must not stare directly into the disk of the sun, for that will dazzle your eyes and darken your sight, and after that you will not be able to see.’

Oh eyes filled with pain, sit a while in his shade.

But in that situation beware not to look in his face.

After that Shams al-Dīn performed the worship of the *samā^c*.

* * *

[100] Report: The illustrious companion of river-like learning (*nahrī*), Bahā^o al-Dīn-e Baḥrī—*God have mercy on him*—who was a recorder of secrets (*kāteb-e asrār*) related the following: ‘One day I asked Mowlānā: “What is the defect of shaykhs which people talk about? Is this defect located in the exterior or in the interior?” Mowlānā replied: “Far be it from shaykhs that such a bad defect should afflict them! But persons who because of their internal boldness and their external impudence become rejected by the mystic path, in the end are afflicted with this defect.”

Thus in the time of Mowlānā there was a shaykh, well accepted and endowed with sciences, who was known as Shaykh Nāṣer al-Dīn. He was possessed of enlightenment (*tabṣera*) and could hold his own with Shaykh Ṣadr al-Dīn in all the sciences. And he had reputable disciples. As it happened, one day Mowlānā was passing in the vicinity of the said shaykh’s *khānaqāh* with several dervishes,

and the shaykh was sitting in his villa (*jowsaq*) with his disciples. Suddenly he saw in the distance that Mowlānā was passing with his disciples. He said to his companions: "Look at Mowlānā! In his way of life what a dark figure he is and what a puny path he follows with his smokey turban and his dark-blue *farajī*. I really don't know what way of life this man has or what path he follows. And who does his patched frock go back to? I don't think there is any light in him!"

Just then Mowlānā looked at that villa (*qaṣr*) from afar and said with severity: "Oh catamite without discernment (*hīz-e bī-tamyīz*)!" That same moment Shaykh Nāṣer al-Dīn let out a sigh and fell down. His disciples rushed to him, shouting: "What has happened?" He replied: "Alas! I have behaved improperly and displayed impudence. Mowlānā has struck me a blow. And I was unaware of the greatness of his Friendship with God. The foolishness which I said here just this moment—invisible beings carried it to his ear. My state has become changed and my good fortune has been reversed."

Though no one heard these words he said,

They reached an ear which was *from on high*.

Moḥammad slept and was reclining at rest,

But the secret came and revolved around him.

The Prophet said: '*My eyes are asleep,*

But my heart sleeps not when it comes to mankind.'

'At that moment Nāṣer al-Dīn came forth from the domain (*hayyez*) of his manhood and became a catamite (*hīz*). *We take refuge with God from such an eventuality!* Meanwhile, the disciples looked in all six directions, searching for who it was Mowlānā was abusing. They didn't see anyone, and their amazement increased a thousandfold. They questioned him with much supplication concerning his words of abuse. Mowlānā said: "Nāṣer al-Dīn who is devoid of religion (*bī-dīn*) has lost his virility. Sitting in his high place among the brethren of satans, he said something about our appearance. As a result he has become a catamite. God Most High, out of His intense jealousy, has made an exemplary punishment for mankind out of this poor wretch so that the manliness of real men (*mardān*) and the unmanliness of the cold (*sardān*) become visible in the sight of the companions aware of secrets (*serr-dān*)."

In the end, it happened that he would secretly pay something to sodomites (*dabbābān*) so they would have their way with him. And *what they wished they did to him*. This was what became known in the city of Konya as the defect of shaykhs. And some rogues (*ronūd*)

and impudent unclean persons had dealings with him and took things from him. Moreover, *and then the vain-doers will be lost* (40/78) was recited about him.'

The evil-doer is always prone to suspicion.

He reads out his book [of sins] on behalf of his peers.

Whoever is involved with fornication and fornicators

Suspects the same of men of godliness.

'One night his disciples gave him a medicine and he was delivered from this disgrace and affliction.'

* * *

[101] Report: Shaykh Badr al-Dīn-e Naqqāsh (the Painter) who was one of the special accepted disciples related: 'One day I went for a walk in the company of the King of Teachers, Mowlānā Serāj al-Dīn-e Tatarī—*God have mercy on him!* Suddenly we came upon Mowlānā who was walking by himself far away. We followed after him and walked behind him at a distance. Suddenly he looked back and saw these bondsmen of his. He said: "Come alone, for I do not like a crowd. All my fleeing from people is because of their ill-starred hand-kissing and prostrations." Indeed, he was always very annoyed by people kissing his hand and lowering their head, whereas he showed great humility before a lone individual and an unfortunate person. He would even make prostrations before them.

After that Mowlānā set out again and when we had walked some way ahead, we saw a few dogs sleeping on top of one another in a ruin. Serāj al-Dīn-e Tatarī said: "These poor wretches! What a happy union they have together and how pleasantly they are sleeping, clinging to one another." Mowlānā replied: "Oh yes, Serāj al-Dīn! If you want to understand their friendship and unity, throw a carcass or some tripe into their midst. That will reveal their condition. The situation of people of the world and worshippers of wealth is the same as what you see here. As long as there are no worldly goods (*°arad-ī*) or self-interest (*gharad-ī*) involved, they are servants and supporters of one another. But as soon as some trifle of worldly goods enters upon the scene, they throw so many years' honor (*°erd*) to the winds and cast aside their claim of friendship based on taking meals together.⁹⁴ Consequently, there is no brisk market (*nafāq*) for the harmony (*ettefāq*) of the people of hypocrisy (*nefāq*).

And what you see here is a similitude."

* * *

[102] It is also transmitted that one night Mo^cīn al-Dīn the Parvāna had invited Mowlānā, and all the chiefs of the divine law (*sharī^cat*) and the mystic path (*ṭarīqat*) were present. When they finished performing the *samā^c*, a huge dinner-table was set up. At the order of the Parvāna a purse full of gold was placed under the rice inside a golden bowl, as a test to see what Mowlānā would do. The bowl was set down in front of Mowlānā, and from one moment to the next the Parvāna went on encouraging him to eat the food, saying: 'This food was bought with licit money. Let Khodāvandgār break his fast with one or two mouthfuls.' Mowlānā shouted at him: 'To serve real men (*mardān*) reprehensible food in a reprehensible vessel is far removed from the religion which promotes welfare, and falls outside the path of manly generosity! *Praise be to God* that we have been given complete indifference to bowls and purses like this and in that respect have been fully sated and satiated.' Just then the *samā^c* started up, and Mowlānā began to recite this *ghazal*:

'By God, I have no liking for the fat or the sweet,
Nor for that purse of gold or that golden bowl.'

The wretched Parvāna placed his head at Mowlānā's feet and presented apologies for the test he had made. He sought forgiveness and ordered the bowls to be given away. This story occurred at the beginning of Mowlānā's public career.

* * *

[103] It is also transmitted that one day Valad—*God sanctify his precious secret*—said: 'I asked my father: "What is the interpretation of the words: *'My Friends under My domes, and no one except Me knows who they are.'* Is the meaning of *domes* their bodily forms, or their reprehensible moral qualities?"

Mowlānā replied: "Bahā³ al-Dīn, it also means that, but the sense of *domes* is their natures. Certain Friends of God are outwardly avid for things. Some like journeys and sight-seeing. Again some are engaged in play with fair ones (*shāhed-bāzī*).⁹⁵ Some like trade and some desire to study the sciences. Some are inclined to acquire possessions—*whatever it may be and is possible*. Some behave in a way contrary to the sacred laws of the prophets, which offends people. They remain hidden under these domes and, having fled from the affliction of fame, they put up with unpleasant things in the peace of obscurity. Thus the common people, nay even the elite, do not recognize this group and are unaware of their situation, for *the*

Messenger of God spoke the truth when he said: ‘Verily, God Most High has hidden Friends.’”

Another group goes its way very secretly.

How should they be known to people of externals?

Everyone is aware of this but no person’s eye

Falls upon their greatness (*kīyā*) even for a moment.

They and their miracles are in God’s sanctuary.

The *abdāl* themselves have not heard their names.

“Every soul endowed with success from God and accompanied by divine favor and enjoying the assistance of good fortune perceives these Friends inside the domes. It knows it is necessary to abstain from the inauspiciousness of shunning or opposing them so that, having obtained an ample share and an abundant portion of their favor and guidance, the copper of its being will be transformed into gold and it will find the way to the Greatest Elixir.”

As the poet has said:

‘Beholding them is the philosopher’s stone⁹⁶ for you.

Where is there a philosopher’s stone like their gaze?’

* * *

[104] Report: The prominent among the disciples have related that Shaykh Badr al-Dīn-e Tabrīzī—*God have mercy on him*—, the architect of the revered tomb [of Mowlānā], was a wonder of the age and unique in the world for his knowledge of alchemy and forms of learned wisdom. All day he spent in association with the companions and all night he engaged in the practice of alchemy. In this way he would spend dirhems and dinars on behalf of the indigent friends. One night it happened that Mowlānā entered the said person’s private chamber and saw him immersed in practicing alchemy. Due to Mowlānā’s awesomeness, Badr al-Dīn was suddenly taken aback and bewildered. Mowlānā, with his blessed hand, picked up the latter’s anvil and gave it to him. Badr al-Dīn saw that the anvil had turned into fine glittering gold. Mowlānā said: ‘If you are going to produce gold, produce it this way, for then there is no need of instruments, tools and an anvil. And know as the truth that when you have consumed the substance (*gowhar*) of your dear life with these things and when the inversion (*enqelāb*) of all affairs occurs, you will have obtained nothing but this counterfeiting (*qallābī*), and when your gold has turned to copper, your regret and sorrow will be of no avail. Strive so that the copper of your being is turned to gold

and that your gold is turned to a jewel (*gowhar*) and your jewel turns into something which is not contained in the imaginings of this or that person.’

As the poet has said:

‘Jesus makes your copper into gold. If it’s gold already,
He makes it into a jewel. And if it’s already a jewel,
He makes it better still—better than Jupiter and the moon.’

Badr al-Dīn there and then tore his clothes and renounced that art.

* * *

[105] It is also transmitted from Badr al-Dīn-e Tabrīzī that he said: ‘One day Mowlānā was uttering divine insights to the disciples and imparting exhortations and encouraging them to follow the prescriptions of the religious duties and the customary practices of the Messenger. He said: “The noble Companions of the Messenger—*peace be upon him*—had once gone with Şeddīq-e Akbar [Abū Bakr]—*God be pleased with him*—on a military campaign. They had laid siege to a citadel and were making an effort to conquer it. Their effort went on for a long time. The Şeddīq said: ‘Take a close look at the way we are worshipping lest something from among the fine points of the religious duties and customary practices (*sonan*) has been left out and because of this omission the benefaction (*fotūḥ*) of this conquest (*fath*) has been slow to arrive.’

Having scrutinized their behavior, all the Companions perceived that they had omitted using the toothpick at the time of the evening prayer. At dawn, turning their face toward the Creator of dawns, they rose with shouts and cries, made use of the toothpick and performed the dawn prayers. They then prepared to attack the citadel of the Jews. By the time the sun was fully risen, they had captured the citadel and, having taken the inhabitants prisoner, some of them they killed. *Giving thanks to God Most High and remembering His blessings*, they returned to the city of the Messenger (Medina).

By God, by God, I want you, as much as the capacity of the companions and your physical force permits, to be desirous of worship in absolute obedience, and I want you to strive that no fine point of our Prophet’s customary practices remains unobserved or neglected so that, having gained victory over the citadel of the imperious carnal soul (*nafs-e ammāra*) and taken prisoner the lustful whisperings and delusions of Satan, you may kill them. Thus it may be possible to bring the fortified city of that sultan, the heart, without the veil of water and clay to a state of prosperity and to annihilate the

infidels who are wicked thoughts, as well as the robbers who are worthless fantasies, and to become commander over them through the light of: *And We strengthened him with the Holy Spirit (2/254).*”

As the poet has said:

‘You have killed the self and escaped making apology.
You have no enemy left throughout the country.’

* * *

[106] The godly companion, Khvāja Nafīs al-Dīn-e Sīvāsī—*God have mercy on him*—related: ‘One day Mowlānā was performing his ablutions and I was pouring water onto his blessed arm. It happened that the water did not completely reach his blessed upper arm. He looked at me in great anger and said: “Pour the water! May the customary practice (*sonnat*) of our Prophet not be deficient but be carried out in full.” This is what he did and a hundred times more than he said, and he performed extra amounts of other religious observances which he was not in any way obliged to do. In fact, he was free and exempted from all legal religious duties. *This he did, however, in order to observe the Prophet’s law and his way (ṭarīqat), and to reveal the secrets of his truth (ḥaqīqat) within his very law (sharī[°]at).*’

Until the final moment he never ceased for a moment.

To combine form (*ṣūrat*) with meaning (*ma[°]nī*) of such depth
Is only possible on the part of a wondrous sultan.

‘Then Mowlānā said: “Everything which the prophets and the Friends of God practiced in the way of commands and prohibitions, they established as a solid foundation in lead (*marṣūṣ*) and with textual authority (*manṣūṣ*), and they have incited us to practice the same. Indeed, undertaking to perform this and to perpetuate it, and swearing an oath to follow it, are among the incumbent duties.”’

* * *

[107] The God-fearing companions related as a pure secret that when the muezzin’s call to prayer reached Mowlānā’s blessed ear, he would rise to his knees with the utmost grandeur and recite:

‘May Your name remain for all eternity,
Oh You through whom our spirit receives light!’

He would repeat this three times and lower his head. Then rising, he would begin the prayers and recite:

‘This prayer, fasting, pilgrimage and holy war
 Gives testimony of one’s [inward] belief.
 Bestowing presents, souvenirs and gifts
 Gives testimony that I am happy with You.
 If love were only thought and essence (*ma‘nī*),
 The form (*ṣūrat*) of your fasting and prayers wouldn’t exist.’
 * * *

[108] Likewise, a person from among ‘those hidden under the domes of God’ related that one day Mowlānā was uttering higher insights about the excellence of prayers and people who pray with passionate longing. He told the following story: ‘In the city of Balkh there was a dervish who when the muezzin cried: “*God is great!*”, would rise to his feet and display immense humility and self-abasement until the muezzin’s call to prayer was finished. When the hour of his last breath arrived and his precious pure soul was delivered up, suddenly the muezzin began to raise the call to prayer (*adhān*). With the leave (*edhn*) of God Most High the dervish immediately stood up and carried out his display of respect. God Most High, due to the blessing of this reverence, made his death-throes sweet. When they placed him in the sepulchral niche, Monkar and Nakīr⁹⁷ came to deal with this man of poverty (*faqīr*) and began to interrogate him. The voice of divine majesty arrived, saying: “Go easy on Our bondsman and return him with humaneness. While he was alive, he always honored Our awesome name and displayed humility.”’

Whoever brings forth respect will receive respect.
 Whoever brings sugar will eat almond candy.
 Since in rapture you became ‘*He who belongs to God...*’,
 I will be yours, because ‘*...then God belongs to him.*’
 * * *

[109] Likewise, Shaykh Moḥammad-e Khādem (the Servitor)—*God have mercy on him*—related: ‘In the depths of harsh winter, when from the extreme cold the young wore a thick fur garment and still felt cold sitting alongside an oven and a stove, Mowlānā would always go up onto the *madrassa* roof and stay awake until dawn, emitting a hundred thousand laments and sighs. After performing the dawn prayers, he would come down from the roof, and I would remove the leg of his blessed boot and drops of blood would flow from the cracks in his heel. The disciples raised cries and wept, and

Mowlānā said: “Didn’t our sultan [the Prophet] undergo the same thing?””

The Messenger’s foot was swollen from standing at night.

His vigils made the people of Qobā tear their tunics (*qabā*).

Not so that your sins past and present are forgiven!

He said: ‘This is the boiling of love, not fear and hope!’⁹⁸

‘After that he would renew ritual purity with a minor ablution and perform the prayer of sunrise until the mid-morning prayer and the mid-morning prayer until near noon, and he would say: “*I was sent to be a teacher and I was seized while still in the school of instruction.*” Indeed, if we did nothing of these things, the poor Muslim community would be completely inattentive and negligent.”

All this effort and seeking was not out of fear.

He is safe. He only does this by way of teaching.

‘And Mowlānā would always admonish: “By God, by God, perform much prayer, so that your possessions, relatives, descendants and loved ones increase in number, and when the Resurrection occurs, help your friends with these prayers as well. It is certain that due to the blessing of prayer the suppliant seeker without any doubt reaches and attains his religious and worldly goals.”’

* * *

[110] Likewise, one day Mowlānā said: ‘I urged our Amīr ‘Ālem to perform prayers so that every wish he had would be fulfilled. He strove in performing prayers and since he sought after the rank of commander and greatness, in the end he became Amīr-e Kabīr (supreme commander) and the sultan’s treasurer. Every bondsman who engages in prayer will receive whatever he wants from the realm of the unseen.’

And he also said: ‘These creatures that fly in the air and graze in the fields and get caught in traps and in nets (*medrāb*)—the cause of this is that they ceased to utter glorification to God (*tasbīḥ*). And it is said the reason birds get captured is that they fly over the roof of someone who has not performed the prayers and thus they inevitably get caught in a trap.’

When you have omitted a litany from the rite,

A constriction of pain and heat comes over you.

* * *

[111] It has also been related that when Mowlānā would see someone earnestly engaged in prayer, he would say: ‘Bravo, obedient bondsman! Bravo, humble servant! The heroic man is the one who is resolute in serving his master and who is obedient to the extent of his capacity. The similitude of the outer form of prayer and fasting is this. A caring mother little by little accustoms her suckling baby to tasty foods and drinks so that through much pleasure it becomes able to take in morsels and digest them. Likewise, when the sincere bondsman acquires strength from these forms of external worship and reaches the path of higher meaning and attains perfect capacity, he will then receive closeness to the Majestic Presence—*exalted is His omnipotence!*’

Our God said: ‘*Prostrate yourself and draw near* (96/19)!’

By prostrating our bodies the soul came close to God.

If you wish a road out of this ruined prison,

Don’t disobey the Friend: *Prostrate yourself and draw near!*’

* * *

[112] Likewise, the Lady of the World and Khadija of the age, Kerā Khātūn who was Khodāvandgār’s wife—*God brighten her countenance*—related: ‘One night in the season of winter Mowlānā was performing the night-time prayers in the *soffa* of the house. With absolute solemnity he recited the *Fāteḥa* of the Book, pronouncing one word after the other so slowly others would have had time to recite ten surahs. In the course of the prayers so many tear-drops dripped from his blessed eyes that their pitter-patter reached our ear. While letting out cries, I kissed Khodāvandgār’s feet and, weeping profusely, I said: “Oh intercessor on behalf of God’s bondsmen! The hope of such miserable creatures as we are is based on your favor. If your situation is like this, then woe unto our soul and the final outcome for us. What is the cause of all this weeping and sorrow, this misery and delicacy, and sighs?” He replied: “By God, by God, in face of the Almighty’s majesty and His kingship all this is extremely faulty and a deficiency. But I ask pardon from His splendor and I beseech Him, saying: ‘Oh Generous One in the absolute! My power is only this much. Pardon me! Even though our Prophet of God heard the words: *So that God may forgive you your former and your latter sins* (48/2), he still replied: “*Am I not a bondsman who gives thanks?*”’”’

Though we are deficient, You are very merciful.
Our apology is based on hope in Your generosity.

“Moreover, companions and many people have attached themselves to us and depend on us so that if we show no concern and do nothing, what will they do and to whose door will they go?”

The Prophet said: ‘On the Day of Resurrection
How can I leave the sinners in their tears?
I will intercede for the disobedient with my life
In order to deliver them from a gruesome torment.’

“Consequently, every shaykh will thus have recourse to this same remedy (*chāra*) on behalf of his wretched (*bī-chāra*) disciples.”

The Prophet said: ‘An advanced shaykh on the path
Is like a God-sent prophet among his people.’
Bondsmen of God full of mercy and patience,
They have God’s disposition to rectify matters.

* * *

[113] Likewise, the companions of close association (*ṣoḥbat*) and comrades in glorifying God (*sobḥat*)—*God glorify their memory*—related the following from Khodāvandgār—*God sanctify his subtle substance*: ‘When in the year six hundred and fifty-five Hulagu Khān arrived in the region of Baghdad,⁹⁹ having waged war and fought a huge battle, he did not win a victory. Hulagu Khān said: “No one is to eat anything for three days, nor will the horses be given any fodder, and let everyone beseech his Yaratghān (Creator) for the conquest of Baghdad and the Khān’s victory. Perhaps *the Opener (mofatteḥ) of Gates* will confer victory (*fath-ī*) on us and a benefaction (*foṭūḥ-ī*) will be obtained, for the caliph is exceedingly rich and very shameful.”

When three days had passed, the Khān ordered Naṣīr al-Dīn-e Ṭūsī¹⁰⁰—*God have mercy on him*—who was the vizier of his kingdom and the pivot of his affairs: “Write a letter on our behalf to the caliph telling him to be obedient and to submit and not to act insolently, for this is the judgement of the Yaratghān. And if he does act insolently, he cannot succeed. If he comes to us [of his own accord], he will obtain good fortune and an honorific robe, but if he does not come, I know he will not endure.”

Khvāja Naṣīr al-Dīn immediately wrote on a piece of paper: “*After giving praise to God, to our purpose. We have come to Baghdad.*

How evil will be the morning of those who have been warned (38/177). We summoned the city's ruler and he refused [to come]. Then the Word will be realized against him (17/16). And We seized him with a wretched punishment (73/16).¹⁰¹ We have summoned you to show us obedience and if you come: [then there will be] repose and ease and a garden of delight (56/89). But if you refuse, he will unleash his power against you. Do not be like one who brings about his own destruction and who cuts off the front of his own nose. Peace!"

It is said that the letter was given to Ketbūghā Bahādor¹⁰² and he and a group were sent to deliver it. The caliph refused, acted with insolence and uttered much abuse. That same day Baghdad was conquered and the caliph was taken prisoner.

Now if not eating and fasting has this great an effect on the affairs of unbelievers in religion and those rude persons with no religious certainty so that they attain their goal and become victorious, imagine the things it can do and what it can bestow on behalf of helpers (*anṣār*)¹⁰³ endowed with discrimination and pious supporters (*moḥebbān*).'

Practice fasting, for this is the ring of Solomon.

Don't give the demon the ring.¹⁰⁴ Don't confound the realm.

Mowlānā brought forth this story on behalf of the excellence of hunger and not eating.

* * *

[114] It is also transmitted that when the Mongols captured Baghdad by the sword, the caliph with his hands and neck in chains was brought before the Khān. The Khān ordered him to be locked up in a house, and for three days he was given nothing to eat. Due to the hardship of hunger the caliph cried out and wept profusely. He called Naṣīr al-Dīn-e Ṭūsī¹⁰⁵ and asked for food. And the caliph was a glutton and accustomed to all kinds of delicacies and fine luxuries. When the vizier informed the Khān about the caliph's condition, the Khān ordered several bowls to be filled with the jewels and pearls and coins which had been plundered from the caliph's treasury. In one bowl they placed pearls, in another precious stones and rubies, and in another still gold and silver coins. They covered the bowls with lids and brought this before him. It happened that the caliph imagined the Khān was showing him special favor and had sent some of his own foods.¹⁰⁶ When the cover was removed from the bowl, there was nothing there that could be eaten or drunk. The

caliph exclaimed: ‘By God, one piece of bread would be better than all of this!’ The attendants forced him, saying: ‘Come on now! You must eat these.’

In the end, the Khān said: ‘When you had sufficient bread, why did you act proudly and not give thanks to the Yaratghān for such blessings but behave with ingratitude? It was inevitable that you be caught in this hardship and misfortune. And when you saw that you were defeated, why didn’t you ward off the enemy with these possessions, wealth and treasures? You should have made submission and, having shown obedience, used your wealth to pay out large gifts for the sake of your life and to obtain mercy. You did not do this either. You were a rebel and a tyrant. There is no other course but to kill you.’

The situation of this poor wretch was as the Sultan of the Religious Scholars—*God be pleased with him*—had predicted.¹⁰⁷ He had advised the caliph and threatened him, saying: ‘You will most certainly be martyred and as a result of that your rank will be elevated and your sins will be annulled.’ And it is said that he was placed in a sack and martyred by being kicked to death—*God Most High have mercy on him!*

When you do bad, don’t feel safe from calamities.

For nature necessarily requires retribution.

* * *

[115] It is also transmitted that one day Mowlānā said to his son Soltān Valad: ‘Bahā’ al-Dīn, if you are asked: “What is Mowlānā’s path?”, say: “Not to eat.”’ And then he said: ‘No, no! Say: “To die.”’

After that he recounted a story: ‘A dervish came to the door of a house and asked for water. A girl like the moon came out of the house and placed a ewer (for ablutions) in the dervish’s hand. The dervish said: “I wanted a pitcher of water to drink.” The girl shouted at him: “Oh ho ho, here’s a dervish for you! In the daytime he eats all day, and at night-time he sleeps all night. A real dervish is one who doesn’t even eat at night, more less in the day!”

That dervish, until the day of his death, never ate food during the day and he eventually reached his goal.’

* * *

[116] It is also transmitted that Soltān Valad—*God glorify his memory*—said: ‘One day my father called me before him and planted kisses on my face and head, and showed me limitless favor. After that he said: “Bahā’ al-Dīn, would you like me to show God to you?” I replied: “That would be a great mercy.” He said: “In ten full days

you will certainly see Him, on the condition that you divide the twenty-four hours of night and day, and spend twenty-two astronomical (*raṣadī*) hours for your affairs of this world such as sleep, food, etc., and the other two hours for rendering service to God in great earnestness and in achieving concentration (*hoḍūr*). Then after a few days you will attend upon your affairs twenty hours and again be involved in serving God for four hours. And so on, until the point where you undertake twenty full hours of worshipping God and are busy for four hours with the world of affairs, companions and their concerns. Then from there you go on to the point where all your hours and time are used in the service of God, and your ties with the transient world (*‘ālam-e molk*) are severed completely and none remains. After that as much as you wish and are able, look upon the beloved and play at love-making (*‘eshq-bāzī*) and whatever you say or you seek of Him, you will obtain.”

Soltān Valad said: ‘I swear by my father’s spirit, I did what he told me and I became as he had indicated and directed, as when God Most High addressed Moses who was His interlocutor (*kalīm*), saying: “*Oh Moses, be for Me as I want and I will be for you as you want.*” That is to say, you be for Me as I wish, so that I become for you as you wish.’

As the poet has said:

‘Two days ago love said to me: “I’m all affectation (*nāz*).

Be all supplication (*niyāz*), the moment I show affectation.

When you leave off affectation, you become all supplication.

For you I’ll make myself all supplication.”¹⁰⁸

* * *

[117] Report: The shaykhs among the disciples—*God magnify their dignity*—related that one day Mowlānā had grown passionate in explaining the higher truth of essences and obscure secrets. In that very state he said: ‘God Most High has shown great favor to the people of Rūm and through the prayer of Ṣeddīq-e Akbar [Abū Bakr] they have received the most mercy in the whole Muslim community. The best of the climes is the region of Rūm. However, the people of this kingdom were very ignorant and insensitive regarding the world of love toward the Possessor of Sovereignty and intense ecstatic experience (*dhowq*) of the interior. The Primary Cause of causes—*His dignity is glorious and His power is exalted*—undertook an act of grace and instigated a cause from the world of non-causation. Drawing us from the realm of Khorasan to the country of Rūm, God gave my descendants refuge in this pure land so that we might

scatter gifts from our transcendent elixir on the copper of the being of Rūm's inhabitants and thus they would be entirely transformed into the philosopher's stone and become intimate with the world of divine knowledge (^c*ālam-e 'erfān*) and familiar with the knowers of God throughout the world (^c*ārefān-e 'ālam*).

You drew me from Khorasan to mix among the Greeks
So that I would produce a good religious path.

'And when we witnessed how they were in no manner inclined toward God and remained deprived of divine secrets, by means of the graciousness of the *samā^c* and poetry of balanced measure which is agreeable to the nature of men, we presented them with these higher meanings in a way that suited them, for the inhabitants of Rūm were people who loved musical entertainment and were given to lovely expression (*zohra-bayān*). This is like when a child falls ill and abhors the doctor's medicinal draught and insists on having sweet-beer (*foqā^c*). The clever doctor adopts the ploy of putting the remedy in a sweet-beer pitcher before giving it to the child. The child imagines it is sweet-beer and happily drinks it. Once purified of the defect of the distempers, the child dons the garments of health and its sick disposition becomes upright.'

Come here for treatment of the incurable wound!

Our remedies, one by one, are for the sick.

We are physicians and apprentices of God.

The Red Sea took a look at us *and split asunder* (26/63).

We do not want a recompense from anyone.

Our recompense which comes from God suffices.

* * *

[118] Report: It is also transmitted that the King of Teachers, the embodiment of the Prophet's customary practices and religious duty, the Friend of God on earth, Shams al-Dīn-e Mārdīnī—*God have mercy on him*—was a Shoreyḥ of the time in his day and age, and a second No^cmān,¹⁰⁹ and had no equal in chastity and religiosity. It so happened that he was extremely opposed to the *samā^c* and belief in the miracles of shaykhs. One day in his presence a group of jurists who were slightly aware of the men of God's world and had caught some whiff of it, were mentioning Mowlānā's spiritual feats and enumerating his praiseworthy traits. They said: 'Mowlānā does this and that, and right in the midst of performing the *samā^c* without reflecting or reading books, he writes out a *fatvā*. And he so

dominates the souls (*nofūs*) of the sages and renders useless the minds of the people of rational learning that not a single person (*nafs-i*) from among the prominent is able to emit a breath (*nafas-i*) in front of him and the belt (*neṭāq*) of speech (*noṭq*) of the dialecticians (*manṭeqiyān*) is buckled tight in his presence.'

But Shams al-Dīn answered them, saying: 'You must renounce these corrupt fantasies and constantly occupy yourselves with the religious sciences.' Having silenced them, when his public teaching was over he rose and performed several *rak'ats* of prayer and then lay down to have a short siesta, intending to engage in his private teaching afterwards. In a dream he saw the Sultan of the Prophets and the Envoys, Moḥammad the Messenger of God—*God's blessings and peace be upon him*—seated in the seat of honor in the *soffa* of the Madrasa of Jalāl al-Dīn-e Qaraṭā'ī—*God have mercy on him*—and all the noble Companions were present and there was a bowl in front of the Messenger. Shams al-Dīn came forward and with absolute politeness greeted the Messenger—*peace be upon him!* Moṣṭafā—*peace and reverence be upon him*—returned his greeting. Shams al-Dīn saw that pieces of cooked meat had been placed inside the bowl. The Messenger called Shams al-Dīn before him and gave him a piece of meat. Shams al-Dīn asked: 'Oh Messenger of God, what is the best and the tastiest of meats?' He replied: '*The best meats are what is attached to the bone.*'

Suddenly Shams al-Dīn woke up and he was so happy he could scarcely fit in his skin—because he had seen the Messenger in a dream and been given a portion by the Messenger's own blessed hand. Once more he renewed his purity with a minor ritual ablution and came out of the cell of the *madrasa* into the *soffa*. He saw Mowlānā seated in the same seat of honor in the *soffa* where he had seen the Messenger. He was bewildered, wondering: 'What is this situation?' He politely greeted Mowlānā with "salaam" and Mowlānā respectfully returned his greeting. After kissing Mowlānā's hand, he sat down in front of him. It passed through his mind: 'Should I tell Mowlānā about the dream I beheld, or not? Should I also ask him the same question and see what answer he gives?' Before he asked, Mowlānā said: 'The same answer Moḥammad the Trustworthy gave you: "*The best meats are what is attached to the bone.*"'

Mowlānā Shams al-Dīn immediately fainted and Mowlānā disappeared. When Shams al-Dīn recovered his senses, he saw that Mowlānā had disappeared. Shams al-Dīn kept this matter hidden and

never revealed it to anyone. But it left a great sense of awe and impression in his interior.

* * *

[119] Likewise, one day Mowlānā Afṣaḥ al-Dīn-e Mo°īd (the Preceptor) had a dream and then sought forgiveness for his denial. In the place where one removes one's shoes he bared his head and stood in the *pāy-māchān* posture.¹¹⁰ He would not give up the posture until Mowlānā had applied the scissors,¹¹¹ and he had become a disciple. And that day around forty jurists and students together with their teacher joined the corps of the men of poverty (*foqarā°*) and putting on the garb of the Mowlavīs, embraced discipleship.

* * *

[120] It is also transmitted from the religious scholars among the disciples that toward the end of his life when Mowlānā began the *samā°*, Shams al-Dīn-e Mārdīnī would hold a small drum over the crown of Mowlānā's head and say: 'Oh yes, oh yes, it is true that this declares: "God is sublime!", and anyone who says this *samā°* is forbidden (*ḥarām*) is of illegitimate birth (*ḥarāmzāda*).'

And the said person recounted the following story: '*It is related that °Alī—God be pleased with him—heard the sound of a bell and he said to one of the Companions who was with him: "Do you know what this bell is saying?" The Companion replied: "God and His Messenger and the cousin of His Messenger know best." Then °Alī said: "My knowledge comes from the knowledge of the Messenger of God and the knowledge of the Messenger of God comes from the knowledge of Gabriel and the knowledge of Gabriel comes from the knowledge of God: this bell says: 'Truth, truth, truth, truth—sincerity, sincerity, sincerity, sincerity!'"*

After that Shams al-Dīn said: 'If the bell of the infidel Zoroastrians utters things like this, imagine what things the little drum of the lovers (*°āsheqān*) of the All-Holy utters! In accordance with: *Nothing is that does not sing His praise* (17/44), it says: "God is sublime!", and like the mountains of David it echoes back: "Oh mountains, echo [God's praises] with him [i.e. David] (34/10)."

And this thought is transmitted from the Master of the Teachers, Mowlānā Zeyn al-Dīn-e Rāzī—*God have mercy on him*—who heard it from Shams al-Dīn-e Mārdīnī, and Zeyn al-Dīn was one of the eminent religious scholars of Rūm.

* * *

[121] It is also transmitted from Mowlānā Shams al-Dīn-e Mārdīnī that one day it happened that he needed to go to the bathhouse. He

rose at dawn and set out, intending to take a bath. Suddenly he met Mowlānā and out of extreme shame wished to turn around and hide himself. Mowlānā called to him: ‘You shouldn’t run away. Why are you behaving like this? What’s the hindrance?’ He replied: ‘I feel shame before Mowlānā, and confusion overwhelmed me as I thought I should not gaze upon the pure face of Khodāvandgār in this state of major ritual impurity.’ Mowlānā said: ‘This is good from the external point of view, and very good manners. But you must behold us at this time because the favor-bestowing gaze of manly men (*mardān*) is no less than the water of the bathhouse, for the content of: *We have sent down from the sky blessed water* (50/9) consists of the spirit (*rūḥ*) of the Friends of God.’

What is meant by this water is the spirit of the Friends
Which is to wash away your dark blemishes.

‘And since the heroes of God are capable of cleaning the filth of the interior, what difficulty is there for them to deal with external filth?’

As the poet has said:

‘In our rivulet filth turns into limpid water.
The fly in our yoghurt is the hawk and the phoenix.’

* * *

[122] Likewise, the recorder of the secrets of free men (*aḥrār*), Shaykh Bahā^o al-Dīn-e Bahrī who was a sea (*bahr*) with regard to divinely inspired insights—*God have mercy on him*—related: ‘One day there was a great *samā^c* in the garden of the Vicegerent of God, Chalabī Ḥosām al-Dīn—*God be pleased with him*—which went on for seven days and nights. After the *samā^c* ended, the disciples all dispersed and crept off somewhere. By chance that night I experienced a nocturnal pollution. Before the break of dawn I rose to go to the banks of a stream and perform a major ritual ablution in order to be prepared at the time of the dawn prayers. Suddenly I encountered Mowlānā who was coming toward me. I compulsively lowered my head. Mowlānā said: ‘The Moqbel Spring has warm water. Go to that place to perform a major ritual ablution and come back as quickly as you can.’ And then he immediately disappeared.

* * *

[123] Report: Likewise, the Sultan of the Knowers of God, Chalabī ^cĀref—*God sanctify his precious innermost secret*—related the following: ‘One day my father, Solṭān Valad, recounted: “When my

shaykh, Mowlānā Shams al-Dīn-e Tabrīzī—*God glorify his memory*—became concealed from the pupil (*mardom*) of the eye (*dīda*) of people (*mardom*) without sight (*nā-dīda*) and his gracious form as well as his exalted essence disappeared and a period of disruption occurred among the companions of united heart, Mowlānā, in order to calm the blaze of that destructive sedition (*fetna*), gathered some disciples and descendants, and departed for the land of Syria. When we crossed the frontier of Syria, suddenly an army appeared. Around three hundred brigands loaded with arms and accoutrements set out and were heading in the direction of our caravan. All the people in the caravan became desperate.

Meanwhile, my father was engaged in his usual prayers. I went before him and beseeched him. He replied: ‘Bahā° al-Dīn, the people should not be worried, for the chief of the army is with us.’ Then Mowlānā drew a circle all around the caravan, like the circle formed by the Prophet Hūd¹¹²—*peace be upon him*—so that his religious community would not be annihilated by the devastating wind Šaršar. When the army was face to face with the caravan, as much as they exerted themselves their horses did not advance a single step. The brigands were amazed by this situation. One of them dismounted and came forward. Uttering a greeting in a loud voice, he asked: ‘What people are you and where have you come from? And what has happened that our Arabian (*tāzī*) horses will not rush (*tāzand*) toward you and will not advance one footstep, and our Egyptian swords will not come out of their sheaths? Are there perhaps some magicians among you?’

The people of the caravan replied: ‘Banish the thought that any magicians would enter the midst of spiritual heroes. But know and be aware that the son of Bahā°-e Valad-e Balkhī, Mowlānā Jalāl al-Dīn-e Rūmī, is among us with his children and descendants, and it is the awesomeness of his Friendship with God which has bound you.’”

This is the noble partridge’s awe before the hawk.

The gad-fly has no portion of awe like this.

“Thereupon the bandits all fell down like leaves in autumn (*khazān*) and came forward crawling (*khazān khazān*) on the ground. They bared their head and in absolute sincerity embraced discipleship. They repented of their insurrection and bestowed many rare gifts on the companions. Then they accompanied us and acted as our escort up to the city of Aleppo. Each of them asked permission

to leave and returned to his accustomed place. And so, whoever has God as a supporter, helper and assistant is forever safe and secure from the misfortunes of time and the afflictions of the world.”

As the poet has said:

‘The person who has God for his protector,
The birds and the fishes act as his guardian.’

* * *

[124] Report: It is also transmitted from the accepted companions that one day the pride of the pious, Hājī Mobārak-e Heydarī—*God have mercy on him*—who was one of the respected vicegerents of Qoṭb al-Dīn Heydar¹¹³ and among the supporters of Khodāvandgār—*God sanctify his innermost secret*—was being appointed shaykh in the Dār al-Dhākerīn of Vizier Tāj al-Dīn—*God have mercy on him*—and a great inauguration ceremony was held. The very cream of the religious scholars, men of poverty, commanders, notables and *akhīs* were present. That day Mowlānā experienced awesome emotions. He became engaged and absorbed in spinning in a circle (*charkh*). It was feared that due to the joy of this elegant spinning, the exalted great circle of the sky (*charkh*), entering a spin (*charkh*), would become confounded and begin to do the camel dance (*raqṣ al-jamal*). Indeed, out of yearning for that state it is some time now that it is still spinning (*dar charkh*).

As the poet has said:

‘Oh sky, who spin in a circle above our head!
For love of the sun you don the same patched frock as I.’

It happened that Sayyed Sharaf al-Dīn, who possessed an abundant capital (*neṣāb-ī*) in the various sciences of probabilities but who had no share (*bī-naṣīb*) in the ecstatic states of the Friends of God, went into a corner and with several whisperers became engaged in reproaching the companions. Suddenly Mowlānā shouted at him: ‘Oh your sister’s a whore! Have you not read in the Word of God: *Would anyone of you like to eat the flesh of his dead brother? You would find this abominable* (49/12)?’ All the prominent men were amazed, wondering about what Mowlānā had said. Sayyed Sharaf al-Dīn started to say: ‘Banish the thought! This matter is a fantasy (*khiyāl*) of Mowlānā.’ Mowlānā said: ‘Be silent! The troop (*kheyl*) of fantasy is all on your side. On our side there is only the spirit of higher truths. What a dog is the fantasy of the cold-hearted that it turns away from the awesomeness of the truth of manly men!’

Straightway Shaykh Şadr al-Dîn and the Parvâna silenced the *sayyed* of wolf-like behavior (*sîd-sîrat*). They told him in complete anger: ‘Be quiet! No one’s word is above the word of Mowlânâ, and the word which is right is what he declares.’ Fleeing the hands of the companions and the rogues (*ronûd*), Sharaf al-Dîn didn’t come out of his house for months. In the end, he went blind and was reduced to misery.

* * *

[125] Likewise, Shaykh Maḥmūd-e Şāḥeb-Qerân—*God have mercy on him*—related the following: ‘One night I was in attendance on Mowlânâ and the weather was bitterly cold. He was telling the companions some higher meanings from the words of Bahâ’-e Valad and the disciples were writing them down and I was drying the pages in the stove. This went on until midnight. After that he stood up and set out for the bathhouse. He entered the hot water reservoir (*khazîna*) of the bathhouse and sat in it. The companions, one group after another, continued to come in and go out for three days and nights. The third day Mowlânâ came outside and said: “Let the companions sleep a bit.” When the disciples lay down, Mowlânâ got up and quietly went into a private chamber. There he occupied himself with prayers. One moment after the other I heard a loud voice, exclaiming: “Oh God, oh God!” This he uttered in such a way that it was causing the ceiling of the bathhouse to split. He went on entering a private chamber and praying until it was the hour of the dawn prayers. When true dawn arrived and the sun like Jamshîd¹⁴ mounted the colt of the sky, Mowlânâ said: “People have come. Let us return to the *madrasa*.” When we arrived at the *madrasa*, once again he began the *samâ’* which lasted for seven complete days.’

* * *

[126] Likewise, Chalabî Shams al-Dîn, the son of Modarres—*God have mercy on him*—related: ‘One day in the city of Konya a frightful calamity occurred. All the people of Konya came to Mowlânâ so that he would write a letter of recommendation to Mo’în al-Dîn the Parvâna and undertake intercession [on their behalf] and they engaged Solţân Valad as their intercessor. When he presented the matter to Mowlânâ, by way of intercession Mowlânâ sent a letter concerning exemption. When the Parvâna had kissed the letter and read it, he said: “This matter involves Valad in a hundred aspects (*sad rū*). Let him come before me as well.” In his answer to the Parvâna’s letter, Mowlânâ again had them write, saying: “The goal of dervishes is this that a matter have one aspect (*yak rū*) and this matter has a hundred aspects.”

The Parvāna pressed the letter to his eyes and exempted the people of the city. And in this calamity they had been willing to pay ten thousand dinars to be delivered from its grief. Mowlānā delivered the people from an affliction by one blessed letter. What things will he also do in the hereafter?’

* * *

[127] Likewise, it is transmitted that a tax-agent from among Mowlānā’s supporters became very behind in fulfilling a financial engagement. He owed around two to three thousand dinars and didn’t have the ability to pay it back. He rose and with his children came to Mowlānā and fell at his blessed feet, saying: ‘*For the sake of God Most High* help, and write a letter of intercession to the Parvāna regarding this matter so he will perhaps diminish the sum or prolong the deadline.’ Mowlānā immediately sent a letter and interceded. The Parvānā said: ‘This case has to do with the Dīvān.’ In his reply Mowlānā had them write: ‘Heaven forbid! Heaven forbid! The Dīvān is under the command of Soleymān.¹¹⁵ Soleymān (Solomon) is not under the command of the demons (*dīvān*).’

And the Parvāna’s name was Soleymān. He was greatly cheered and experienced ecstatic delights (*dhowq-hā*). He kissed the letter and absolved the tax-agent from responsibility for the debt and from his own purse he responded to the Dīvān. Mowlānā straightway invoked God on his behalf and said: ‘On the forehead of Mo’īn al-Dīn the Parvāna is a Solomonian light which, if it sets out to do so, will seize the dominion of East and West.’ They asked: ‘Oh indeed! What light is that light!’ He replied: ‘It is the light of our love.’

The friends conveyed news of this to the ear of the Parvāna. He lowered his head and gave thanks. He sent more gifts of gratitude than can be described.

* * *

[128] Likewise, Chalabī Shams al-Dīn, the son of Modarres—*God have mercy on him*—related that Amīr Jalāl al-Dīn-e Qaraṭā’ī—*God have mercy on him*—was a man with the disposition of a Friend of God. His inner heart was visible and he generally undertook charitable works and voluntary alms for all mankind without interruption. Mowlānā showed him great honor and treated him affectionately. After his death, one day Mowlānā passed by the door of his *madrasa*. He stopped for a time and then he said: ‘Our late friend Jalāl al-Dīn-e Qaraṭā’ī is calling out: “I have been yearning for the presence of the disciples. May I experience repose for a moment through Mowlānā’s blessed breath.”’ Mowlānā and the group of companions honored him with a visit and sat in his tomb for

a while. The Koran-memorizers recited Koranic verses, and the companions recited *ghazals* and *The Mathnavī*. Mowlānā displayed limitless compassion, and then they came outside.

* * *

[129] Likewise, Chalabī Shams al-Dīn recounted that one day Mowlānā was walking with a group of disciples in the direction of Shaykh Ṣadr al-Dīn's lodge (*zāviya*). When they were close to it, the servitor (*khādem*) of the place came outside and told them: 'The shaykh is not in the lodge (*gūsha*).' Khodāvandgār said: 'Be silent! Haven't you learned this much from your shaykh that you don't say something you haven't been asked about.'

They passed on from there and entered a *madrasa* which was in the vicinity. Mowlānā then uttered so many higher meanings and divine insights that they cannot be described. A little while after that Mowlānā placed his ear against the *madrasa* wall and shook his head. He said: 'Do the disciples know how it happened that we came to this spot? The universal purpose (*maqṣūd-e kollī*) was the following: This unfortunate place through the tongue of its being (*zabān-e ḥāl*)¹¹⁶ complained to God and wept, saying: "How many empty husks? How many empty husks? Will I not be honored one day with the higher meanings of the friend?" God sent an inspiration so that I set off and for a moment honored this place with the pure kernel of higher meanings and the blessed footsteps of the companions.'

* * *

[130] Mowlānā also said: 'Imam Moḥammad-e Ghazzālī—*God have mercy on him*—stirred up the bottom of the sea of knowledge in the ephemeral realm and raised the banner of religious learning, and became the model for the world and the religious scholar of all mankind. But had he possessed one atom of love like Aḥmad-e Ghazzālī,¹¹⁷ it would have been better and he would have known the secret of Moḥammadan closeness like Aḥmad did. For in the world there is no master, no spiritual guide, and no person who conveys one to the goal the way love does.'

Choose love, love, so that you become chosen.

Love confers on you a firm judgement.

* * *

[131] It is also transmitted that one day Mowlānā entered the room of Serāj al-Dīn-e Tatarī, who was the great religious scholar of his age, and began uttering higher meanings. He said: 'The divine sage Khvāja Sanāʾī¹¹⁸ and Farīd al-Dīn-e ʿAṭṭār¹¹⁹—*God sanctify their*

innermost secret—were very great men of religion but most of what they said is about separation. Everything we have said, however, is about union.’

And then he said: ‘Imam Abū Ḥanīfa, Imam Moṭṭalabī¹²⁰ and the other Imams—*God be pleased with them*—were architects of the world of dry land. Whoever travels their path in absolute sincerity and follows those esteemed persons will be safe from the wicked deeds of the wicked and the highway robbers on the road of religion and will be delivered. But Joneyd, Dhū’l-Nūn, Abū Yazīd, Shaqīq, Adham, Maṣṣūr,¹²¹ and men such as these were birds of the water and swimmers in the ocean of higher meaning. Whoever follows them will be saved from the stratagems of the wily carnal soul and make his way to the pearl of the sea of divine omnipotence.’

* * *

[132] Likewise, Bahā’ al-Dīn-e Bahrī who possessed a perfect portion of the science of concepts (*‘elm-e ma‘ānī*) related that one day Mowlānā said: ‘Whoever occupies himself with the words of ‘Aṭṭār will derive benefit for the words of the Ḥakīm [Sanā’ī] and come to understand the secrets of that discourse, and whoever reads the words of Sanā’ī in absolute earnestness will become cognizant of the secret of the radiance (*sanā*) of our words.’

* * *

[133] He also related that one day Mowlānā—*God’s peace and salutations be upon him*—was seated in the *madrassa*. Suddenly the King of Poets, Amīr Bahā’ al-Dīn-e Qāne‘ī, who was the Khāqānī¹²² of the age, came in with a group of prominent men to visit Khodāvandgār. After much talk and endless questions and answers, Qāne‘ī said: ‘I never like Sanā’ī because he’s not a Muslim.’ Mowlānā said: ‘In what sense is he not a Muslim?’ He replied: ‘Because he inserts verses from the glorious Koran in his poems and makes rhymes out of them.’ Mowlānā in complete anger devastated Qāne‘ī, saying: ‘Be silent! What’s this talk of being a Muslim? If a Muslim were to behold Sanā’ī’s greatness, his hat would fall off his head. Are you a Muslim and the thousands like you? Sanā’ī was saved from the two realms of existence and he ornamented his discourse, which was a commentary on the secrets of the Koran, in this form as well: *We took from the sea* (the Koran) *and poured it on the sea* (*baḥr*: also means meter). But you do not understand this wisdom and have not read it, because you are content (*qāne‘ī*) with the external.’

And he said:

‘The *abdāl* possess special expressions
 About which other speech has no knowledge.
 These higher truths appear incomplete because
 The immature are prohibited from grasping them.

Since you have no allotment from the abstruse secrets of the Friends of God, you must not deny their condition and expose yourself to destruction. But if you acquire faith in them and cultivate (*varzī*) sincerity, on the day of retribution it will not be a burden (*vezr-ī*) but indeed a gain (*varz-ī*) and a refuge for you, and they will be a benevolent intercessor on your behalf.’ Qāne°ī immediately stood up, bared his head and sought forgiveness. He repented of his impropriety and became a sincere disciple.

* * *

[134] Likewise, the manifest Friend of God, Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God have mercy on him*—related from Chalabī Ḥosām al-Dīn—*God sanctify his innermost secret*—that one day the latter was administering an oath to one of his disciples, to the effect that he would never engage in anything illicit. The *Elāhī-nāma*¹²³ of Ḥakīm [Sanā°ī] was brought forth on a reading-stand covered up. Just then Mowlānā entered and asked: ‘What is this oath-taking?’ Chalabī replied: ‘I am administering an oath to so-and-so that he will never do anything immoral. I was afraid to have him take the oath on the Koran. I have covered up the *Elāhī-nāma* of Ḥakīm.’ Mowlānā said: ‘By God, this is more binding because the outer form of the Koran is analogous to yoghurt, whereas these higher contents are its butter and cream.’

* * *

[135] Likewise, Shehāb al-Dīn-e Gūyanda (the Reciter) and °Othmān-e Qavvāl (the Singer)—*God have mercy on them*—who were among the fortunate accepted ones, related that one day in the *madrassa* there was a great *samā°* and Mowlānā was overcome with emotion beyond all measure. Every so often he would approach the raised platform of the reciters and, bowing, he would present his excuses. Then once again he would experience ecstasy and he would present his excuses, saying: ‘Yours is a world of delight! Oh this is enough!’ The amazement of the disciples increased a thousandfold, while they wondered: ‘Toward whom is he adopting this humility and with whom is he behaving so formally?’

When the *samā°* came to an end, Chalabī Ḥosām al-Dīn lowered his head and asked about this secret. Mowlānā replied: ‘The innermost secret of Khvāja Ḥakīm Sanā°ī’s spirit-being (*rūḥāniyyat*)

became manifest and, assuming corporeality, it stood alongside °Othmān and Shehāb al-Dīn and played the tambourine (*daf*) and said kind things. Every so often I asked pardon of the manifestation of his innermost secret so that he would be content with me. The truth should be known that anyone in the invisible world whom the men of God mention and desire, immediately manifests himself before them, just as the Holy Spirit did before Mary and the Messenger—*peace be upon them*—and the spiritual forms do before the perfect Friends of God. This the dervishes of the world call assuming spirituality (*tarowḥon*), assuming likeness (*tamaththol*) and assuming corporeality (*tajassod*).’

* * *

[136] Likewise, the godly companion Khvāja Nafīs al-Dīn-e Sīvāsī—*God have mercy on him*—related that one day Mowlānā had entered the bathhouse and, while sitting cross-legged, he was discoursing on higher meanings in the middle of the bathing chamber. The disciples were experiencing passionate emotions. Suddenly Mowlānā stood up and shouted three times: ‘In this gathering who is a Mowlānā’i?’ All the companions kept silent and said nothing. After that Mowlānā said: ‘If a stranger came into this bathhouse and saw the disciples’ clothes in the bathhouse changing-room (*jāma-kan*), he would immediately know that Mowlānā’s companions were here. Now in the same way that your clothes and turban are your “announcer” (*mo°arref*), your interiors should also be ornamented with divine insight and higher truths, for: “*Verily, God does not look at your faces, nor at your actions, but He looks at your hearts and your intentions.*” So be a spiritual Mowlāvī in every respect. *This much is sufficient!*’

* * *

[137] Likewise, Khvāja Nafīs al-Dīn also related: ‘One day there was a great *samā°* in the *madrasa*. Suddenly Mowlānā came rushing toward me and grabbed me firmly by the collar. I lost my senses because of this awesomeness. After that he said: ‘If they ask you why does Mowlānā wear the sleeves of his *farajī* rolled up, what will you say?’ I replied: ‘Whatever Khodāvandgār commands.’ He said: ‘The world of creation is like a very lofty and exalted *khānaqāh*, and in that *khānaqāh* the true shaykh is God. And all the prophets and Friends of God and elite of the Muslim community are like itinerant Sufis. When a foreign Sufi alights at this *khānaqāh* and does not know the servitor (*khādem*), he must look for the person who has the sleeves of his robe rolled up, since this is the sign that he is the servitor of the *khānaqāh*, and he must acquire all the principles and

customary practices of the masters of Sufism from him. After that he is able to be intimate and a close friend with the Sufis of purity (*ṣafā*) and the travellers of the road of fidelity (*vafā*), and to reside there and to act with rectitude. Otherwise, within a short time they will throw him out of the *khānaqāh*.

Now in this *khānaqāh* of the world, due to transmission from Adam and the bounty of “that moment” (*ān dam*), we are the servitor of God, and: “*The servitor of God is God’s dear friend*” is a universal rule and: “*A hint to the wise is sufficient!*” This allotment (*naṣīb*) of service comes to us from the capital (*neṣāb*) of the Messenger of God, *as he said—God’s blessings and peace be upon him: “The chief of the people is their servitor.”* Bravo! What a blessed service through which a servitor, because of the blessing of acting as servitor, became the greatest and the best of mortals and the lord (*makhdūm*: served) of mankind.’

* * *

[138] Likewise, an esteemed person recounted that one day in Mowlānā’s presence they related: ‘So-and-so says his heart and soul are in service.’ Mowlānā said: ‘Be silent! This [way of talking] has hung on among people as a false legacy which they repeat, and where would this so-and-so have acquired such a heart and soul that he might serve the manly men (*mardān*)?’

After that Mowlānā turned his blessed face toward Chalabī Hosām al-Dīn and said: ‘By God, by God, you must sit knee to knee with the Friends of God because that closeness has great effects.’

As the poet has said:

‘Whatever state you’re in, be in his presence
Because love is born from close proximity.
As the body touches against the friend’s body,
Through sight his soul touches the friend’s soul.
Why are you testing separation?
In what way would a person test poison?
Whether you are pure or impure, don’t flee
Because much purity arises from closeness.’

* * *

[139] Likewise, one day ‘Alā’ al-Dīn-e Theryānūs recounted to Mowlānā: ‘Akhī Aḥmad was saying today in a gathering: “We too are among the lovers (*āsheqān*) of Mowlānā.”’ Mowlānā said: ‘Be silent! How is this mister corpse a lover when his beloved doesn’t know him, unless they become relatives?’ [Meaning unclear.]

The reason God brought His Friends on earth
Was to have them be *a mercy for mankind*.

* * *

[140] It is also transmitted that one day Mowlānā turned to the dear companions and said: ‘The more our fame has increased and people come to visit us and desire us, from that day on I have had no peace from affliction. Oh true indeed is what our Moṣṭafā used to say: “*Fame is an affliction, and repose lies in obscurity.*” But such is the command. What can one do? “*Go forth with My characteristics unto My creatures! Whoever sees you sees Me and whoever seeks you out, seeks Me out.*”’ And he continually warned the disciples of the affliction of fame and would recite:

‘You should make yourself ill and miserable
In order to be let out of [the cage of] fame.
Being famous with the people is a firm chain.
On the path, how is this less than an iron chain?’

* * *

[141] Report: The man of poverty with river-like learning (*nahrī*), no adherent of materialist beliefs (*dahrī*), Shaykh Senān al-Dīn-e Aqshahrī—*God have mercy on him*—was one of the perfect sweet (*ḥolvī*) disciples and a traveller on the sublime (*‘olvī*) ways. He related the following from Solṭān Valad, who said: ‘In the month of Ramaḍān my father remained withdrawn in the house for ten days and did not show his face to anyone. One day the prominent men of Konya from among the religious scholars, men of poverty (*foqarā*), knowers of God and commanders, as well as the ordinary people [of the city], raised a general tumult in the *madrasa*, saying: “We cannot bear being separated from Khodāvandgār.” And they wept profusely.’

The tale is long but you just know this.
If there’s no water, fish suffer palpitations.

Valad went on: ‘I rose to my feet and went to the door of the room to spy on my father’s state. I walked without making a sound and looked clandestinely through a crack in the door. My father said: “Bahā’ al-Dīn, what is that noise outside?” I replied: “The whole city, the supporters and the lovers, are consumed with grief because of being separated from Khodāvandgār.” He said: “They are in the right. But they must give me a respite of three more days.” I lowered

my head and returned. I informed the disciples. They were filled with joy and indulged in outbursts of the *samā°*.

After the third day I came in the morning and looked into the room through the crack in the door. I beheld the whole room from top to bottom filled with Mowlānā's blessed body and absolutely crammed full. Even the crack in the door was blocked like when people stuff cotton into cracks. This awesomeness caused me to shout out and to lose my senses. I looked two to three times at this situation and when I looked again the final time, I saw that his body had assumed its previous state of proportion, grace and thinness, and I saw that he was patting himself with his blessed hand, saying: "Be glad! You did just fine! Oh how well you bore up! Mt Sinai could not have borne what you have borne but would have broken into pieces. Bravo unto you who are as faithful as the Companion of the Cave!"¹²⁴

As the poet has said:

'From God's perfect power the bodies of elite men
Obtained strength to endure in the unqualified Light.
Though Mt Sinai cannot sustain even one of its motes,
God's omnipotence finds room for it in a bottle.'

'I raised a shout and entered through the door. I lowered my head and rubbed my face on his feet. Mowlānā said: "Bahā° al-Dīn, this is a secret between you and me. Sometimes it happens that we go before the Divine Presence, and sometimes the grace and manifestation of the Divine Presence—*He is sublime and sanctified*—comes to us. When we go there, we become thin and abject and full of supplication. When the Almighty Presence honors us with a visit, we cannot be contained within the whole world, let alone in a room."

I went outside and informed the disciples. An uproar broke out in the city of Konya. One group after another of both prominent and ordinary persons came to pay their respects. Mowlānā by way of perfect concord comforted everyone of them individually and conferred favors on them. After that he ordered the *samā°* to begin, which lasted several days and nights.'

* * *

[142] Likewise, those who have attained higher reality on the mystic path and lay claim to the truth—*peace and salutations be upon them*—related that one day it happened that Jalāl al-Dīn-e Qaraṭā°ī in his heart felt the desire to perform the dawn prayers behind Mowlānā. He rose in secret and entered Mowlānā's *madrasa*

all alone, just as the muezzin sounded the call to prayer. And he stood behind the door ready to pray. He beheld Mowlānā standing in the prayer-niche. He then saw that Mowlānā suddenly became tall and huge, that he expanded and his body became corpulent. The whole courtyard and the *şoffa* of the *madrassa* were completely filled up.

Jalāl al-Dīn-e Qarātā'ī was unable to speak and lost his composure. He let out a shout and fell unconscious. After a while when he had regained his senses, he saw that Mowlānā was prostrating himself. When the prayers were over, Mowlānā said: 'Oh Amīr Jalāl al-Dīn, when the Almighty Presence favors us [with a visit], that is the way we become, and when He summons us to that place, this is the way we become.' Jalāl al-Dīn-e Qarātā'ī lowered his head and ran outside. That day he sent the companions many gifts.

* * *

[143] Likewise, the cream of the erudite, the fountain of higher meanings, Mowlānā Şalāḥ al-Dīn-e Malaṭī—*God have mercy on him*—was one of the great religious scholars among the disciples, and Khodāvandgār used to call him 'the little friend of Bahā' al-Dīn'. He was a Sībaveyh¹²⁵ of the age in the art of literary Arabic and the preceptor of Chalabī °Āref—*God sanctify his innermost secret!* He related: 'Khodāvandgār suddenly disappeared for forty complete days. All the disciples and prominent men went mad searching for him, worrying lest an enemy or a detractor had found an opportunity to do him some harm. Thus the companions, divided into bands, searched for him and asked about him until it reached the point that they had a crier announce in the city that anyone who brought information or gave any clue about Khodāvandgār would be given a reward of a thousand dirhems.

It happened that the cauldron of the Davalī Bathhouse became cracked and water began to leak out. The keeper of the bath, after removing the fire, went inside to repair the crack. He saw that Mowlānā, wearing his clothes and turban, was standing above the *gūzbān* (?) of the hot water reservoir (*khazīna*). He was in a state of rapture and his clothes had not become wet, nor was he covered in sweat. Lowering his head with perfect politeness, he departed and ran back to the *madrassa*.

There Mowlānā saw that all the companions had gathered around Solṭān Valad and Chalabī Ḥosām al-Dīn, and were worrying about him. After he informed them of what had happened, out of sheer happiness the companions lifted him up and bestowed on him *farajis*

and [other] things. Khvāja Majd al-Dīn-e Marāghī immediately gave him a thousand dirhems and a robe of honor. All together they went to the bathhouse and the singers were present. In the same way, performing the *samā^c* and dancing, they returned to the *madrasa*. It is said that the *samā^c* and the gathering lasted a whole week.’

* * *

[144] Report: Likewise, one day Khodāvandgār’s vicegerent, the Sultan of the Pious, Chalabī Ḥosām al-Ḥaqq va’l-Dīn—*God be pleased with him*—related: ‘I heard the following from Mowlānā: “When God Most High produced the pure body of Adam—*peace be upon him*—from the surface (*adama*) of the earth’s zone and breathed His Holy Spirit into him, the following order of the Almighty reached Gabriel the Trustworthy: ‘Take three large pearls from the ocean of My omnipotence and, placing them in a bowl of light, bestow them on Adam the Pure and present them to him so he may choose one of them.’ One of the pearls was reason. The second pearl was faith. And the third pearl was a sense of shame. When Gabriel the Trustworthy presented Adam with the bowl and explained the situation to him, with the clairvoyance of: ‘*The true believer sees with the light of God*’, Adam looked and chose the pearl of reason.

Gabriel was about to take the other two pearls and bring them back to the ocean of divine omnipotence. Despite all his strength, he was unable to lift them due to their extreme weight. The pearls of faith and a sense of shame responded: ‘We will not be separated from the company of reason, who is God’s beloved, and without his presence there will never be a place of rest and existence for us. Indeed, from time immemorial we three have been the jewels of the mine of divine majesty and the pearls of the ocean of divine omnipotence. We cannot be separated from one another. The majestic command arrived from God: ‘*Oh Gabriel, leave them and return!*’, i.e. leave them and come!

Meanwhile, reason took up residence at the summit of a human being’s brain, and the pearl of faith lodged itself in his pure discerning heart, and the pearl of a sense of shame installed itself on the blessed face of Adam. These three pure pearls (essences) are the heritage of the elite offspring of Adam. Any offspring of the line of Adam who is not adorned and illuminated with these pearls is deprived of that light and that higher meaning. *A hint to the wise is sufficient!*”

* * *

[145] Likewise, Chalabī Shams al-Dīn, the son of Modarres, related: 'In Mowlānā's service there was a ney player by the name of Ḥamza. He was a great master and a fine musician. Mowlānā had much regard for him. Suddenly he fell ill and died. Mowlānā was informed, and some of the disciples occupied themselves preparing his burial. Mowlānā rose and went to his house. When he entered through the door, he said: 'Dear friend Ḥamza, arise!' Ḥamza got up, saying: '*I await your command!*', and he began to play the ney. They held a great *samā*^c for three days and nights. That day around a hundred infidels of Rūm became Muslims. And when Mowlānā placed his blessed foot outside the house, Ḥamza immediately departed for the other world.'

* * *

[146] Likewise, a dervish from among the companions departed this world. When news of his death reached Mowlānā, he said: 'Why didn't you inform me a little sooner, for I would not have let him depart. *The matter has been determined and unto God all matters are returned* (2/210).'

* * *

[147] Likewise, the godly companion, King of the Vicegerents, sublime traveller on the mystic path, Badr al-Dīn-e Ma^cdanī—*God have mercy on him*—was a great vicegerent in Ma^cdan-e Lūlvā and a man of illuminated heart. He related: 'Mowlānā had a reciter whose voice was extremely melodious but he had a hunch on his back. One day Mowlānā was filled with excitement during the *samā*^c and experienced rapture. He came close to the reciter and was overcome with ecstatic states. The unfortunate reciter, bent over as he was, beat the tambourine (*daf*) in absolute love, and uttered secrets. After the *samā*^c Mowlānā said: "Why don't you stand up straight? What is your situation?" The hunchback showed his back to Mowlānā. As soon as Mowlānā rubbed his blessed hand on that spot, the man's stature immediately grew. He lowered his head and departed with the figure of an elegant cypress. When he arrived home filled with joy, his wife refused to acknowledge him. She would not open the door, saying: "You're not my husband!" The disciples reported the story of Mowlānā's favor, and the reciter performed service for many years.'

* * *

[148] Likewise, one day they recounted to Mowlānā that So-and-so al-Dīn, the ney player, passed away in a state of ecstatic intoxication. Mowlānā said: 'Give thanks that he passed away and that he died in this intoxication. For had he remained and returned to

sobriety, it would not have been good. This is like the unfortunate nightingale in the season of the rose. It emits shouts before the rose and cries out. It goes so far that it loses its senses, and if in this situation a cat exploits the opportunity and eats the enraptured nightingale, this nightingale will forever remain intoxicated and will be enraptured when raised from the dead. “*As you live, so you shall die, and as you die, so you shall be raised from the dead.*”

This much we have said. Think out the rest.

If your thought is languid, go perform the *dhekr*.¹²⁶

Dhekr brings thought into agitation.

Make *dhekr* the sun for that frozen one.

* * *

[149] Likewise, a group posed the question to Mowlānā: ‘Ever since time immemorial the bier of the dead has always been preceded by Koranic readers and muezzins. In this time, which is your age, what is the meaning of these reciters of yours? Indeed, the religious scholars of the Muslim community and the jurists of the holy law denounce this and call it innovation.’ Mowlānā replied: ‘The muezzins and Koranic readers and Koran-memorizers in front of the bier testify that the dead person was a believer who died in the Muslim religion. Our singers (*qavvālān*) testify that the deceased was a believer and a Muslim, as well as a lover (‘*āsheq*). Moreover, the spirit of a person who had been locked up for years in the prison of the world and the pit of physical nature and had been a prisoner in the coffer of the body but has suddenly been released through the bounty of God and returned to his original center, is this not a cause for happiness and the *samā*‘ and for thanks—both for him as he flaps his wings and rejoices, desiring God and returning to Him, and for others in encouraging them to risk their lives and to be brave? For if a person is actually set free from prison and receives honors, without any doubt this is cause for a thousand praises and happiness. In reality the death of our companions is like what has been said:

“Since they were the Chosroes of religion,

It was a joy when they broke their bonds.

They rushed toward the royal curtain of dominion,

They threw away their stocks and chains.

The sovereign spirit has lept forth from a prison.

Why tear our clothes or bite our hand?”

* * *

[150] Likewise, it is transmitted from Solṭān Valad that he said: ‘One day sadness and a great constriction prevailed over me. I beheld my father enter through the door of the *madrasa* and when he saw I was sad and in a state of constriction, he said: “Are you annoyed with someone that you look so sullen?” I replied: “I don’t know what state this is.” My father rose and went into the house. A moment later I saw him come outside, after he had put on a wolf-skin garment inside out and covered his blessed head and face with it. When he came close to me, he said: “Boo!”, as if to frighten me, the way people frighten children. Because of this one light-hearted gesture of my father, I burst out laughing and I laughed more than can be described. I lowered my head and kissed my father’s feet. He said: “Bahā’ al-Dīn, if a witty beloved who was in attendance at your side and always joking and provoking cheerfulness were suddenly to change appearance and came and said: ‘Boo!’, would this frighten you at all?” I replied: “No, I would not be afraid.” He said: “The beloved who was making you so happy, and because of whom you were so expansive and you felt so cheerful, is the same one who causes you to feel sorrowful, and because of whom you become constricted. He is everything, everything comes from him, and because of him you become overflowing.”’

I know him though he dons clothes of wrath like sparks.

He’s come to me many times this way when drunk.

“So why become sorrowful to no avail and sink into the grip of constriction?”

You have felt constriction. Take the proper remedy.

For all extremities grow upwards from a root.

If you feel expansive, water your expansiveness.

When the fruits appear, give them to your companions.

Solṭān Valad said: ‘My state immediately changed and I became like a fresh blossoming rose and experienced expansiveness. As long as I lived, I never again beheld the face of sorrow and never became unhappy. The sorrow of the world did not come in my vicinity at all. Due to my extreme expansiveness I acted with openness and said to my father: “You have informed us about the spiritual stations and miracles and degrees of all the prophets and the Friends of God—*peace be upon them*—and you have shown us signs regarding the prominence of every prominent person. But you have not said

anything about your own greatness and sovereignty.” My father replied: “Bahā’ al-Dīn, go easy! Don’t you know:

One who praises the sun is his own panegyrist.

He says: ‘My two eyes are bright and not inflamed.’”

And when my father had drawn me from the world of constriction to the world of expansiveness and led me from the realm of multiplicity to the celestial realm of Oneness:

There is only one Beauty, though to be sure

If you add many a mirror, it proliferates.

—then since the path of expansion was opened, I persisted obstinately with this question, saying: “But do communicate to us a whiff of those states of yours!” He said: “Bahā’ al-Dīn, in this city of Konya look at how many thousands of houses, villas and mansions there are which belong to the commanders, prominent men and grand notables. The houses of the *khvājas*¹²⁷ and *akādesha*¹²⁸ are higher than the houses of the artisans, and the mansions of the commanders are higher than the houses of the *khvājas*. Likewise, the arches and palaces of the sultans and rulers are a hundred degrees loftier and more splendid than all the others. But the height and splendor of the heavens compared with these mansions turns out to be far more lofty, mighty and splendid, and indeed many times more so. Now the stations of all the prophets and Friends of God are in accordance with what has just been mentioned, as the noble Koran declares: *And those messengers, some We have preferred above others* (2/253). And in His words: *Moreover, We have preferred some prophets over others* (17/55). And God Most High has said: *And We have raised some of them above others in rank* (43/32). And there are many Koranic verses and Traditions to this effect. However, our stations are like the heavens in relation to those mansions! And the words: *God provides for whomever He wishes without any reckoning* (2/212, 3/37, 24/38) applies to us, and we are in every way the inheritor of the light of Moḥammad.”

The treasury was opened. Everyone put on a robe of honor.

Moṣṭafā has returned. Let everyone profess the faith!

* * *

[151] Report: The disciples of certainty—*God be pleased with them all*—related: ‘The godly companion, Shaykh Fakhr al-Dīn-e

Sīvāsī—*God have mercy on him*—was a man endowed with sciences and at that time he had responsibility for writing down secrets and higher meanings. Suddenly he was afflicted by a form of madness and he went crazy. That same day Mowlānā recited this very *ghazal*:

“Oh lovers, oh lovers, a seller of pearls has gone mad.
We caused his disgrace. See he’s in the madhouse now!”

...up to the end. At times he interfered in what Khodāvandgār had said and employed his pen by way of improvement and changed words without Mowlānā having given him permission.’

* * *

[152] It is also transmitted that one day Mowlānā grabbed hold of Fakhr al-Dīn in absolute anger and said: ‘I have a question for you about the fact that Adam the God-fearing (*taqī*) and Eblis the wicked (*shaqī*) both committed a sin. In the end, Adam was pardoned and received mercy, whereas Satan was deprived and cursed. What was the reason for this?’ Fakhr al-Dīn lowered his head and wept profusely, being unable to give an answer. Mowlānā said: ‘The reason for Satan’s banishment was [his attempting] partnership.’¹²⁹ Fakhr al-Dīn, out of embarrassment, became utterly confused. After he had departed from the world, one of the esteemed persons who had an enlightened heart saw him in a dream. The avenging angels were breaking his teeth with iron hammers, and he was crying out. The clear-sighted clairvoyant questioned him about this situation. He replied: ‘This is punishment for my improper behavior regarding Mowlānā’s words and my interference.’ The companions were greatly upset by this fearful situation and wept. Together they entered the shaykh’s tomb, bared their head and crying out passionately, they sought forgiveness for Fakhr al-Dīn’s sins. That same night every one of them saw in a dream that Fakhr al-Dīn was walking about in the palaces of the Loftiest Regions (*‘eliyyīn*).¹³⁰ They questioned him about his situation, asking: ‘*What did God do to you?*’ He replied: ‘*My Lord has forgiven me.* He has shown me mercy, and I have been delivered from that ordeal through the supplication and intercession of the companions.’

* * *

[153] Likewise, the author of the present book [Aflākī], this most humble servant—*God show him kindness*—says that Mowlānā—*God sanctify his innermost secret*—wrote [the following] few lines in his own blessed handwriting on the page of a book in red ink:

‘One night the large cloth which Shaykh Ṣalāḥ al-Dīn—*God glorify his memory*—was wearing in the bathhouse came undone and fell off. He said: “Oh lamp, oh lamp, you have put me to shame!” The lamp immediately turned upside down, fell to the ground and went out. A group came running to the Shaykh, saying: “We did not see anything.” At that the Shaykh said: “It is indeed pleasing that they behave as if they didn’t see what they saw.”

Now those changes to *The Mathnavī* are inauspicious, and altering the words: *We are only ones who put things right—but verily, they are workers of corruption* (2/11-12) is as if they planted their claws in it, scratched its limbs and stomach with their nails, and tore apart its flesh. That turban must be this way, it must be this way, it must be on this side! The one who set it in this position is capable of making it into the moon, and making that moon into the sun, and that sun into something more lovely and beneficial. *But God knows best!*

* * *

[154] Report: Likewise, the eminent among the good disciples related that the unique commander, accepted by the Friends of God, Tāj al-Dīn Mo^ctazz al-Khorāsānī—*God have mercy on him*—was one of Mowlānā’s close disciples. He was a reputable commander and a man of charitable works and expert knowledge. In the realms of Rūm he had built *madrasas*, *khānaqāhs*, a hospital (*dār al-shefā³*) and hospices (*rebāt-hā*). Of all the sultan’s commanders Mowlānā liked him best and addressed him as ‘fellow-countryman’. The days when he would attend on Mowlānā’s presence, the disciples were filled with joy, and because Mowlānā considered him to be a sincere student and thirsting after the water of life and julep of higher meanings, he would become more heated in his explanation of truths of divine insights and utter more rare secrets.

It happened that one day, in accordance with his old habit, Tāj al-Dīn came to visit Mowlānā. Mowlānā said: ‘Persons who have not freed themselves completely from their own existence and have not set aside their egotism, and talk about the world of non-existence, are like someone at the bottom of a pit who says: “*I am the highest!*” and brags about his elevated position. Likewise, people who have become annihilated as to their existence and have attained deliverance, shout from the roof tops: “*I am the lowest!*” Everyone knows this person’s voice comes from a lofty place and he is lofty in every respect. The similitude which applies to these two claims is as follows: someone has put garlic in his mouth and he breathes out musk. Someone else has musk in his mouth and he breathes out

garlic. But the knowers of God whose sense of smell in their pure soul has obtained the felicity of a whiff of: “*Verily, I experience the breath of the Compassionate from the direction of Yemen*”, and whose sense of smell has become open, immediately distinguish musk (*moshk*) from camel dung (*poshk*) and the voice of the hawk from that of the sparrow and the difference between true and false, and like ʿOmar the Fārūq¹³¹ they recognize the difference between lofty and lowly, for: “*The believer is clever, discerning, and astute [and] sees with the light of God.*”

Whoever has become *he sees with the light of God*,
Has attained awareness of the first and the last.
Since God called the sign (*sīmā*) “the announcer”,
The eye of the knower of God is fixed on the face (*sīmā*).

God Most High has said: “Their mark (sīmā) is on their faces, the trace of prostration (48/29).”

After that he said: ‘Amīr Tāj al-Dīn! Come here and smell! For if a whiff of Him does not come, cut it off and throw it away!’

Seek the whiff of God from the *qalandar*’s¹³² mouth.
Seek earnestly and you will surely be an intimate.

And again Mowlānā said: ‘Whatever fodder and plants the animals in the wilderness eat, they always take on the color of those plants. Some are green in color, some dark blue, some black, and some yellow. Likewise, God has worthy bondsmen who continually graze in the wilderness on: *And God’s earth is wide* (39/10). And they drink from those springs which bestow eyes on the heart, and they are so filled with the food of light that they have completely become the light of God.’

As the poet has said:

‘Whoever eats hay and barley is slaughtered (*qorbān*).
Whoever eats God’s light becomes the Koran (*qorʿān*).
If you eat but once of this food of light,
You will pour earth on bread from the oven.’

‘As our Sultan (the Prophet)—*God’s blessings and peace be upon him*—had become.’ Amīr Tāj al-Dīn placed his head at Mowlānā’s feet. His sincerity increased a thousandfold. He eagerly requested to build a Lovers’ House for the companions. Mowlānā said:

‘We will not adorn palaces in the transient realm
 With painted images as did the [°]Ād and Thamūd.¹³³
 We will build the front of the palace of love
 In eternity’s arena as did Noah and Abraham.

Following the Messenger of God is among the duties incumbent on the people of higher meaning, and the Messenger swore an oath, to the effect that: “*By God, I have never built as much as one span (shebr) and have never stored away gold (tebr).*”

When Tāj al-Dīn Mo[°]tazz left the presence of Mowlānā, he went home to his mansion. He put three thousand dinars from the money of the *jezya*-tax¹³⁴ into purses and sent it with his officers so that the companions could spend it on a bathhouse. Mowlānā would not accept the money and became very upset. He said: ‘Since when is there a connection between me and worldly oppression?’

I want a person like me, someone with a silvery body.
 I’m sick of ugliness endowed with silver and dirhems.

So the money was taken and brought back. In the end, Tāj al-Dīn engaged Soltān Valad as an intercessor, who said: ‘May Mowlānā consent and give permission so that he may build a few unpretentious dervish-style houses for the servants alongside the flourishing *madrasa*.’ With permission and at the order of Valad the houses were built.

* * *

[155] Likewise, the chief of the pious, the hidden Friend of God, Badr al-Dīn-e Najjār-e Mowlavī, who with regard to purity of heart possessed an angelic nature, recounted: ‘I had reached the age of puberty and I was working for skilful carpenters in the [above-mentioned] houses. When they were putting on the roofing of the winter room (*tāb-khāna*) and they went to work on the roof of the big hall (*şoffa*), they measured all the trees and noted their length. It happened that one beam from among them was too short by half a cubit. As much as they looked for a replacement in the city, they couldn’t find one. The master and all the carpenters were at a loss as to what to do. Suddenly Mowlānā came out of a *samā*[°]-session and entered our room, saying: “What are the masters concerned with?” All of them lowered their head and explained about the shortness of the one tree. Mowlānā said: “No, no! How can a fine tree like this be too short? Perhaps they made a mistake measuring it.” My master stood up again and within Khodāvandgār’s sight he measured it a

second time. It was the same as it had been before. I saw Mowlānā come forward and, rubbing his blessed hand on the tree, he said: “Such a finely shaped beam! Why should it be too short? It’s a mistake of our carpenters.” Then he said: “Now measure it again.” When they measured it with the same cubit-stick, it was a little over half a cubit longer than the other trees. All the masters and the apprentices let out a cry and lost their senses. They all prostrated themselves in amazement, but Khodāvandgār had already disappeared. That day they finished the *ṣoffa*. Indeed, there is no end to the evidentiary miracles of the prophets and the thaumaturgic gifts of the Friends of God—*peace be upon them*—in exercising power over things and transforming minerals and plants, etc.’

This is known to any person who was alive one day
 And snatched a cup from the dear Beloved’s hand.
 Look at the miracles of Moses and Aḥmad,
 How a staff became a snake and a column became aware.
 The philosopher who disbelieves in the Ḥannāna¹³⁵
 Is a stranger to the perceptions of the Friends of God.

* * *

[156] Likewise, the recorder of secrets, Bahā’ al-Dīn-e Bahrī—*God have mercy on him*—said: ‘One day I accompanied Mowlānā to the bathhouse. A story came to my mind that one day the dear shaykh, Abū Sa’īd-e Abū’l-Kheyr—*God have mercy on him*—entered the bathhouse with his disciples and the disciples formed a circle around him. The shaykh said: “*Praise and gratitude be to God* that we have nothing here but a loin-cloth and even that belongs to the bathkeeper.”¹³⁶ That is to say, he presented his state of denudation. Mowlānā said: “Oh Bū Sa’īd-e Bū’l-Kheyr, won’t you tell who the robes and the *jobbas* belong to which are in the bathhouse changing-room? And the deposit the bathkeeper is looking after, whose is that? And the mule they tied up at the door, who does that belong to?” After that he said: “*Truly and again truly, He is the truth in truth—and God speaks the truth and He guides on the way* (33/4)—all the prophets and Friends of God in this world had a little attachment to wealth and had some inclination for the sake of the welfare of the people. But even that amount is no concern to us, nor will it ever be!”’

When the Sultan of: *His sight did not swerve* (53/17),¹³⁷
 traversed the world,

He beheld such a picture that in the end
 he didn't fall in love with pictures.

* * *

[157] Likewise, the devotee of the godly companions, Shaykh Badr al-Dīn-e Yavāsh, known as al-Naqqāsh (the Painter)—*God have mercy on him*—was a man of illuminated heart and accurate sight. He related: ‘One day Mowlānā said to the esteemed companions: “By God, by God, all the Friends of God had opened the door of inducing [disciples] to beg in order to abase the carnal soul and subdue the disciple, and they urged them to take up candles and carry (begging) baskets, and in accordance with: *And lend to God a good loan* (73/20), they also accepted from the rich the wealth of obligatory alms, voluntary alms, gifts and donations. We have closed that door for our companions and put into practice the Messenger’s command: *‘Refrain from making requests as much as you can!’*, so that each of them through the labor of his right hand and the sweat of his brow is either busy in acquiring gain, or trade, or the profession of writing. Whatever companion of ours does not follow this path is not worth one *pūl*.¹³⁸ On the Day of Resurrection he will not see our face, and if they lay their hand on what is another’s, I shall cover my face before them.” And then he recited this Tradition:

“The Prophet said: ‘If you desire Paradise from God,
 Then do not desire anything from anyone else.
 If you desire nothing, I will guarantee for you
 The refuge of Paradise and the vision of God.’”

* * *

[158] It is also transmitted from the light of the companions, Mowlānā Nūr al-Dīn-e Tīz-Bāzārī—*God illuminate his heart and his grave*—who was one of the intimate disciples, that he related: ‘One day Mowlānā was uttering higher meanings. During his discourse he recounted the following strange story: “A dervish who was wholly devoted to God remained sunken in rapture in the forest for forty complete years so that eventually birds made nests on top of his head. Suddenly a Pivot (*qoṭb*) happened to pass by. The Pivot gave him a firm slap on the back of the neck, saying: ‘Oh you rascal who eat illicit food!’ The dervish emerged from the world of intoxication into the world of clarity and sobered up from his drunkenness and immersion. He said: ‘For forty complete years I have not even consumed the world’s licit food, let alone forbidden food. Why are you accosting me?’

The Pivot replied: ‘Do not the messengers of the zephyr and the dawn breeze, the north wind of spring and the winds which bear fragrance, convey pleasant aromas to your palate and your sense of smell, and carry them down your throat and nourish you, and from these pleasant aromas is food not formed and do you not acquire strength from that and is not all this without your toil and labor, and on the path of the men of perfection is this not forbidden to you? *Have you not heard from the Chief of the Messengers: “Eat from the labor of your right hand and the sweat of your brow”?*’

Have you not heard that foods of Paradise were frequently being brought to the prophet Solomon—*peace be upon him*—and he would eat them and experience great pleasure? One day it happened that Gabriel the Trustworthy—*peace be upon him*—was present when a ration of food was brought from Paradise and Solomon ate of it with great gusto. One angel said to another: “The prophet Solomon eats with such relish and gusto you would think he had done some labor to acquire the food. The prophet of God should not shrink back.” Solomon asked Gabriel what they were talking about.¹³⁹ Gabriel replied: “Did you hear what they said?” Solomon said: “That food acquired by the labor of the right hand and licit gain is better and more tasty than the foods of Paradise?” He replied: “Yes.”

After that Solomon repented and set his hand to weaving baskets and ate food bought with that income. Likewise, he undertook the fasting of David¹⁴⁰ and would eat from that morsel. Gabriel said: “Oh Messenger of God, know and be aware that what causes the foods of Paradise to be tasty is that God Most High has created Paradise itself and everything in it from the toil of the devotions of worshippers and the recollection (*dhekr*) of those who recollect and the thanks of those who give thanks and the patience of the patient. Until you engage in toil (*ranj-ī*), you will not carry off any treasure (*ganj-ī*).””

Whoever undertook toil then found treasure.

Whoever made effort (*jedd-ī*) met with good fortune (*jadd-ī*).

“And thus most of the perfect prophets and fully developed Friends of God and eminent shaykhs and greatest religious scholars and sages and sultans of the past were connected to a craft and a means of earning their livelihood.”

* * *

[159] Also on this same subject they tell another story that Moses—*peace be upon him*—was suffering from eye pain and he

experienced great distress, for: '*There is no pain like the pain of the eye.*' Thus, while moaning, he set off for Mt Sinai and along the way he took, the plants of the earth called out to him: 'Oh Moses, pick us up and rub us on your eyes so they become cured.' He didn't pay them any attention. When he had finished his intimate prayers to God, he said: 'Oh Lord, I have grown very weak from the pain in my two eyes. Because of the dignified majesty of: *And if I am sick, He heals me* (26/80), I make *my remedy and my healing a matter for God*, and I did not accept the plants of the earth which showed me their special properties. What does God command?' The speech of the Almighty arrived, to the effect that: 'Listen to their words so your eyes may be healed. For indeed, to match every pain I have created a remedy and for every ailment I have created an ointment and fashioned a means.'

The Prophet said that God who is glorious
Has created a medicine suitable for every pain.

When Moses departed from Mt Sinai, he began to rub plants on his eyes. The pain became even worse than it had been. Crying out, he returned to the One devoid of cause and beseeched Him fervently. The words arrived: 'Oh Moses, I didn't tell you to collect plants from the countryside and rub them on your eyes without taking any trouble to acquire them. Rather, go to the shop of the physicians and buy the remedy's ingredients from them. Make a collyrium and rub it on your eyes so you receive a cure and attain some peace. With that trifling sum of yours the physician will also obtain profit and acquire some gain.' Moses—*peace be upon him*—did this and was cured.

* * *

[160] It is also transmitted that one day Mowlānā was asked: 'The supporters and lovers who take candles and oil lamps and old garments to the tombs of the prophets and the Friends of God—what is the benefit of this and what do the doers of these good deeds gain?' Mowlānā replied: 'The similitude for this is as follows. A person picks up a candle or a lamp in his hand and from his light-giving (*monavver*) illuminated (*monavvar*) neighbor lights a light so that he may illuminate his own house as well. Bringing these candles and lamps to the tombs of the prophets and the Friends of God is the same as if you lit a lamp to illuminate your own dark sepulchral niche with it. And on that day when the words: *Wait for us so we may borrow your light* (57/13) occur, in your hand will be a candle

as in: *their light running before them and in their right hands* (66/8) so you may answer that group of deniers: *It has been said, "Turn back and seek a light (57/13)!"*

Thus when the Messenger—*peace be upon him*—on the night of the prayers of Berāt¹⁴¹ entered his mosque, he saw that the mosque had been filled with lamps, candelabras, etc. He asked: "Who arranged this magnificence and illumination?" °Omar—*God be pleased with him*—stood up and made obeisance, saying: "This sincere bondsman, oh Messenger of God." The Messenger said: "*May God illuminate your heart and your grave, oh °Omar, the way you have illuminated my mosque.*" And thus lighting candelabras and illuminating lamps within the Muslim community which enjoys God's mercy is a memorial from the time of °Omar and will endure to the end.

And it is said that the Commander of the Faithful, °Alī—*God honor his countenance*—had three lofty customary practices on which the felicity of human beings depends. One was that whenever someone came to him as a guest, he would place honey before him. The second was that he would dress the unfortunate and needy in trousers. Thirdly, he would send lamps to every mosque. Those close to °Alī—*God be pleased with him*—asked about the secret behind these three customary practices. He replied: "I entertain poor travellers with purified honey so that when their mouth and palate become sweet, they will say a prayer for me and the bitterness of death may perhaps become sweet to my palate. Secondly, I make trousers and shirts for the unfortunate so they will say a prayer for me. Thus on the day that *the people will be assembled barefoot and naked* when all mankind is assembled naked, I may have a covering for my private parts and a garment so I will not be shamed in the gathering of that awesome day. Thirdly, I send lamps and candelabras to the mosques of God so God—*He is sublime and exalted*—may perhaps illuminate my dark grave with his universal grace and not leave me in that narrow dark sepulchral niche without a lamp."

Thus know what effects it has and what favors are obtained when candles, lamps, old garments, etc., are brought on visits to tombs of the Friends of God. It occurs in the books of all the [other] religious communities that candles, votive offerings, lamps and incense are brought to their monasteries, churches and synagogues, and a reward is expected for this. The repose of all mankind and the Jinn, and many benefits are to be found in incense.'

[161] Report: Eminent transmitters and honest authorities—*God be pleased with them*—related that one day Mo‘īn al-Dīn the Parvāna—*God have mercy on him*—asked Mowlānā: ‘Shaykhs of the past—*God illuminate their proof*—have had separate litanies and *dhekr*-formulas, such as the words: *lā elāha ellā’llāh* (*There is no god but God!*). And some dervishes from Turkestan would say: *hova hova* (*He! He!*). And for the *dhekr* some only said: *ellā’llāh* (*but God!*). And some ascetics would repeat: *lā ḥowl va-lā qovva ellā be’llāh al-‘alī al-‘azīm* (*There is no strength and power save in God, the Sublime, the Magnificent*). And some would say: *astaghfer allāh al-‘azīm* (*I seek forgiveness from God the Magnificent*). Some would enumerate one hundred times the two phrases: *sobḥān allāh* and *be-ḥamdehī* (*God is sublime and Praise be to him!*) What then is Khodāvandgār’s way of performing the *dhekr*?’¹⁴² Mowlānā replied: ‘Our *dhekr*-formula is *Allāh, Allāh, Allāh* (*God! God! God!*) because we are partisans of God (*allāhiyyān*). We come from God and unto God we shall return.’

We are born of Essence and to Essence we travel.

Companions, say blessings on behalf of our travelling.

‘Indeed, having declared *abandonment of everything but God*, we have grasped onto God.’

I have cleared away the two worlds from my side.

Like the *h* I sit at the side of the *l* in Allah.

* * *

[162] ‘Likewise, my father Bahā’ al-Dīn-e Valad—*God sanctify his innermost secret*—continually heard from Allah, spoke on Allah’s behalf and recollected Allah, for God Most High has manifested Himself to all the prophets and Friends of God through a special name, and His manifestation to us Moḥammadans is through the name Allah which comprises all the others (*jāme‘-e jāme‘*).’

* * *

[163] Likewise, Shaykh Maḥmūd-e ‘Azab (the Bachelor)—*God have mercy on him*—related that during the long nights Mowlānā would continually say: ‘Allah! Allah!’, and placing his head against the wall of the *madrasa*, he would say: ‘Allah! Allah!’ so many times in a loud voice that the space between heaven and earth would become filled with the sound of the uproar of ‘Allah! Allah!’

* * *

[164] Likewise, it happened that one day Mowlānā's wife Kerā—*God be pleased with her*—was sewing a broken belt on Mowlānā's *farajī*—this while he was still wearing it. And it is well known that a person should not have clothing sewn while wearing it unless he puts something in his mouth, like a seed or a piece of straw or a scrap of paper, for otherwise it is considered very inauspicious. The thought then occurred to Kerā Khātūn: 'Did Mowlānā put something in his mouth?' Immediately Mowlānā said: 'Don't worry. Keep sewing, for I have in my mouth: *Say "He is God the One!"* (112/1). I have taken God firmly in my teeth.'

* * *

[165] It is also transmitted that one day Mo'īn al-Dīn the Parvāna came to visit Mowlānā but Mowlānā hid himself. The prominent commanders went on expecting him until they didn't know what to do. Their waiting exceeded all measure and still Mowlānā did not show his blessed face to them. Then it occurred to the Parvāna: 'For the just commanders who are the empowered authorities, honoring and paying their respects to great men of religion and true shaykhs is nourishment¹⁴³ for their soul and support for their state of being, and from the radiance of this favor they obtain advice and guidance on the path of rectitude. For what reason does Mowlānā flee from the commanders and the rulers? Indeed, the religious scholars and shaykhs of this day and age seek after them with lamps and would die for this. But he flees from us the way someone destined for Paradise flees Hell, and a bird on the wing flees a trap.'

Suddenly Mowlānā came out of the *madrasa*'s assembly-room and presented himself to them like a fierce lion. While uttering divine insights, he told the following story: 'In the time of Shaykh Abū'l-Ḥasan al-Kharaqānī¹⁴⁴—*God have mercy on him*—the blessed, fortunate conqueror, Sultan Maḥmūd-e Saboktegīn¹⁴⁵—*God have mercy on him*—rose and set out to visit the shaykh. The sultan's viziers and the prominent men who were the pillars of his state ran on ahead to inform the shaykh of the sultan of Islam's arrival. The shaykh said nothing until the sultan arrived at the garden gate of his *khānaqāh*. Ḥasan-e Meymandī entered and lowered his head. He said: "*For the sake of God*, on behalf of the disciples' welfare and respect for the sultan, may the shaykh take the trouble to come to meet the sultan so his royal dignity is not offended." The shaykh didn't move at all from his place until the sultan reached the door of his dwelling. The vizier ran forward a little, saying: "Oh great man of religion, have you not read in the noble Koran: *Obey God and obey the Messenger and those empowered with authority among you*

(4/58)? Indeed, honoring and showing respect to the empowered authorities is an incumbent duty, and especially in the case of a sultan whose behavior is like that of a Friend of God.” The shaykh replied: “I have become so immersed and annihilated in the One referred to by *Obey God!* that I have not yet paid attention to *Obey the Messenger*, let alone *the empowered authorities*.” The sultan immediately lowered his head and became a sincere disciple. They left the shaykh’s presence weeping.’

The musician of love says this during the *samā‘*:

‘Servitude is a bond and lordship is a headache.’

Servitude and sovereignty have come to be known.

Both these veils conceal the lover’s life.

The lover’s faith is outside the seventy-two religions.¹⁴⁶

To him the throne (*takht*) of kings is a wooden splint
(*takhta-band-ī*).

Kings of the world due to their base nature

Catch no whiff of the wine of servitude.

Otherwise, dizzy and confounded, like Adham¹⁴⁷

They would shatter their kingship without delay.

Thereupon, Mo‘īn al-Dīn the Parvāna and all the commanders, weeping and filled with regrets, went outside.

* * *

[166] Likewise, Shaykh Nafis al-Dīn-e Sīvāsī—*God have mercy on him*—related: ‘One day Mowlānā was strolling in the courtyard of his blessed *madrasa* and the disciples were all standing watching the perfect beauty of this sultan. Mowlānā said: “Lock the door of the *madrasa*!” Suddenly Sultan ‘Ezz al-Dīn¹⁴⁸ along with the viziers, commanders and officers came to visit Mowlānā. Meanwhile, Mowlānā went into a room and hid himself. He said: “Reply to them not to give themselves the trouble.” When this group had departed, someone knocked loudly at the *madrasa* door and banged on the door violently. A dervish was about to open the door. Mowlānā did not allow him. He himself asked: “Who is it who knocks at the door of manly men?” The person replied: “It is the bondsman of bondsmen, Amīr ‘Ālem.” He entered and went on prostrating himself until he reached Mowlānā. Mowlānā said: “Amīr ‘Ālem, do you know: Say: ‘*He is God the One!*’ (112/1).” He replied: “Yes, I do.” Mowlānā said: “Recite it so I may hear it.” When he had recited it, Mowlānā said: “God—*He is sublime and exalted*—declares: ‘I have no mother and father, no son and peer, no

partner and no one similar to Me.’ Now these are the days of work and the time of service. Strive according to your full capacity in being obedient and do not lean on me because the men of God have divine qualities.” And he recited this Koranic verse: “*That day there will be no kinship between them, neither will they question one another (22/101).*”

Know that on this road there is no kinship.
Abstinence and fear of God are virtue’s prayer-niche.

‘Thus, as long as Chalabī Amīr °Ālem lived, he was occupied with worship, fear of God, abstinence and generosity.’

Shaykh Nafīs al-Dīn said: ‘When Chalabī Amīr °Ālem came forth from being with Mowlānā, the companions were upset by what Mowlānā had said to him, thinking: “What is to be our end?” And they wept profusely. Mowlānā said: “No, no! Things are not so extreme. I wanted our Amīr °Ālem not to become totally lazy and not to teach indolence to his wily carnal soul, but to strive and boil as much as possible. For God Most High does not like indolent persons, the idle and people of sluggishness.’

The friend likes this passionate upheaval.
Futile striving is better than falling asleep.
I’m an infidel, if anyone ever suffered loss
By following the path of faith and obedience!
It takes fear of God, abstinence and probity.
That’s how one wins success in both worlds.

‘Were I to make known and divulge and tell the people what I have learned about limitless divine mercy, they would stop their work completely and cease to move at all.’ And he recited:

‘You are absolute safety, but for the immature
Belief is based on fear of God and hope.’

* * *

[167] It is also transmitted that one day Mowlānā was in the assembly-room in the company of the intimate companions. A godly companion was playing a rebec and uttering divine insights about the rebec’s secret. Suddenly the Shaykh of Shaykhs Sharaf al-Dīn-e Mowṣeli—*God have mercy on him*—who was an eminent man of accomplishments, arrived along with several commanders on a mission from the Parvāna. It happened that Khvāja Majd al-Dīn-e

Marāghī, who was one of Mowlānā's close companions, entered in the greatest haste and out of extreme naïvety said to the rebec player: 'Put away the rebec! Some important people are coming.' When they had enjoyed the honor of visiting Mowlānā, they left. The noble disciples escorted them to the door of the *madrasa*. Shaykh Sharaf al-Dīn ordered two thousand dirhems to be given to Khvāja Majd al-Dīn to meet the cost of shoes for the companions.

When Khvāja Majd al-Dīn told Mowlānā of the situation, Mowlānā said in anger: 'Fie on you (?), and fie on your dirhems and fie on those cold corpses who came here! You entered through the door in the greatest haste so that I thought a God-sent prophet had arrived or that Gabriel the Trustworthy had been sent down. We are busy with our own work. Whoever wishes [may come or] may go. Why are you in such haste?'

What's this story to us: the ox came, the donkey went?

Lo! The moment is gracious. Stop this brawling!

That very moment Khvāja Majd al-Dīn bared his head and fell at Khodāvandgār's feet. He wept and asked for forgiveness. Mowlānā showed him favor again and said: 'Take these dirhems to Chalabī Ḥosām al-Dīn to spend on seeing to the necessities of the companions.' Khvāja Majd al-Dīn was a benefactor possessed of affluence and riches, and everything he had in the way of money and goods he sacrificed on behalf of Mowlānā. And this was to the extent that he kept two or three trunks and clothes-presses with sewn clothes, such as muslin turban sashes from India, valuable *hendbārī farajīs* and shirts, etc., as well as shoes and boots. He had made two or three sets of each one and packed them away. When Mowlānā during the *samā^c* or in some other place gave a gift to the reciters or other people, Khvāja Majd al-Dīn would immediately have it ready and bestow the ample favor on the said person.

At the time when Hulagu Khān invaded the land of Rūm with a huge army and caused much destruction, it was a period of great disruption for the Muslims. It so happened that Majd al-Dīn possessed a thousand fattened sheep. He became very confused about what to do with them and where to put them. He rose and went to Mowlānā and told him the situation. Mowlānā said: 'Don't be worried. I will appoint a lion to protect your sheep from the evil of the mangy wolves.' Thus in the surroundings of Konya all the sheep and other quadrupeds that existed were plundered by the Mongol

army but through God's favor not a lamb from among his sheep was lost.

* * *

[168] Likewise, it happened one day that a rich man was brought to Mowlānā to pay his respects. Mowlānā got up and went to the privy. Much time elapsed. Majd al-Dīn went after him to see what the situation was. Majd al-Dīn beheld Mowlānā sitting in one corner of the privy reflecting to himself. He lowered his head and said: 'Oh Khodāvandgār of this bondsman, what are you doing?' Mowlānā replied: 'The stench of this clogged up (*āganda*) privy is a hundred degrees better to me than the company of the anxiety-laden (*jān-kanda*) rich. For the company of worldly people and the rich makes enlightened hearts dark and causes confusion in them.' The rich *khvāja* immediately tore his clothes and became a bondsman and disciple. He bestowed all his possessions on his relatives and friends, and donned a *farajī*. He cut himself off from men at large and attained his goal.

* * *

[169] Report: Old ('*atīq*) companions and compassionate (*shafīq*) brethren, each one of whom was a Shaqīq¹⁴⁹ in his day and age—*God have mercy on them*—related that when the army of Bājū¹⁵⁰ drew a circle around Konya link by link and engaged in laying siege to the city, all the inhabitants gave up hope for their life and sought one another's pardon for past offenses. They came to Mowlānā and raised cries and begged for assistance. Mowlānā then went out through the Ḥalqa be-Gūsh Gate and ascended to the top of a hill which is behind the Meydān of Konya. There he busied himself performing the prayers of sun-rise (*eshrāq*). And it is said that Bājū's tent was set up at the foot of that hill. Some of his *noyans*¹⁵¹ saw that a person dressed in blue with a smoke-colored turban had climbed the hill and in complete tranquillity was performing the prayers, while the world was in upheaval. At that time the Mongol army was ignorant of the light of Islam and safety based on good faith and oaths. Indeed, in several cities of Islam they had destroyed *madrasas*, mosques and minarets. All of them together intended to send a rain of arrows against Mowlānā. The hands of everyone of them were bound. As much as they tried, it was impossible for them to draw their bow. They mounted their horses intending to rush to the top of the hill and egged on their horses. Not one horse from the whole group put its foot forward. The inhabitants of the city watched this display of power from the top of the tower and repeatedly exclaimed *God is great!* and raised shouts up to 'Eyyūq (the star

Capella). When Bājū was told of this story, he rose in person and came out of his tent. He asked for a bow and arrow, and shot a flying arrow at Mowlānā. The arrow turned around and fell within the Mongol army. Mounting up, he drove his horse forward three times but saw that it would not move. In extreme rage and anger he dismounted and set out on foot. Due to the almighty divine power of: “*Be!*” and it is (6/73), both his feet became bound and he was unable to move. Then he said: ‘That man in truth belongs to the Yaratghān. His anger must be avoided. In whatever city or province there is a man like this, those people will not be conquered by us.’

* * *

[170] Likewise, Mowlānā even said several times about Bājū: ‘Bājū is a Friend of God (*valī*) but (*valī*) he doesn’t know it.’ When they witnessed this greatness and miraculous power, Bājū said: ‘After today let them stop waging war and fighting.’ And so they left the city and alighted in the plain of Felūbād. All the prominent men and notables of the city came to the sultan of Islam and then they went to Mowlānā, asking to be pardoned and giving thanks. And they gathered together limitless wealth in the form of money, goods, cattle and strange rarities, and presented it as a gift to superiors (*pīshkesh*) and made submission. Bājū accepted and spared the cities and, regarding the prominent men of the city, he asked Mowlānā: ‘Who is this important person and where is he from?’ He was told the story of Bahā³-e Valad and their departure from Balkh from beginning to end.

Bājū said: ‘For my honor and pleasure let them destroy the city’s battlements, for I swore an oath to that effect.’ When the prominent men of the city set their hand to destroying the battlements, an uproar arose from within the hearts of the inhabitants. The companions informed Mowlānā of this matter. He said: ‘Let them destroy the battlements because it is assured for Konya’s people that the city of Konya will be guarded and protected by another tower and curtain, not by this tower and battlement of stone which can be destroyed by a small cause and devastated by the least earthquake. For if it were not for the spiritual power (*hemmat*) of the men of God, in the end like the fortified city of the people of ‘Ād and Thamūd:¹⁵² *uppermost nethermost* (11/82), it would have been turned upside down, and human beings would have wept over its ruins and its former days.’

Lion-like manly men provide assistance in the world
When cries and moans arrive from the oppressed.

They are compassionate and incorruptible helpers
 In a difficult place and on a grave day.
 Oh afflicted one, go seek this group of people.
 Lo! Profit from them before a calamity.
 Bondsmen of God full of mercy and patience,
 They have God's disposition to rectify matters.

* * *

[171] Likewise, Mowlānā would frequently say: 'After this give Konya the title "City of the Friends of God", for every born person who comes into existence in this city will be a Friend of God. And as long as the blessed body of Bahā'-e Valad and his family line remain in this city, the sword will not be applied in this city and the enemy of the city will not succeed, but perish in the end. And Konya will be protected from the afflictions of the end of time. For even if some of the city falls into ruin, is obliterated and decreases, it will not be completely destroyed. Indeed, if it does fall into ruin, our treasure will still be buried there.'

As the poet has said:

'Even if the Tatars destroyed the world through war,
 The ruins would contain your treasure.¹⁵³ Why be sad?'

'In the end, spiritual people from the whole world will turn their faces in this direction and such joys will occur that the dead will yearn to rise, and our higher meanings and divine insights will take hold of the world.'

And he also said: 'As long as there is a group who denies our family, the people of this city will not find peace.'

* * *

[172] Report: It happened that a dervish from among the boon-companions of Mowlānā felt expansive and by way of jesting said: 'It's amazing how our Khodāvandgār was not afraid of the army of Bājū and on that day of upheaval stood praying on top of the hill. What bravery and courage! It has been established that our Khodāvandgār is a great champion.' Mowlānā said: 'Oh by God, didn't our King (the Prophet) declare: "*I am the bravest of people!*"?' All the companions together lowered their head and exclaimed: 'Bravo!' It was then that Mowlānā began to recite the following *qaṣīda*:

‘This palace and you I know not, I know not!
This magician painter I know not, I know not!’

And the companions went on writing it down until he reached these verses:

‘I have received an order from the Qān of all Qāns.
This Bājū and Bātū¹⁵⁴ I know not, I know not!
What Rūmī-faced [beauties], what hidden Turks I have!
What’s the fault? This Hulagu I know not, I know not!’

...up to the end of the *qaṣīda*.

* * *

[173] Report: It is also transmitted from Khodāvandgār’s wife, Kerā Khātūn—*God be pleased with her*: ‘One night Mowlānā disappeared from among us. I searched inside and outside the rooms of the *madrasa* one by one, but I didn’t find him. And it so happened that all the doors were locked. We all remained perplexed by this concern. After everyone had gone to bed, I suddenly woke up. I saw that Mowlānā was standing performing nocturnal prayers. I said nothing until he was finished praying. When he had finished the prayers and his litanies, I got up. Coming forward, I lowered my head and clasped his blessed feet. Slowly I rubbed them. I saw that his blessed feet were covered in dust and in between his toes I found colored sand. I also saw that his shoes were full of sand. In utter fear I asked him about this situation.

Mowlānā said: “In the revered Ka°ba—*God cause it to be revered and honored*—there was a person of enlightened heart who was sighing out of love for us. I went to keep company with this dervish for a moment. This is sand from the Ḥejāz.¹⁵⁵ Keep it and do not tell anyone.” In my heart I thought: “What an awesome journey and a wondrous trip!” I was still in this state of bewilderment when he recited:

“Like the heart men make journeys to distant horizons,
Unbound by halting-stations, pack-saddles and mules.”

I collected together all the sand and at dawn wrapped some of it in paper and sent it to the queen of queens, Gorjī Khātūn, who was a disciple of Mowlānā. And I informed her of that awesome journey and his travel based on shortening distances (*ṭeyy-e zamīn*).¹⁵⁶ The

queen's belief in him then increased a thousandfold. In thanks she bestowed more gifts than can be counted on the fingertips.'

* * *

[174] It is transmitted that Shaykh Maḥmūd-e Ṣāḥeb-Qerān—the *Merciful show him favor*—recounted: 'In the period when I had recently become a disciple of Mowlānā, I saw a group of pilgrims arrive from the direction of Syria. A young good-looking man who was a son of one of the *khvājas* of Konya came to visit Mowlānā. He made obeisance beyond measure and conferred every manner of gift on each of the companions individually. Then he recounted a wondrous story to the disciples: "One night on the road through the desert, sleep overpowered me. I became separated from the caravan. Suddenly I woke up and saw that the whole caravan had departed. I looked to my right and left but no habitations were visible. I wept profusely and cried out. I didn't know what direction to walk in. Finally, falling and rising I went on walking till around the hour of the afternoon prayer. Suddenly far in the distance I saw a large tent set up and a great amount of smoke was coming out of it. Like a madman I ran toward the tent. When I was close, I saw an awesome-looking person standing by the entrance to the tent. With a hundred fears and gestures of politeness I greeted him. He replied: '*Peace be upon you!* Come in. Sit down and rest.'

I went inside and saw home-made *ḥalvā* was cooking in a cauldron. I said: 'Oh Friend of God, in this deadly desert where does such a tent come from, as well as this warm *ḥalvā* and fine cool water? What is this situation? Explain it to me.' He replied: 'Oh young man, know and be aware that once every day Mowlānā, the son of Bahā' al-Dīn-e Valad—*God be pleased with them*—passes by this place, and I'm one of this sultan's disciples. I'm preparing the *ḥalvā* for him in case, out of his universal kindness, he may break his fast with some of it.' My bewilderment increased a thousandfold.

Only a short time had passed when I saw Mowlānā come into the tent. The man stepped forward, lowered his head and placed a bowl of *ḥalvā* before Mowlānā. Then some hazelnuts that were there Mowlānā put in his mouth, and he also gave some to me. For my part I gripped Mowlānā's skirt with my hand, saying: 'For the sake of God, I'm from Konya and I have a family. I've become separated from the caravan of the pilgrims and don't know the way.' Mowlānā said: 'Since you're a fellow-townsmen of mine, don't worry.' After that he said: 'Close your eyes!' When I opened my eyes a moment later, I found myself in the midst of the caravan.'"

If a lover is left behind by the caravan,
Kheḍr will come and be his guide on the road.

“I recounted this event to all the pilgrims and wrote down the date of the day. Right there with a hundred thousand desires in my heart and soul I became a bondsman and disciple.”

When the caravan arrived, all the pilgrims, under the guidance of the young man, bared their head and embraced discipleship.’

* * *

[175] Likewise, those who diligently attended upon Mowlānā—*God multiply people of their kind*—related that one day Mowlānā passed by the door of the bathhouse. Suddenly the furnace stoker of the bathhouse came following after Mowlānā. He desperately beseeched Mowlānā, saying: ‘I am utterly poor and a man with a family, and I have nothing in the way of worldly possessions. I dearly wish that Mowlānā would give me something.’ Mowlānā replied: ‘Open your mouth!’ As soon as he opened his mouth, Mowlānā put his hand inside the man’s mouth. The furnace stoker quickly emptied his mouth into his lap. He saw twenty dinars of pure gold, [newly] stamped and struck, with heat still remaining in them. This indigent furnace stoker recounted to his companions: ‘Although my tongue was burned by the heat of the dinars, my suffering was compensated.’ The unfortunate furnace stoker (*kalkan-tāb*) became impatient (*bī-tāb*). He wanted to raise a tumult and throw the world into confusion. Khodāvandgār said: ‘No, no! Don’t make an uproar. And don’t tell anyone about these things. And if at times you need money, come back to me again.’

* * *

[176] Likewise, the noble among the generous disciples related that Malek Shams al-Dīn-e Hendī, who was ruler over the realm of Shiraz, dispatched a letter to *the man of sweetest speech and the most gracious of mankind*, Shaykh Sa^cdī,¹⁵⁷ requesting of him: ‘Send me a rare *ghazal* containing wondrous high meanings by whatever author it might be, so I may make it into nourishment for my soul.’ Shaykh Sa^cdī wrote out and sent to him a new *ghazal* by Mowlānā which had recently been brought to Shiraz and which had completely enraptured the people. The *ghazal* is as follows:

‘Every moment love’s voice arrives from left and right.
We are departing for the spheres. Who wants to look on?’

...up to the end. And at the end of the letter he mentioned: 'In the clime of Rūm a king whose arrival is propitious has appeared and this is from the fragrant utterances of his innermost secret. No words have been said better than these, nor ever will be. My desire is to go (*ravam*) to visit this sultan in the land of Rūm and to rub my face (*rūm*) on the dust of his blessed feet. May this be known to the *malek*.'

As soon as Malek Shams al-Dīn read the *ghazal*, he wept beyond measure and praised it highly. He convened a great gathering and *samā*^c-sessions were held in which the *ghazal* was recited. The *malek* then sent many rare gifts to Shaykh Sa^cdī as thanks offerings. Finally, Sa^cdī arrived in Konya and, having had the honor of kissing Mowlānā's hand, he received the favor-bestowing glance of the manly men.

It is said that Malek Shams al-Dīn was one of the believers in Shaykh Seyf al-Dīn-e Bākhazī¹⁵⁸—*God comfort his spirit!* He wrote out the *ghazal* on a piece of paper and sent it to the shaykh with wonderful gifts, asking: 'What does the shaykh say concerning the secret of this?' All the prominent men of the city of Bokhārā were with the shaykh when he read the *ghazal* in absolute tranquillity and with careful scrutiny. The shaykh let out a shout and lost his senses. He was overcome with passionate emotions, tore his clothes and raised cries to an extent that exceeds all reckoning.

After that he said: 'What a delightful man! What a horseman of religion! What a pivot of heaven and earth! Truly a wondrous sultan has appeared in the world. In truth, yes in truth, all the shaykhs of the past who experienced unveiling had anxiously wished for such a man and beseeched God to let them behold that good fortune. But it was not granted to them. That felicity has been conferred as a favor on those living at the end of time.'

As the poet has said:

'Good fortune sought by earlier generations in dreams
Has shown kindness to people living at the end of time.'

'Oh God, oh God! One must put on iron brogues (*chāroq*) and take an iron walking stick in one's hand and set out to find that great man. Our recommendation to our friends is that everyone who has the capacity to take to the road and has the physical ability and strength to travel must, without any excuse, go to visit this king and receive his favor and mercy. For Bahā³-e Valad and his noble fathers and illustrious ancestors were among the prominent shaykhs and

possessed great dignity. Şeddīq-e Akbar [Abū Bakr] is their ninth ancestor—*God be pleased with them one and all!* I have become very weak and old, and I do not have the capacity to endure the hardship of travel, otherwise I would undertake to visit Mowlānā—walking on my head, not on my feet.’

It happened that Shaykh Moẓher al-Dīn, the elder son of the shaykh, was present at the gathering. The shaykh looked at him and said: ‘Moẓher al-Dīn, I hope that your eyes will be illuminated by the blessed face of that purified manifestation and that you will convey our greeting and respects to that personage—if *God is willing! He alone is glorious!*’

After the death of his father, Shaykh Moẓher al-Dīn set out for the realm of Rūm and was favored with the felicity of visiting Mowlānā. He conveyed his father’s greeting and ardent desire to Mowlānā who treated him with kindness. After residing several years in Konya, he set out again for Bokhārā. It is said that one of his sons rests in peace in Konya.

* * *

[177] It is also transmitted that when this *ghazal* and news of the appearance of Mowlānā spread throughout the world, the prominent men from among the religious scholars and shaykhs of Bokhārā and Dasht *uninterruptedly* came to Rūm and visited Mowlānā. From that ocean of higher meanings they obtained pearls. And it is said that one day twenty people arrived from Bokhārā and Samarqand, and they became disciples and settled in Konya.

* * *

[178] Likewise, the cultivated (*foḍalā°*) among the disciples related that one day an important jurist came to see Mowlānā. As a test he posed several questions: ‘Can it, or can it not, be said of God Most High that He has a soul? For if it can be said that He has a soul, what is the meaning of: *Every soul shall taste of death* (3/185)? And if it is not allowed to apply the word soul to the dignity of the Creator who is without sign, why did Jesus—*peace be upon him*—say: “*You know what is in my soul, and I know not what is in Your soul* (5/116)”?’ These two thoughts appear to be contradictory. Similarly, if it is permitted to attribute a thing to God, then why did He say: “*Everything perishes* (28/88)”?’

Mowlānā replied: ‘The meaning of: *And I know not what is in Your soul* is equivalent to: *in Your knowledge and Your invisible world*. Among the people who experience revelation it means: *in the secret of Your secret*, i.e. *You know what is in my secret and the secret of my secret, and I know not what is in the secret of Your*

secret. Possessors of intelligence (arbāb-e albāb) say: "Its meaning is: You know what has issued from me in the world, and I know not the secret of what is to come from You in the hereafter."

But applying the word *thing* to God Most High is allowed. As God Most High said: "Say: 'What thing is greatest in testimony?' Say: 'God' (6/19)", i.e. *God is more mighty in testimony.* "Say: 'God is witness between me and you' (6/19)" *on the Day of the Resurrection. And the meaning of God Most High's words: "Everything perishes" is that every created thing perishes apart from the Creator—He is exalted—i.e. except for Him, and the principle in this matter is that the exception to it is He. But God knows best!*"

That very moment the jurist became a sincere bondsman and an authentic disciple, and donned the *farajī*.

* * *

[179] Likewise, one day some people who were versed in Arabic had come. That day all the divine insight and the secrets Mowlānā uttered, he said in Arabic. His [imparting] higher meanings was brought to a close with these words: *'A human being is like a vessel or like a bowl. It is necessary to wash its outside. And washing its inside is more necessary. Washing its outside is a religious duty but then washing its inside is more of a religious duty because the wine of God is only poured into a pure vessel, and He has ordered us to purify the vessel because the place of the wine is the vessel's inside, not its outside.'*

Purify My house, you two is the explanation of purity.

It is a treasure of light, even if its talisman is clay.¹⁵⁹

Though the body is the house of envy, none the less

God has purified the body very well.

And again Mowlānā said: *'Everyone whose carnal soul and Satan have died, and who has been cleansed of his blameworthy character traits, reaches God. God forbid that he should only reach the path of God. If he knows that he has not reached God but has reached the path of God, then he will stray from God's path.'*

* * *

[180] Likewise, one day in Mowlānā's presence a person said: *'All the prophets and the spiritual elite trembled in fear of death and its hardship.'* Mowlānā replied: *'With all due respect to them! Do people know what death is? Death for true men is beholding God. How can they flee from beholding Him?'*

* * *

[181] It is also transmitted that one day while uttering divine insight, Mowlānā said: *‘People think that the danger referred to in the words of God Most High: Do not cast yourselves into destruction with your own hands (2/195) consists of falling from a high roof. Nay, rather it means: Do not cast yourselves into destruction with your own hands by listening to the talk of someone who is not your leader. And if it is not allowed to listen to the talk of someone who is not your spiritual guide even if it is clear talk, then being occupied with vain whisperings is viler, more shameful and more false.’*

After that he said: *‘One day Moṣṭafā—peace be upon him—called one of the Companions while the latter was praying. When he finished, he rose and came. The Messenger reproached him, saying: “Why did it take you so long to come?” He replied: “I was performing the prayers.” The Messenger said: “Come now, wasn’t it I who called you?”*

The pious will not put up with waiting!’

* * *

[182] Likewise, it is transmitted by well-informed disciples that whenever the moon of the 1st of Moḥarram, which is the beginning of the Arab year, rose in the sky and the crescent was seen, Mowlānā would recite this prayer of supplication: *‘Oh Lord God, You are eternal with regard to time stretching backward and time stretching forward. This is the new year and I ask You for protection in it from Satan the Accursed and assistance against this carnal soul which orders evil and to make me occupied with what brings me closer to You and to make me avoid what distances me from You—oh God, the Compassionate, the Merciful, by Your mercy, oh Possessor of majesty and nobility!’*

* * *

[183] Likewise, the King of Teachers, Shaykh Shams al-Dīn-e Mārdīnī—*God have mercy on him*—related: *‘One day a person from among the supporters was taken with fever. He came to Mowlānā and complained about his fever.*

Mowlānā said: *“Write what I say and put it in water and give it to the one with fever so that he is cured by the grace of God.”*

And this is what he dictated: *“Oh Fever (Omm al-meldam), if you believe in God the Almighty, do not cause pain in the head, do not do harm to the mouth, do not devour all the flesh, and do not drink the blood. Go away from me—or from so-and-so—to someone who makes another god a partner with God. Verily, I say: I bear witness that there is no god but God, and I bear witness that Moḥammad is His bondsman and His Messenger!”*

As soon as the person with fever drank water like this [i.e. the incantation], he was cured through the help of God Most High.'

* * *

[184] It is also transmitted that Mowlānā would write on three cloves of garlic—or if someone was unable to eat that, on three almonds—which were then put in the feverish person's food, and after three days the person would be cured. This is what he would write: '...[text defective]'

* * *

[185] Likewise, the pride of the Friends of God and teacher of the compiler of this book [Aflākī], Mowlānā Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God have mercy on him*—related: 'Mowlānā continually repeated the following three couplets which he taught to Chalabī Ḥosām al-Dīn, and he said to me: "Learn these by heart, for I have them as a memento from my shaykh, Sayyed Borhān al-Dīn-e Moḥaqeq-e Termedhī—*God sanctify his innermost secret!*"

The spirit takes its origin from the light of God's Throne.

The clay of the earth is the basis of the human body.

The Omnipotent Sovereign joined the two in harmony

So they would be suitable to accept the covenant and trials.

The spirit is in exile, whereas the body is in its homeland.

Have pity on a despondent foreigner far from home."

Mowlānā was then overcome with passion and went on reciting:

"If a silly fool goes on chattering, let him chatter!

No more witty a beloved than this is possible."

* * *

[186] Report: It is transmitted that one day, with several companions, Mowlānā went out through the Asb-Bāzār Gate, intending to visit the tomb of the Sultan of the Religious Scholars, Bahā' al-Dīn-e Valad—*God be content with him and cause him to be content!* They saw people beyond reckoning crowded around a person, and from that group several young men came running and shouted: '*For the sake of God!* They are about to execute someone. Let Mowlānā intercede, for he is a young lad who is a Greek.' Mowlānā asked: 'What has he done?' They replied: 'He killed someone. This is in retaliation.'

Mowlānā immediately walked forward and all the executioners and men of the prefect of police lowered their head and stood aside.

He covered the young man with the skirts of his blessed *farajī*. The prefect of police of the city reported the details of what had happened to the sultan of Islam. The sultan said: ‘Mowlānā is the judge. Should he ask for a city and undertake intercession, he is able to have it. Everyone is devoted to him. What does one Greek matter?’

The disciples took the lad and led him to the bathhouse. After they brought him out of the bath, they took him to the *madrassa* and then, having received the faith at Mowlānā’s hand, he became a Muslim. That moment he was circumcised and they held a great *samā’*. Mowlānā asked: ‘What is your name?’ He replied: ‘Theryānūs.’ Mowlānā said: ‘After today let them call you ‘Alā’ al-Dīn-e Theryānūs.’ In the end, thanks to the blessing of Mowlānā’s life-bestowing glance of favor, it reached the point that the prominent shaykhs and the best religious scholars were taken aback by the said youth’s uttering divine insights and his way of life, and they were amazed at his jesting and witticisms.

It happened that one day Mowlānā asked the said Shaykh ‘Alā’ al-Dīn (Theryānūs): ‘What do these Christian priests and these Christian men of learning—*God give them guidance*—say regarding the reality of Jesus—*peace be upon him!*’ He replied: ‘They call him God.’ Mowlānā said: ‘After this tell them: “Our Moḥammad is more God! Our Moḥammad is more God! Our Moḥammad is more God!”’

* * *

[187] Likewise, one day a group of jurists in the presence of the King of Judges, Serāj al-Dīn-e Ormavī—*God have mercy on him*—said by way of slander: ‘“Alā’ al-Dīn-e Theryānūs declares with insistence that Mowlānā is God. And this is not permitted by the rules of the Prophet’s *sharī‘at*. Nay, this is even unbelief!’

Several officers (*mohḍer*) were sent to fetch him. The *qādī* said: ‘Is it you who says that Mowlānā is God?’ He replied: ‘*God forbid!* By no means! Rather I say Mowlānā is a God-fashioner (*khodā-sāz*). Don’t you see how he has made me? I was an infidel, far removed and obstinate. He bestowed divine knowledge (‘*erfān*’) on me and he made me a religious scholar. He gave me reason and made me into a knower of God. He conveyed me from the imitation of invoking God to the reality of knowing God. And: “*Whoever knows himself knows his Lord*” became the current coin of my life. As long as divinity is not in someone’s heart, he cannot know God. And this is a cogent proof.’

Since no one knows reason for sure without reason,
Understand from this who will be a knower of God.

‘The grammarian knows the grammarian, the jurist recognizes the jurist, an ignorant man never knows a learned one, a blind man doesn’t see the sun, and a godless man cannot make a God, in accordance with: “*Go forth with My characteristics unto My creatures!*”¹⁶⁰ Just as Mowlānā makes an ignorant person into a religious scholar by the blessing of his association and his training, and makes him a jurist and a grammarian and a dialectician, and a transformation must be brought about through your radiance, in the same way association with Mowlānā by his blessed breath (*nafas*) also makes the ignorant carnal soul (*nafs*) learned, makes it a knower of God, makes it intelligent, and then makes intelligent people into lovers.

Nay, he makes them into something no one is able to become. But don’t you see? In the science of alchemy a single grain of elixir makes copper which is discolored with patina, into pure gold and transforms it from its previous existence. If a man of God, who has been transformed from his first existence and has escaped from his own self and become filled with God’s light, makes the copper of other beings into gold and makes them illuminated and conveys them to the ocean of: *And unto God all matters are returned* (2/210, 3/109, 8/45), it is in no way strange and wondrous that all the religious scholars and jurists are embarrassed and put to shame.’

When ‘Alā’ al-Dīn-e Theryānūs described to Mowlānā what had happened with the *qāḍī* and the jurists, Mowlānā smiled and said: ‘You should have said to the *qāḍī*: “Woe unto you, if you don’t become God!”’

* * *

[188] Likewise, it happened that a group of masters of Sufism caught him in their midst and reproached him, saying: ‘Why do you call Mowlānā God?’ He replied: ‘Because I have not found anything above God or higher than that name which I may say. If there were something else, I would have said that.’

Due to love I feel ashamed to call him a human being.
But I feel fear before God to say: ‘This is God.’

On the path of the people of truth the sincere disciple is allowed to say anything regarding his shaykh, and he is not to be blamed.

* * *

[189] Likewise, Akhī Aḥmad, who was one of the esteemed men of the time, one day said to °Alā° al-Dīn: ‘I have read a donkey-load (*kharvār*) of books and in them I have found no authorization for the *samā°* and I have not heard of any such permission. What proof have you [to justify] bringing forth this innovation?’ °Alā° al-Dīn replied: ‘Akhī read in the manner of a donkey (*kharvār*). That’s why he doesn’t know. *Praise be to God* that we have read in the manner of Jesus and attained its secret.’

* * *

[190] Likewise, it is transmitted from Shaykh Maḥmūd-e Najjār (the Carpenter)—*God have mercy on him*—who said: ‘One day °Alā° al-Dīn asked Mowlānā: “Is it allowed to rub the back of the feet during the winter?”¹⁶¹ Mowlānā replied: “It is allowed for you.”

And again he asked: “People always say: ‘The place of the manly men is alongside the oven.’ What does this mean?” Mowlānā replied: “It means this. Whoever has made an effort during the summer and stockpiled provisions, in the winter his spot is necessarily alongside the oven and in a place of rest. Whoever out of laziness neglected work, did not make an effort and exert his hands and feet to his full capacity and did not strive, during the hardships of winter he will remain miserable and disappointed, and he will not reach the side of the oven. Moreover, this is a similitude for this world and the world to come. *A hint to the wise is sufficient!*”

* * *

[191] Report: The pride of the pious, Shaykh Maḥmūd-e Najjār—*God have mercy on him*—related that one day Mowlānā turned his blessed face toward the companions and said: ‘Alas! The people of Konya are growing weary of our *samā°* filled with ecstasy (*dhowq*) and are covertly uttering reproaches and are not content with these happy times and rejoicings of ours. Like the people of Sheba they display ingratitude for God’s blessings. And it has reached my ear that they are speaking slander about me. Verily, the Master of the final day will pour so much grief and regret upon them as punishment for their ingratitude and the misfortune of their disobedience that they will all be dejected and miserable. In the end, they will abandon their families and possessions and emigrate from their homeland. Their properties and estates will be destroyed and devastated by oppressors, and most of the rich and those born of important people in this region will perish due to scarcity.

But finally they will repent and seek forgiveness. They will honor our sons and descendants and grandchildren with absolute belief, and due to the bounty of the Creator—*He is exalted*—the city of

Konya will flourish again and the people of that age will love the *samā*^c and be given to ecstatic experience. The realm of love will encompass the whole world and all people will be in love with our words. The greatness of this family, as long as it goes on, will increase and the will of God will go forward and our companions will be predominant over mankind both in word and in reality. And the secret of: *And they do not comprehend anything of His knowledge except that which He wishes* (2/256) shall be made known to the people of favor—if God is willing! *He is exalted!*

* * *

[192] It is also transmitted that one day Mowlānā went to see the Shaykh of Shaykhs, the prodigy of the age, the King of Traditionists, Shaykh Ṣadr al-Dīn—*God have mercy on him!* The shaykh came forth to meet him with complete respect, sat down on his prayer rug and positioned himself politely on his two knees opposite Mowlānā. They then entered contemplation and for some time swam and travelled within the ocean of light-filled concentration (*hoḍūr*). It happened that a dervish who lived close by the shaykh, had been several times to visit the Ka'ba, and had kept company with shaykhs of the whole inhabited world—and he was known by the name of Ḥājī Kāshī—posed the question to Mowlānā: 'What is poverty?'

Mowlānā made no reply. The shaykh was greatly annoyed. The dervish repeated the question three times. Mowlānā said nothing. Then Mowlānā rose to his feet and departed. The shaykh accompanied him to the outer door wishing him farewell, and then returned. In absolute anger he said: 'Oh unripe old man! Oh bird out of season! What time was this for asking a question and for talk? You have acted improperly. He gave a correct answer to your question, and you were unaware of it. Now wait for your time, for you have been struck a blow from the invisible world.'

Kāshī asked: 'What answer did I receive?' The shaykh said: 'Namely this: "*When a man of poverty comes to know God, his tongue is weary.*"' That is to say, the perfect dervish is one who says nothing in the presence of the Friends of God, neither with his tongue, nor in his heart—which means: "*When poverty is perfect, it is God!*"'

As the poet has said:

'It is an error to repeat a report before seers,

For that is proof of our negligence and defect.

Silence is to your advantage before the visionary.

For this reason the words came down: *Be silent* (46/28)!¹⁶²

After three days, on the road to his garden the rogues (*rendān*) arrived and killed him, and they carried off everything he owned. *We take refuge with God from the wrath [of the Friends] and their scolding!*

And likewise a dervish asked Mowlānā: 'Who is a knower of God?' Mowlānā replied: 'A knower of God is someone whose limpid temperament is not troubled by any form of turbidity, since: "*The knower of God does not undergo change.*" Any turbidity which confronts him becomes limpid.'

As the poet has said:

'Oh soul, how can a few straws rest in running (*ravān*) water?
Oh soul, how can spite dwell in the spirit and soul (*ravān*)?'
* * *

[193] Likewise, an esteemed person related that one day Mowlānā asked the companions for the inkwell and a pen. He wrote in large script on the wall of the *madrasa*: 'It is forbidden to fast with regard to nourishment of the spirit. *But God knows best!*' And again he ordered to be written on the page of a book: '*The proof of the beloved's delightfulness is the tears of the lover and this is an evidentiary miracle of the prophets—peace be upon them!*'

Love the one who keeps you experiencing love.
Seek for the one who keeps you seeking.

It is said: One day when commenting on the Koranic verse: *The one who created me and Himself guides me* (26/78), Mowlānā affirmed: '*He created me—for rendering Him service. And He guides me—to the proper rules of rendering service.*

And (He sees you...) when you turn about among those who prostrate themselves (26/219)—i.e. in the loins of the fathers and the wombs of the mothers.'

* * *

[194] Likewise, Mowlānā Fakhr al-Dīn-e Adīb (the Man of Letters)—*God have mercy on him*—related from the most excellent of the disciples: 'One day in a large gathering Mowlānā explained this Tradition: "*The Prophet—God's blessings and peace be upon him—said: 'I only ever saw God in a red garment.'*" And no one was able to utter a word. Everyone was astonished by his explanation. And he gave another version of the Tradition: "*I only ever saw my Lord in a red robe.*" And having become filled with passion, he recited this *ghazal*:

“There is a light amidst the red hair,
 Higher than the eyes and higher even than the spirit.
 If you wish to fasten yourself to it,
 Arise and tear away the carnal soul’s curtain.
 That spirit has become a gracious face (*ṣūrat*)
 With its eyebrows, eyes and dark complexion.
 God who is devoid of qualities appeared
 In the face (form) of Moṣṭafā the Prophet.
 That face (*ṣūrat*) of his annihilated form (*ṣūrat*).
 His narcissus eye was like the Day of Resurrection.
 Whenever he would glance at creation,
 A hundred doors were thrown open by God.
 When the face (form) of Moṣṭafā disappeared,
 Then the world was gripped by: ‘*God is great!*’”

And Mowlānā said: “Wearing red clothes in a dream or seeing the color red means pleasure and joy. Seeing green means abstinence, white means pious fear of God, dark blue and black mean mourning and sorrow. *But God knows best!*”

* * *

[195] It is also transmitted that one day, at a gathering of the Parvāna in the presence of the chief dignitaries and prominent men of the community, Mowlānā was uttering divine insights and said: ‘*God Most High is present unto the beholder in His works but absent from the beholder in His essence. The only way not to reach something other than God, is by patience. God is more apparent than the sun. And anyone who seeks an explanation (bayān) after seeing directly (‘iyān) will suffer loss (khosrān).*

Whoever seeks proof of God’s existence,
 He is defective, blind and despicable.

Whoever has no goal has no being or if he has, it is only for the sake of punishment. *The ascetic loves performing service and worship, the knower of God loves the one being served. The ascetic is a wounded person (jarīḥ), the knower of God is a surgeon (jarrāḥ).*’

* * *

[196] It is said: ‘One day in the presence of Mowlānā—*God sanctify his innermost secret*—there was a discussion about the *samā*^c. Mowlānā said: “First acquire an aptitude for the *samā*^c, then

perform the *samā^c*. Yesterday I put some sugar in my nose. My nose didn't perceive the sugar. It hadn't acquired the capacity for it.”

You must first have an aptitude for Paradise,
 If life is to be born for you from Paradise.
 If you enter a mine without aptitude,
 You will not get hold of a single grain [of gold].

‘If you wish not to go under the earth, take refuge in light because light never goes under the earth.’

If you want light, become prepared for light.
 If you want Houris, become purer than the Houris.
 If you don't become pure of heart like Gabriel,
 How will you find the road to manly men?

Mowlānā said: ‘If I die and He looks at me, that is better than being alive without Him looking at me.’

If I am dead and God glances upon me,
 That's better than being alive but far off and rejected.

* * *

[197] It is transmitted that Khodāvandgār would always say the following prayer of supplication on behalf of the companions: ‘God protect you from the obvious fate!’ The companions asked what the meaning of this was. He replied: ‘The obvious fate is associating with “others” and people not your own kind. By God, by God, association is a powerful matter! *Do not keep company with people other than your own kind.*’

As the poet has said:

‘Oh away with the friend who is not your kind!
 Oh great men, seek out virtuous associates!
 If you don't wish to serve those of your own kind,
 You're like the bear caught in the dragon's jaws.’¹⁶³

And Mowlānā said: ‘Regarding this thought my master, the Sultan of the Poor, Mowlānā Shams al-Dīn-e Tabrizī—*God glorify his memory*—says: “The sign of the disciple who has attained acceptance is that he is unable to associate at all with strangers, and if he suddenly finds himself in the company of a stranger, he sits

there like a hypocrite in the mosque, a child in school, and a captive in prison.”

* * *

[198] Likewise, one day Mowlānā was uttering divine insights in the *madrassa* and the prominent men of the city were present. He said: ‘I have never delighted in an object of desire, nor been deluded by any compensation.’

Though poverty boxes my ears until I’m dead,
I will not sell liberty for servitude.

‘I have not tasted the savor of avidity. Behold, it is now forty years that my provisions have consisted of contentment, and poverty has been my profession.’

Oh God forbid! No avidity is in my heart.
Due to contentment, my heart contains a world.
As long as he gives me sour milk, I want no honey.
For every fine delicacy brings with it a sorrow.

After that Mowlānā said: ‘Everyone who claims some form of perfection and beauty, whether in deed or in word, and has pride and grace, may actually say—as far as it corresponds to his situation: “*I am the Truth (anā’l-ḥaqq)*!”’,¹⁶⁴ only that those who are liars go to join Pharaoh and his kind, whereas the sincere and the esteemed who make this claim will one day manage to achieve the perfection they claim so that the truth of their right (*ḥaqqīqat-e ḥaqqiyyat*) becomes confirmed before mankind.’

As the poet has said:

‘That “I” is followed by God’s curse.
This “I”, oh loving friend, by God’s mercy.
Toward one act God’s mercy maintains fidelity,
The curse of God strikes the other act in the neck.’

* * *

[199] Likewise, disciples who were straight both in travelling roads and in their upright stations, and who were spiritual (*ma’navī*) in the realm of form (*ṣūrat*), related: ‘One day Mowlānā had become passionate in expounding divine insights and disseminating secrets of subtleties. He was saying things about the feats of Maṣṣūr-e Ḥallāj—*God sanctify his precious innermost secret!* At the end of his discourse he said: “The cause of Maṣṣūr’s being hung on a

gibbet was that one day he said: ‘Were I to meet Moḥammad, I would exact a penalty. What happened was this. When on the night of the Ascension he reached the divine Majesty, he only asked for the believers of the Muslim community. Why didn’t he ask for all of them? Why didn’t he say: “Bestow on me all of them!” He asked for the believers only.’

Suddenly Moṣṭafā—*peace be upon him*—became visible and assumed corporeality. He entered through the door and said: ‘Behold! I have come. How will you exact a penalty from me? Exact it!’ Then he said: ‘Whatever we wish, we wish through the command of God, and our heart is the abode of His command, which has become purified and protected from anything other than His will and His command. If He had said: “Ask for all of them”, I would have asked for them all. But He didn’t say all of them. He said the believers.’ Maṣṣūr removed his turban, as if to say: ‘I stand here to suffer a penalty.’ Moṣṭafā said: ‘But with your head. I will not be content with your turban.’

The next day the court case took place but that was a pretext. And while he was hanging on the gibbet, he said: ‘I know what has caused this and whose wish this is. I will not turn my face away from his wish.’

Thus he gave his life (*sar*) and did not turn his face away from that innermost secret (*serr*) of the world (i. e. the Prophet). Sincere lovers never turn their face away from the command of the great men of religion and the knowers of the secret of certainty. *The knower of God is a mine of knowledge about God. He breast-feeds the spirits of the students with his soul, and the books of the Lord of creation’s secrets are in the spirit of the knower of God. Even if he is a wild bedouin, he is a mine of reason and proper manners.”*

* * *

[200] It is also transmitted that Mowlānā was walking in the courtyard of the blessed *madrassa* and was saying: ‘*In the name of God who is such that whoever cleaves to Him is not defeated and whoever entrusts himself to Him suffers no loss! My repentance be in the name of God, the joy within my heart be in the name of God, and my intoxication and my thanks be in the name of God.*’

* * *

[201] Report: Likewise, the King of the Vicegerents, the Friend of God on earth, Shaykh Mowlānā al-Kābī—*God have mercy on him*—who was one of the great companions and an able-bodied champion in the province of the Dāneshmandids,¹⁶⁵ related: ‘Along with Mowlānā Shams al-Dīn-e Mārdīnī—*God have mercy on him*—I

happened to be in the *madrassa* of Mowlānā at the time of the dawn prayers. The disciples urged Mowlānā to act as prayer leader, for: “*When someone performs the prayers behind a God-fearing prayer leader, it is as if he performed the prayers behind a prophet.*” Mowlānā consented. They recited so many rare litanies and wondrous prayers of supplication which no shaykhs have possessed.

Out of them all I learned the following ten formulas as a memento of Mowlānā: ‘*I have prepared for every fear: “There is no god but God!”*, and for every worry and care: “*Whatever God intends!*”, and for every blessing: “*Praise be to God!*”, and for every happiness: “*Thanks be to God!*”, and for every wondrous thing: “*God is sublime!*”, and for every sin: “*I seek forgiveness from God!*”, and for every anxiety: “*God is my sufficiency!*”, and for every divine judgement and decree: “*I entrust myself to God!*”, and for every affliction: “*We belong to God and unto God we return (2/156)!*”, and for every act of obedience and disobedience: “*There is no strength and no power save in God, the Exalted, the Great!*”’

Likewise, they said that our sultan, after performing the obligatory dawn prayers, would earnestly recite this prayer of supplication: ‘*Oh Lord God, place a light for me in my heart and a light in my hearing and a light in my sight and a light in my hair and a light in my skin and a light in my flesh and a light in my blood, and a light before me and a light behind me, and a light below me and a light above me, and a light on my right and a light on my left. Oh Lord God, increase my light and give me light and make me into light, oh Light of Light through Your mercy, oh most Merciful of the Merciful!*’

* * *

[202] Report: Likewise, men endowed with the glance (*aṣḥāb-e naẓar*) and brethren of admonitions (*ekhvān-e ʿebar*) recounted that in the time of Mowlānā in the city of Konya there was a female Friend of God, a perfect person, who was called Fakhr al-Nesāʾ—*God be pleased with her!* She was a lady of piety and an upright woman (*ṣeddīqa*) and in her day and age a Rābeʿa¹⁶⁶ of creation. The prominent men of the world and the illuminated knowers of God were supporters of the said lady and believed in her. She was endowed beyond measure with manifest miracles. She never ceased to keep company with Mowlānā, and at times he would even go to see her. It happened that the supporters of Fakhr al-Nesāʾ encouraged her by all means to go on the pilgrimage to Mecca, and she as well felt an inner desire to do so. She said: ‘*I will consult with Mowlānā, for without his permission and instruction any undertaking is impossible for me, and I will do whatever he orders*

me.’ She rose and went to visit Mowlānā. Before she had said anything, Mowlānā exclaimed: ‘It is an extremely good intention and a blessed journey. It is to be hoped that we will be together.’ She lowered her head and said nothing.

The companions were perplexed, wondering what the situation was and what had gone on between them. That night Fakhr al-Nesā[°] remained in Mowlānā’s house and they conversed together. After midnight Khodāvandgār went up onto the roof of the *madrassa* and occupied himself with his nocturnal prayers. When he was finished praying, he started shouting very loudly and became excited. Through the roof window he told Fakhr al-Nesā[°] to come up. When the said woman came up onto the roof of the *madrassa*, he said: ‘Look up there! The goal has presented itself.’ She saw that the revered Ka[°]ba was circumambulating¹⁶⁷ above Mowlānā and turning in a circle—*visibly and in certainty, without any doubt and conjecture*. Poor Fakhr al-Nesā[°] let out a deep sigh, and an amazing state of emotion and bewilderment suddenly came over her. After a while when she recovered her senses, she lowered her head and completely renounced her desire. That moment Mowlānā began to recite the following *ghazal*:

‘The Ka[°]ba is circumambulating the street of an idol.
 Oh God, what an idol! What affliction and ruin!
 Before him the sound moon is a broken patched disk.
 On his sugar, sweetmeats are a nuisance like a fly.
 All kings on the path of religion, all trusted angels
 In prostration cry: ‘Mercy, oh idol, for the sake of God!’
 People of a thousand foaming seas are the shell of love’s pearl.
 On majesty and glory’s side there is so high an aspiration.
 He is the Ka[°]ba’s Paradise, its Houris, joy, mirth and festivity.
 In the onslaughts of his light a sigh is a divine miracle.
 Listen to this speech and be prepared to answer.
 A mote became an idol’s rival for the sun.
 Oh Tabrīz of mercy, Shams (sun) of a thousand noble traits,
 Talk has become like a cup before an endless ocean.

* * *

[203] Likewise, that man of poverty like Sarī,¹⁶⁸ the jurist Serāj al-Dīn-e Tatarī—*God have mercy on him*—who was one of the prominent companions, related: ‘One day Mowlānā said to me: “Be prepared, for tonight I am going to take you in my embrace.”’ His joy was cause for liberality. Everything he had and was wearing he gave as a thanks offering to the companions and the poor. And he

related: ‘When night fell, I spread out fine bed-clothes in the expectation that Khodāvandgār might come and rest for a moment. Indeed, due to his efforts at religious devotions during the night and performing the *samā*^c during the day and not eating, his blessed body was as thin as the rim of a bowl. Suddenly he arrived. He said: “Serāj al-Dīn, you get under the bed-clothes!” I got under the bed-clothes and till the brink of dawn I rolled about awake in the hope that he might get in. I saw he was busy praying and his prayers went on a long time. I cried out: “Oh sultan of religion! Won’t you rest for a moment? Dawn is near and this bondsman that I am has died waiting for Khodāvandgār.” He replied: “Serāj al-Dīn, if I go to sleep who will look after the many unfortunate sleepers (negligent people). For I have accepted the responsibility to ask God for all of them and to see that they reach perfection and to deliver them from the hardships of punishments (‘*aqabāt-e* ‘*oqūbāt*) and to convey them to the grades of Paradise—if God is willing! He alone is glorious!” And he recited this *ghazal*:

“If you’ve done no work and you’re insolvent,
Come here! We’ve handled a hundred thousand like you.”

And when Serāj al-Dīn reported this to the companions, one and all they prostrated themselves and gave thanks.

* * *

[204] It is also transmitted that one day Solṭān Valad said: ‘One of the companions complained to my father: “The religious scholars were disputing with me, saying: ‘Why do they call *The Mathnavī* the Koran?’ I replied: ‘It is the commentary of the Koran.’” My father remained silent for a moment. Then he exclaimed: “Oh you dog! Why is it not the Koran? Oh you ass! Why is it not the Koran? Oh your sister’s a whore! Why is it not the Koran? Verily, contained in the words of the prophets and the Friends of God is nothing but lights of divine secrets. The speech of God has sprung up from their pure heart and has flowed forth upon the stream of their tongue.

*Indeed, speech resides within the heart
And the tongue has been made a guide unto speech.*

Whether it be Syriac, the *Fāteḥa* (*sab*^c *al-mathānī*),¹⁶⁹ or whether it be Hebrew or Arabic.

Soul of my soul, be like this or like that, you're my soul's soul.
 Speak in any tongue, oh Khosrow with Shirīn's lips!"¹⁷⁰

When this explanation from the tongue of the possessor of vision reached the ears of the religious scholars, they all engaged in presenting apologies for their stupidity and ignorance. Having sought forgiveness, they joined the corps of the companions.'

* * *

[205] Likewise, an esteemed person from among God's hidden ones related: 'One day Mowlānā was standing by the ditch of the citadel. It happened that several jurists came out of the Qaraṭā'ī Madrasa and as a test they asked him: "What color was the dog of the Seven Sleepers (*aṣḥāb al-kahf*)?"'¹⁷¹ He replied: "It was yellow because it was a lover, and the color (complexion) of lovers is always yellow (pale) like my color." They lowered their head and became disciples.'

* * *

[206] Report: Reliable informants recounted: 'One night Mo[°]īn al-Dīn the Parvāna—*God have mercy on him*—held a great *samā[°]* for Mowlānā and gathered together all the men of prominence. After the *samā[°]* had subsided, the company of important men ate dinner and then dispersed. Mowlānā did not touch any of the food with his blessed finger. A fire ignited within the Parvāna's being and he was burned like a moth (*parvāna*) before Mowlānā's candle. He ordered that a julep made from a sorrel drink (*sharāb-e ḥommāḍ*) be brought in a porcelain bowl. Taking the bowl in his hand, he presented it to Mowlānā so he might drink a spoonful. Every few moments he said: "This drink is of the licit kind."

Mowlānā picked up the spoon and bringing it close to his blessed mouth, he then put it back again in the bowl. This he did several times. Meanwhile, he was engaged in uttering higher meanings. The Parvāna wept tears like a candle. This flux and reflux (*jazr o madd*) went on until it was almost dawn. In the end, Mowlānā clasped his blessed beard and said: "Amīr Mo[°]īn al-Dīn, do you have no shame before my beard? You are obliging me to go to the privy." And he recited:

"The fat and the sweet appear pure and delightful.
 One night passed and they became filth with you.
 The fat and the sweet are a spirit-consuming food.
 See that you sprout wings and you learn to fly."

The companions one and all raised a tumult. Mowlānā got up again and began the *samāʿ*.'

The esteemed companions said: 'When Mowlānā finished the *samāʿ*, he went outside and entered the bathhouse. He sat in the hot water reservoir (*khazīna*) of the bath for seven days and nights, and no one dared to leave the cooling room (*sardāba*) and go inside. The disciples grew weak with weeping and moaning. They wondered: "What kind of austerity and self-mortification is this?" All together they beseeched Solṭān Valad to bring back his father from this spiritual immersion. On occasions when: "*An angel of divine proximity finds no room in me at that moment, nor a dispatched messenger*"¹⁷² would occur, no one but Valad had the ability to speak to him.

When Valad entered the bath, he wept before the hot water reservoir. Mowlānā put his head out a window of the reservoir and said: "Bahā' al-Dīn, what is happening? Are the companions yearning for us?" Valad lowered his head and rubbed (*mī-mālīd*) his face on his father's feet and moaned (*mī-nālīd*), nay rather he bore himself with pride (*mī-bālīd*). The companions rejoiced and bestowed *farajīs* on the singers (*qavvālān*). Mowlānā came outside and set out for the *madrasa*, and the people of the whole world followed after him. And he recited this couplet:

"The bath of the world grew hot from my fire-like face.
Don't weep so much like children over a bath's effigy."¹⁷³

When he reached the *madrasa*, he began performing the *samāʿ* again, and this situation went on for forty complete days.'

* * *

[207] Report: The chief of the monks of Plato's Monastery, who was one of their great religious authorities, was an aged and deeply learned man. [Christians] came from the whole region of Istanbul, the land of the Franks, Cilicia, Jānīk,¹⁷⁴ and other places to seek knowledge before him and they would obtain decisions from him. He recounted: 'One day Mowlānā came to Plato's Monastery which stands at the foot of a mountain, and he went into the cave there from which cold water flows forth. He set off to penetrate to the very end of the cave. I waited outside the cave watching to see what would happen. Mowlānā sat in the middle of the cold water for seven days and nights. After that, filled with passionate excitement, he came outside and departed. Truly, there was no trace of change whatsoever in his blessed body.'

The monk swore oaths to the effect that: ‘What I have read about the person of the Messiah and in the sacred books of Abraham and Moses, as well as what I have seen in the histories of the ancestors concerning the magnitude of the austerities of the prophets—the very same, and even more, was in Mowlānā.’

As Mowlānā said and displayed in his secrets:

‘Oh you effaced in love, you are a spirit and more!

Oh you who have that quality, you are that and more!’

* * *

[208] It is also transmitted that one day Mowlānā Shams al-Dīn-e Tabrīzī—*God glorify his memory*—said in the blessed *madrasa*: ‘Whoever wishes to see the prophets, let him look at Mowlānā. He possesses the way of life of the prophets. I mean those prophets who received revelation (*vaḥy*), not just dreams and inspiration. The temperament of the prophets is internal purity (*ṣafā*) and being bound by approval (*reḍā*) from the men of God. Now Paradise is when Mowlānā is satisfied, whereas Hell is Mowlānā’s wrath. The key to Paradise is Mowlānā. Go look at Mowlānā if you wish to know the meaning of: “*The religious scholars are the heirs of the prophets*”, as well as other things I will not explain. If I had remained (*be-māndamī*) without a shaykh, I would never have reached the goal (*be-māndamī*). A thousand mercies be upon your spirit. God Most High give Mowlānā a long life. Oh Lord, bestow him upon us and bestow us upon him. Amen!’

* * *

[209] Likewise, one day Shams al-Dīn-e Tabrīzī said: ‘At this moment there is no one like Mowlānā in the inhabited quarter of the world. In all the sciences, whether the basic principles (*oṣūl*), jurisprudence (*feqh*), grammar or dialectics, when speaking with the masters of these subjects, he speaks with greater force of meaning than they do, and with more ecstatic delight and more attractively. If I were to strive using my intellect for a hundred years, I would not be able to acquire a tenth of his knowledge and merit. In my presence he acts as if he is unaware of this, because of his perfect kindness.’

* * *

[210] Likewise, it is transmitted from the cultivated among the disciples that Mowlānā Ṣafī al-Dīn-e Hendī—*God have mercy on him*—who was the great religious scholar of his age and a teacher in the Cotton-Sellers’ *Madrasa*—and it is said he was a pious and devout man—one day happened to go onto the roof of the *madrasa*.

He performed his minor ritual ablutions and his students sat down in a circle around him. Suddenly the sound of a rebec reached his ear. He said: 'With time this rebec has become more widespread. Innovation has prevailed over the Sunna of the Prophet. A way must be found to stop this.' All of a sudden Mowlānā took on visual appearance and said: 'That is not right! That is not right!' Ṣafī al-Dīn-e Hendī let out a shout and fell unconscious. Those students who were his attendants placed him in a rug and carried him downstairs. When he had regained his senses, he beseeched Solṭān Valad and engaged him as an intercessor to ask Mowlānā to pardon his improper remark.

As much as Solṭān Valad lowered his head before his father and interceded, Mowlānā would in no way consent. Mowlānā said: 'It is easier to make Muslims out of seventy Greek infidels than to bestow purity (*ṣafā*) and confer guidance on Ṣafī al-Dīn-e Hendī. The tablet of his spirit has become black and dark like the surface of children's school-slates.' Afterwards Valad made such an effort that Mowlānā's compassion came to a boil and he consented. Then all the people of the *madrasa* rose and, coming to Mowlānā, they became sincere disciples. So many problems that Ṣafī al-Dīn had regarding religious knowledge were solved from one day to the next without him speaking of them. Most of them Khodāvandgār explained to him in dreams.

* * *

[211] Solṭān Valad also said: 'One day my father asked me: "Bahā' al-Dīn, would it please you if you liked your enemy and your enemy liked you? Say fine and good things about him for forty days and that enemy will become your friend. For just as there is a path from the heart to the tongue, there is a path from the tongue to the heart. Similarly, God's love can be attained through His glorious names. God has declared: 'Oh bondsmen, take care! Take care! Recollect Me frequently so that you obtain some purity (*ṣafā-ī*).' The more purity there is, the greater is the radiance of God's light in a person's heart. Like with the baker's oven, as long as the oven is hot, it welcomes bread and when the oven becomes cold, it doesn't welcome bread.'"

* * *

[212] Solṭān Valad also said: 'One day my father was uttering higher meanings in the *madrasa*. He said: "The true disciple is the one who regards his shaykh as above all else. A person asked a disciple of Abū Yazīd:¹⁷⁵ 'Is your shaykh greater, or Abū Ḥanīfa?' He replied: 'My shaykh.' The person asked: 'Is Abū Bakr greater, or

your shaykh?’ He replied: ‘My shaykh.’ And after enumerating all the Companions of the Prophet, he asked: ‘Is Moḥammad greater, or your shaykh?’ He replied: ‘My shaykh.’ He asked: ‘Is God Most High greater, or your shaykh?’ He replied: ‘I have seen God in my shaykh. Apart from my shaykh I know nothing else. I regard my shaykh as everything.’

Likewise, someone else was asked: ‘Is God Most High greater, or your shaykh?’ He replied: ‘There is no difference between these two great persons.’ Another knower of God said: ‘A greater person than these two great persons is required to be able to tell the difference.’”

Since God does not appear to direct vision,
 These prophets are the vicegerents of the True.
 No! It’s wrong to think of vicegerents and Ruler
 As being two. That’s an ugly thought. Not good!

* * *

[213] It is also transmitted from Solṭān Valad that one day Mowlānā was present at the mourning ceremony for the son of Shojā^c, and all the *qāḍīs*, shaykhs, commanders and *akhīs* were gathered there. Each one of them was killing himself seeking after loftiness and a cause for superiority. Mowlānā said: ‘Loftiness is what is on the side of God, not on the side of the world and creation. The loftiness of the world is there so it may fall down. For the higher something is, the further it will fall and the more shattered it will become. Loftiness means the loftiness of God, not the loftiness of the world.’ And he recited:

‘Mankind’s ladder consists of this “we” and “I”.
 In the end, one must fall from the ladder.
 The higher one goes the more stupid he is,
 Since his bones will be broken that much worse.

“Bravo to the person whose carnal soul is submissive, whose temperament is good, and whose heart is agreeable!”

Everyone there felt ashamed and lowered his head.

* * *

[214] Solṭān Valad also said: ‘The manifest splendor of the Great Master [Bahā’-e Valad] consisted of magnificence and grandeur, whereas the manifest splendor of my father consists of humility and great kindness. Indeed, the greatness of the Friend of God is divine and his kindness is divine.’

And he said: ‘One day my father said: “When the Friend of God transfers from this world, his journeying is a hundred thousand times more than when he was alive. That is because this journeying is *journeying in God*. There is no end to it, and until the Day of Resurrection his power (*taṣarrof*) over the disciples and lovers will continue.”’

As the poet has said (in Turkish):

‘God has created. What have they created?
God is present even after they have gone.’

“And the power (*taṣarrof*) of God over His bondsmen will continue for all eternity. *And this is sufficient!*”

* * *

[215] Valad also said: ‘One day my father was intoxicated. He said: “Bahā’ al-Dīn, the Lord Most High has shown me the basis of the creation of the world, that is to say when this world was made, how it was made, and how long it will continue to exist. *But God knows best!*”’

* * *

[216] Valad also said: ‘One day Mo‘īn al-Dīn the Parvāna came to visit Mowlānā. I informed my father of this and I sat for a long time with the Parvāna. The Parvāna sat waiting and I engaged in offering apologies because Mowlānā had many times said: “I have my own affairs and ecstatic states and immersions in God. The commanders and friends cannot see me just any time. Let them attend to their own situations and the affairs of the people. We will go and visit them.” The Parvāna acted with humility. Suddenly Mowlānā came forth. The Parvāna lowered his head and said: “Mowlānā Bahā’ al-Dīn has been apologizing at great length and showing me such kindness. For my part the fact that Khodāvandgār was late in coming, I imagined as follows: ‘This situation is a lesson for you, Parvāna! How bitter and what a hardship it is for people in need to have to wait!’ Your being late in coming has caused this gain for me.”’

Mowlānā said: “This way of imagining is extremely good. But the principle is this that when a person with a request comes to someone’s door and he has an unattractive voice and appearance, they quickly send him on his way so as not to hear his voice repeatedly and not to look at him. However, when the person with a request has a beautiful voice and is good-looking and pleasant, despite his supplication and weeping they do not quickly give him his piece of bread, but they say: ‘Have patience! The bread is being

baked.’ Thus they may frequently hear his voice. Now our being late to come was because your supplication, your love and your longing are pleasing to the men of God. We wanted it to grow greater and become more acceptable before God Most High.”

At that the Parvāna performed prostrations and was filled with wonder. He said: “The purpose of this bondsman’s coming to Khodāvandgār’s door is so that people in the world may know I too am one of Mowlānā’s bondsmen and a servant of this threshold.”

When he came outside, as a thanks offering for this mercy and compassion he bestowed a sum of six thousand ‘*adad-e solṭānī*’ on the companions. He ordered the sum to be brought to the house of Chalabī Ḥosām al-Dīn for him to distribute among the companions.’

* * *

[217] Solṭān Valad also related: ‘One day my father was uttering higher meanings in explanation of the pleasure of sincerity and pure faith. He said: “All the sciences of the religious scholars of the world which one may acquire in the world are only up to the edge of the grave. They do not go any further.”’

This learning, like wealth, is what you leave after death.

You do not remain, nor does the learning you chose.

““But faith is what has come from the other world and it returns with us to that other world.”

In this connection he told the following story as a parable: “In my youth I had a friend in Damascus who was a companion with me in studying the *Hedāya*.¹⁷⁶ In the end, he was made a *qāḍī* in Malatya. It happened that a person named Bahādor captured Malatya. The city was plundered and the wealth of this *qāḍī* was carried off. Finally, Bahādor ordered them to make the *qāḍī* into a eunuch and remove his testicles. The *qāḍī* said: ‘Oh great commander, *may God strengthen you with a spirit from Himself!* Whatever I acquired in this place has been taken away and nothing remains in my possession. But these testicles I brought with me from my own country. Why should they cut them off and take them away?’ This pleased the commander. He had the man honored as before and showed him many favors and again conferred on him the office of *qāḍī*.

This story is so you know that a human being’s manliness and generosity, as it is called, is his true faith which he brought with him from the eternal country of: *Am I not [your Lord] (7/172)?*,¹⁷⁷ and which he will take back with him to the eternal world. One must

strive not to destroy one's manliness through association with those who are languid on the path, and not to become impotent, lest one be deprived of the virgins of Paradise.”

Real manliness is not a beard and a penis.

If so, the donkey's penis would be king over heroes.

Whoever perpetrates an unmanly act against a friend,

He is a robber of heroes and an unmanly man.

* * *

[218] Valad also said: ‘My grandfather, the Great Master—*God glorify his memory*—would always recommend to his disciples and companions: “Respect, honor and greatly revere my son Mowlānā Jalāl al-Dīn. He is of noble descent and has a very great lineage, and his nobility of descent goes back to pre-eternity. Indeed, his grandmother was the daughter of Shams al-A’emma-ye Sarakhsī who was a Ḥoseynid.¹⁷⁸ Likewise, Shams al-A’emma composed many precious books on every science, the likes of which no religious scholar has ever seen in his dreams. The great men of that age thought it best not to make public those books lest they fall into the hands of murderers of prophets and Antichrists against the Friends of God, and civil unrest break out. As has been said:

‘The ignorant, in their ignorance and blindness,

Deny religious learning that is unknown to them.

Although in fact it consists of pure faith,

They call it unbelief since they are unaware.’

Some of his books were shown and others were placed under a seal in the House of the Caliphate in Baghdad, and these still exist. It is said that this great personage's cleverness and intelligence was so extreme that one day the ruler of the city placed scribes at the entrance of the mosque so they would write the names of all the people and the names of their fathers. After they had finished the Friday prayers, Shams al-A’emma, starting at the beginning and proceeding in order to the end, recited all their names one by one. And this was based on his Friendship with God and his supremacy.”

* * *

[219] Valad also said: ‘One night the disciples were seated with my father and there was talk about someone's circumcision feast. Mowlānā said: “Our Bahā’ al-Dīn was seven years old and his brother ‘Alā’ al-Dīn was eight when Badr al-Dīn Gowhar-Tāsh-e Dezdār (the Fortress Commander) had them circumcised in the

Qarā-Ḥesār-e Dowla citadel. The Great Master said: 'Their mother isn't present. They will cry, and she will not like this.' He replied: 'I will give her various answers.' When the festivities began, all the commanders and the officers of Sultan °Alā° al-Dīn were on hand. The whole citadel had been decorated with precious materials and expensive weapons, and the sovereign of Islam was present at the gathering. They held festivities such as have never existed in any age, and the sultan rendered so much service *you should not even ask!*'''

* * *

[220] Valad also said: 'When the sultan invited my grandfather to Konya, after a year Amīr Mūsā again invited my grandfather to Lāranda. He made my father his son-in-law, and that place is where I came into the world.'

* * *

[221] Valad also said: 'One day two jurists who were Turks came to visit my father. They brought a small amount of lentils as a gift and felt ashamed because of the paltriness of it. Mowlānā recounted: "One day God Most High sent a divine inspiration to Moṣṭafā—*peace be upon him*—to the effect that: 'Let those endowed with intelligence donate wealth and goods to me.' Moṣṭafā instructed everyone to bring wealth according to his ability and the extent of his capacity. Some brought half their wealth, others brought a third, and our Abū Bakr brought all his wealth—so that a limitless amount of wealth resulted. Some brought camels, others gold, and others weapons of war.

It happened that there was a poor Companion who had nothing except three dates and one flat-bread of barley. He was old and had a family, and that quantity was his family's food. He rose and brought this trifle before the Prophet and sat down in shame. The Companions were taken with laughter and they laughed in secret. Moṣṭafā understood that they were laughing at the man. He said: 'Shall I tell you some secrets from the invisible world?' All the Companions praised him, saying: 'Yes, oh Messenger of God!' The Prophet said: 'God Most High lifted the curtains and I saw that all your wealth was placed on one side in the scales, and his three dates and this barley bread were placed on the other side. This trifle weighed more than all the rest.' They all lowered their head and applauded Moṣṭafā's innermost vision (*seyr-e serr*) and asked about the reason behind this secret truth. He said: 'The reason is that this poor man gave away the only thing he had. "*The generous one gives*

away all he has.” As for the other Companions, they still kept some remnant of their wealth.’

And he said: “*A little is much in the eyes of the Magnificent.*” An insignificant seed is buried in the earth and consigned to God. God Most High makes that one seed into a tree which bears limitless amounts of fruit because that seed was consigned to God. Thus one must give what should be given to a poor person and a bondsman of God. For this is to entrust it to God: “*Alms fall into the hands of the Compassionate before they fall into the hands of the poor man*”; *alms are for the poor and the needy* (9/61).’ Indeed, the poor among the Mohājerūn and the Anṣār¹⁷⁹ were filled with happiness and rejoiced.”

Due to this happiness the two jurists became bondsmen and disciples.’

* * *

[222] Report: Valad also said: ‘At an inauguration ceremony in the Madrasa-ye Atābakiyya all the important religious scholars, virtuous shaykhs and commanders with religion were present. Arslān-Doghmosh Atābak, having girded his waist, was rendering service and the teacher (*modarres*) was Mowlānā Shams al-Dīn-e Mārdīnī who was seated in the seat of instruction (*masnad-e tadrīs*). On his right side was Qādī Serāj al-Dīn and on his left Shaykh Ṣadr al-Dīn, and the rest of the prominent men had sat down and occupied all the space. Finally, my father arrived alone. He greeted everyone when he entered and sat down in the middle of the edge of the *soffa* which is the *naqīb*’s¹⁸⁰ place. His blessed skirt actually hung down from the *soffa*.

Immediately the Parvāna, the *ṣāheb*,¹⁸¹ the lieutenant and Majd al-Dīn-e Atābak rose and came alongside Mowlānā. But my father let his head hang down in front of him and paid no attention to anyone. Qādī Serāj al-Dīn came and kissed Mowlānā’s hand and, taking him by the hand, with much supplication seated him in a seat higher than himself. And Shams al-Dīn-e Mārdīnī sought his pardon, saying: “This whole gathering is for a servant of yours who is a bondsman and disciple. Verily, Khodāvandgār’s gathering is higher than the celestial realm (*malākūt*).”

Mowlānā was passionate and uttered divine insights until the hour of the noonday prayers, to such effect that the commanders and religious scholars tore their clothes. After that the *samā*^c took place until evening.’

* * *

[223] Valad also related: ‘In the beginning, Shaykh Ṣadr al-Dīn was greatly opposed to Mowlānā. One night in a dream he saw that he was massaging Mowlānā’s blessed foot. He woke up and sought forgiveness from God. A second time he saw the same thing. Three times he sought forgiveness from God. The last time he awoke, he ordered a lamp to be set up and told an attendant: “Go and fetch me such-and-such a book from the library.” When the attendant was about to descend from upstairs, he saw Mowlānā seated in the middle of the staircase. He returned to the shaykh and told him of this. The shaykh came and saw Mowlānā sitting there. When Mowlānā saw the shaykh, he stood up and they embraced one another. Mowlānā said: “Don’t be vexed and don’t ask God for forgiveness. Let it be that sometimes you massage our foot and sometimes we massage yours. Sometimes you render service to us and sometimes let us render service to you. There is concord (*yagānagī*) between us, not foreignness (*bīgānagī*).”

That very moment Mowlānā disappeared again. The shaykh remained bewildered. The following day he went to the retreat (*khalvat*) of Qāḍī Serāj al-Dīn and told him the whole story. Thus along with Qāḍī Serāj al-Dīn he went to present his excuses to Mowlānā who treated him with kindness beyond measure. When they came outside, the shaykh said: “This man is *strengthened by God* and is one of those concealed under the domes¹⁸² of the Almighty. Intelligent men’s reason is confounded before the nature of his deeds, words and spiritual states. After today we must look upon him with a different gaze and show him respect and reverence in a different manner.”

As the poet has said:

‘I am lofty, although I display lowliness.

I am sober the moment intoxication arrives.

Oh friend, take a better look at us than that!

You cannot see us with such a fleeting glance!’

‘Qāḍī Serāj al-Dīn said: “The truth is as the shaykh says.” After that, as long as they went on, their belief in Mowlānā increased, whether in his presence or in his absence, and until they died, they were among his sincere supporters.’

* * *

[224] Valad also said: ‘One day the King of Koran-Memorizers, Eshāq-e Ḥafez, came before Mowlānā. Mowlānā paid him much ceremonious attention and stood up. He said: “Let him sit in a seat of

honor! Just as the Koran is honored and placed on a lectern and the pulpit, Koran-memorizers should be honored and seated in higher places, for they bear the Word of God. Indeed, every heart which contains the light of the Koran does not deserve to behold the face of Hell. After all, a piece of paper which has some of the Koran written on it is not cast into the fire but is shown respect, and people say: 'The Koran is written on this.' Now how can a heart which contains so much of the Koran be cast into Hell-fire." In thanks for these glad tidings all the Koran-memorizers in the city became bondsmen and disciples.'

[225] Valad also said: 'One day my father declared: "Bahā' al-Dīn, look very carefully at me so that when my seed turns into a tree, you will be able to see me and know me. Grasp my meaning well and chew it over at length so you get pleasure from it and become happy. Know that the body of the prophets and Friends of God, as well as that of their supporters, does not perish. In the same way that every grain and seed which is cast into the earth dies according to appearances and becomes invisible, yet after some days comes to life again and turns into a tree, so the body of the prophets and Friends of God is also like this.'"

* * *

[226] Valad also said: 'One of the officials of the Dīvān¹⁸³ came with the intention of seeking forgiveness from God and taking up a different form of work. My father said: "In the time of Hārūn al-Rashīd¹⁸⁴ there was a prefect of police (*shahna*) whom Khedr¹⁸⁵—*peace be upon him*—came to visit every day. Suddenly the man became good and retired from his post. Khedr no longer came to visit him and the man was completely abandoned by him. The wretched prefect of police was worried and felt upset. That night he wept and it was revealed to him in a dream: 'Your rank was based on that work.' He rose in the morning and, going before the caliph, requested his position. The caliph asked: 'What is this situation?' He told him what had happened, and the caliph again conferred on him the office of prefect of police.

Then he saw Khedr come to visit him again. The prefect of police asked him about the secret behind his situation. Khedr said: 'It will cause your ranks to be elevated if you remain in the Dīvān and look after the unfortunate and weak, and rescue the oppressed from the claw of the wicked. Know that this is better than thousands of retreats and forty-day fasts, and in accordance with: "*Whoever*

acquires blessings in something, let him persist in it”, you persist in that important dangerous work.”

Thus the man accepted his office again, carried out the job and complied with the kindness of the Shaykh (Mowlānā).’

* * *

[227] He also said: ‘One day Mowlānā Shams al-Dīn-e Tabrīzī was commenting on my father. He said: “The secret of Mowlānā is hidden as is the secret of Islam. Like Islam, he has come as a stranger. Look at his secret and how it is just like: *‘Islam began as a stranger and will return to being a stranger. Oh how blessed are the strangers!’*””

Valad said: ‘One day Mowlānā Shams al-Dīn-e Tabrīzī was saying to Mowlānā: “I had a shaykh by the name of Abū Bakr in the city of Tabrīz, and he was a basket weaver by trade. From him I received many forms of Friendship with God (*velāyat-hā*) but there was something in me which my shaykh didn’t see and no person had seen. My Khodāvandgār, Mowlānā, saw that thing.”’

* * *

[228] Valad also said: ‘Sayyed [Borhān al-Dīn] loved Sanā’ī¹⁸⁶ just as much as Mowlānā loved Shams al-Dīn-e Tabrīzī.’

And he said: ‘My father’s custom before he turned to [the life of] poverty was the following. He would teach in the *madrassa* and in every room there were two or three religious students. Every time he left, he would place under each one’s rug twenty ‘*adads* or thirty ‘*adads* or ten ‘*adads* as was suitable for each, and when the jurists came in and lifted up their rug to shake out the dust, dirhems would fall out. They would be struck with amazement and lower their head in acknowledgement of his affection and kindness.’

And he said: ‘From the beginning of his situation to the end of his life (°*omr*), like °Omar¹⁸⁷ everything my father did he did for God, not for people and out of hypocrisy.’

And he said: ‘One day in the sanctified [family] tomb Yūsuf-e Hāfeẓ-e Qūnavī recited the Koran. The companions let out cries and his voice transported them with pleasure. My father ordered a shaykh to give a sermon. People saw one of this shaykh’s disciples on the road. They said: “Now, your shaykh is giving a sermon in the mosque. Why aren’t you there?” When the disciple heard these words, he let out a shout and began moaning. They said: “You haven’t heard the sermon. Why are you moaning and shouting?” The disciple said: “I know that everything my shaykh says is beautiful and right. Now even if people don’t understand the meaning of the Koran, they know this much that the Koran has come from God and

is all good. They let out cries because of that love and become immersed in an immense reward, for: *'The reciter and the listener receive the same reward.'*”

* * *

[229] Report: Valad also said: ‘One day Fakhr al-Dīn-e Sīvāsī, who collected books of secrets, arrived from Sivas. That day the Parvāna and the commanders had come to visit my father. Suddenly Fakhr al-Dīn came in. Mowlānā received him with honor and asked: “Where did you alight last night?” He replied: “In the Parvāna’s caravanserai.” Mowlānā said: “You mean Amīr Parvāna has a caravanserai on this road?” He replied: “Yes. But in this his era, security and safety are so prevalent that any place and any part of the countryside where a caravan arrives, it may halt without fear or worry.” This pleased the Parvāna.

After that my father said: “In the time of the Israelites there was a camel which had a talisman hung around its neck. Everyone who saw the camel honored it, and people gave it fruits from the garden. One day someone removed the talisman from the camel’s neck. After that the camel was taken for corvée labor and they loaded it up. Now, oh great commander with the heart of a dervish! Know that we are that talisman around the neck of the camel of the world. When we set out on the journey from this treacherous, deceptive world for the world of the pious in the House of Peace, then the way matters stand will be made known.”

The Parvāna wept and said: “That day may we not remain after Khodāvandgār!” Mowlānā said: “No, no! You will remain for a short time. But there will not be peace and tranquillity.” And it turned out as he had said. When Mowlānā was on the point of passing away, he said to the old companions: “After me there will be no peace for you, although your sons will experience peace in the world.”

* * *

[230] And it is said that one day some of the disciples exclaimed: ‘We are unfortunate wretches, we are sinners. We are not able to come to serve Mowlānā.’ Mowlānā replied: ‘You must come to him, for you are in need and sinners.’ He added: ‘Whoever hears the meanings of *The Mathnavī* and does not act accordingly says: *We have heard and we disobey* (2/93, 4/48). He does not say: *We have heard and we obey* (2/285, 4/49, 5/10).’

Valad said: ‘One night my father was occupied praying and I was seated at his side. My father, while in the standing position, said: “Allah, Allah!” After a while I saw that his blessed mouth remained

open and his lips were not moving. Nevertheless, from within his chest the words: “Allah, Allah!” were still coming forth.’

Valad said: ‘One day I told my father that the companions say: “When we do not see Mowlānā, we don’t become happy at all and our happiness leaves us.” Mowlānā replied: “Whoever does not feel happy without me is a person who has not known me. They have come to know me when they are happy because of me even without me, that is to say when they have become familiar with my essential meaning.”’

And Mowlānā said: ‘Bahā’ al-Dīn, whenever you see that you are experiencing happiness and a happy state, know that that happiness is me inside you.’

As the poet has said:

‘But when you seek us, seek us amid rejoicings.

For we reside in Happy City in the world of rejoicing.’

* * *

[231] It is also related that one day the dear Shaykh Owḥad al-Dīn-e Khū’ī—*God have mercy on him*—asked Mowlānā: ‘What is an unbeliever?’ Mowlānā replied: ‘Show me a believer if you want to know what an unbeliever is.’ Shaykh Owḥad said: ‘You are a believer.’ Khodāvandgār said: ‘Then whoever is the opposite of us is an unbeliever.’

Who is an infidel? One unaware of the shaykh’s faith.

Who is dead? One unaware of the shaykh’s life.

* * *

[232] It is also transmitted from Shaykh ‘Ezz al-Dīn-e Kūsa (the Beardless), who was among those who reached God, that one day Mowlānā said: ‘A bird which flies above the earth, even if it doesn’t reach the heavens, that is enough for it to avoid the snares on earth and to escape. Similarly, if someone becomes a dervish, even if he doesn’t reach perfection, it is enough to be distinguished from men at large and the people of the bazaar, and thus to escape from the cares of the world and to become one who bears a light load, in accordance with: *“Those with light burdens are saved and those with heavy burdens perish.”*’

* * *

[233] Likewise, one day a person asked Mowlānā: ‘So-and-so undertakes offensive behavior. What will happen to him?’ He replied: ‘There is no worry because he is like a bird whose feathers have sprouted. He can fly wherever he wants. But that other bird has

to worry because his feathers are not completely mature. If he flies out of his nest, he will be the cat's prey.'

* * *

[234] It is also transmitted from Valad that Mowlānā Shams al-Dīn-e Tabrizī said in a gathering: 'If you have not found a trustworthy friend, I have found one. It is Mowlānā—*God lengthen his shadow!*' And he turned his blessed face toward Mowlānā and said: 'You have come into the world as a unique person and from among the whole world you have carried the ball out of the field and caused mankind to be intoxicated with love for you.'

* * *

[235] Valad also said: 'It happened that an esteemed person in the midst of a gathering eulogized Mowlānā, saying: "Mowlānā possesses a bright aura in the extreme and a light and an awesomeness." But he denied belief in Mowlānā Shams al-Dīn. Mowlānā Shams al-Dīn replied: "How can the falsity he believes in and takes as a model and follows, be a bright aura and a light? Nay, what he takes as a model is true, not false!"

And then you say: 'Fifty Friends of God who lead a retired life (*mofarred*)¹⁸⁸ should walk at Mowlānā's stirrup.' Well, how can they follow him as their model and be in blindness?

And then you say: 'The Friends of God have signs.' Who are you to the Friends of God that you would know a sign? When a human being becomes powerless, either brightness appears from that powerlessness or darkness, for Eblīs became dark from powerlessness, whereas the angels became bright from powerlessness. The miracle effects this, and God's signs are the same way. And when one becomes powerless, one prostrates oneself.'"

* * *

[236] Likewise, it happened that several companions said in Mowlānā's presence: 'Mowlānā is free of the world, but Mowlānā Shams al-Dīn-e Tabrizī is not free of the world.' Mowlānā replied: 'This comes from the fact that you don't like Mowlānā Shams al-Dīn. For if you liked him, avidity would not appear to you, nor anything reprehensible.'

*The eye of contentment is dull in noting flaws,
Whereas the eye of discontent reveals deficiencies.*

"Your love of something blinds you and makes you deaf", i.e. regarding the flaws of the beloved. As soon as seeing flaws begins,

know love has decreased. Don't you see that a compassionate mother is not vexed by the excrement of her beloved son and doesn't recoil but is fond of him with her heart and soul? Nay, even more than that. She's not ashamed of his lame donkey, even if it kicks and does loathsome things.'

* * *

[237] Mowlānā Shams al-Dīn-e Tabrīzī also said: 'Today the diver in the sea of meaning is Mowlānā, and I, Shams al-Dīn-e Tabrīzī, am the [pearl] merchant.' *God make their blessing eternal!* 'Pearls are in our midst. I am talking about pearls, and you never leave off thinking of money. The way of God is this: One must surely pass by Aqsarā, and one must surely cross the bridge of: *They wage war with their goods and their person* (9/88). First, one gives away one's goods. After that many things are to be done. But first comes the passage by Aqsarā, which means first comes finding a man of God. Then there is obtaining union with God.'

* * *

[238] Report: It is also transmitted from the great among the disciples that in the days when Mowlānā Shams al-Dīn-e Tabrīzī had come—*God elevate his word*—, there was a great uproar among the prominent men of Konya who wondered: 'Is Shams al-Dīn-e Tabrīzī a Friend of God or not?' Everyone had something to say and hoped to associate with him so as to find out about him. And he was always fleeing from gatherings and entertainments and crowds of people. The times he did turn up in a gathering, people would speak in the middle of his words. Then one day Mowlānā Shams al-Dīn said: 'The person who interrupts our speech is like Sharaf-e Lahāvārī. He sank into dark water. Though in a dream he saw himself sink in a large body of dark water and wave his two fingers for help, calling: "Oh Mowlānā Shams al-Dīn! Grip my hand! Grip my hand!", he did not take this as a warning. In my presence he again began explaining the difference between the evidentiary miracle of the prophets and the thaumaturgic gifts of the Friends of God: "The prophets perform a miracle whenever they wish." I said to him: "What do you have to do with the Friends of God anyway?" He started saying: "Grace is continuous for some and for others it is not continuous. Some have control over grace and others have no control over it." I said: "You've formed an imaginary idea of the Friend of God and his state in your fantasy." When we turn away from his talk and do so for his own good, he says: "He's envious of me and has a grudge against me." My temperament is such that I invoke blessings on the Jews. To anyone who insults me I say: "God give him guidance!" I say a

prayer of supplication in the form: “Oh God, give him something better to do, something more agreeable—than to insult me. Let him say instead: ‘*God is sublime!*’, or ‘*There is no god but God!*’, and become engaged with the world of God.” Why are they chasing me anyway, wondering: “Is he or isn’t he a Friend of God?” What is it to you whether I’m a Friend of God or not? This is like when they said to Jūhā:¹⁸⁹ “Look over there! They’re bringing trays of food.” He replied: “What’s that to me?” They said: “They’re taking them to your house!” He replied: “Then what’s that to you?” For this reason I avoid the company of men, lest by way of imitation they fall into the trouble of being led by the nose (*tasvīs?*).’

* * *

[239] It is also transmitted that someone in the presence of Mowlānā Shams al-Dīn-e Tabrīzī said to Mowlānā: ‘I love you and I love others for your sake.’ And he quoted verses about Majnūn:¹⁹⁰

*‘For love of her I love the negroes.
For love of her I even love black dogs.’*

Mowlānā replied: ‘If by others you mean Mowlānā Shams al-Dīn-e Tabrīzī, if you loved me for his sake it would be more excellent and more agreeable to me than that you loved him for my sake. And what you say that they love someone other than the beloved because of his being a follower of the beloved, this is also permitted once the beloved consents that this other one may follow him.’ The person said nothing in reply. Lowering his head, he got up and left.

* * *

[240] Likewise, Mowlānā was uttering divine insights at a gathering and said: ‘Our Messenger of God—*peace be upon him*—declared: “*Conceal your departure (dhahāb) and your gold (dhahab) and your road (madhhab).*” In another Tradition he said: “*Whoever hides his secret is master over his affair.*” And that customary practice is good and is like that and is correct. Yes, there is a bondsman—why should I say it in secret?—Mowlānā Shams al-Dīn-e Tabrīzī—*God elevate his memory*—for whom it is confirmed that: “*Whoever reveals his secret is master over his affair.*” But where is this bondsman?’

* * *

[241] It is also transmitted that one day, in the presence of close companions, Mowlānā Shams al-Dīn said: ‘Last night I saw in a dream that I was saying to Mowlānā: “*Everything perishes except*

His face (28/88). The face of the friends remains and that friend is you.”

To see the friend or to see his phantom (*khiyāl*)!

All other things besides that are a fantasy (*khiyāl*).

There are people of the world, people of the hereafter and people of God. Sheblī¹⁹¹ belongs to the people of the hereafter and Mowlānā belongs to the people of God, and what I have received from Mowlānā only belongs to me and three other persons.’

Those closely associated with Shams al-Dīn asked him by way of supplication about the secret of the three people. He replied: ‘Shaykh Ṣalāḥ al-Dīn and Shaykh Ḥosām al-Dīn and my Mowlānā Bahā’ al-Dīn (Solṭān Valad)—*God be pleased with them all and with whoever follows them until the Day of Resurrection, amen! For the sake of His trustworthy Prophet!*’

* * *

[242] Report: Likewise, Shaykh Nūr al-Dīn, the father of Kamāl-e Khorsāf—*God have mercy on him*—who was one of the esteemed notables, related: ‘In the beginning I had become a disciple of Shaykh Ṣadr al-Dīn. I heard his *dhekr*¹⁹² and I frequently went to and fro with this great man. And it was the shaykh’s custom that after the Friday prayers all the religious scholars, men of poverty (*foqarā’*) and commanders, in accordance with: *Then scatter throughout the land and seek God’s bounty* (62/10), would gather together in the lodge (*zāviya*), and the shaykh would mention a problem or subtle point for them to discuss and to examine. There would be a great tumult and the shaykh would not speak at all. In the end, he would say a few words to bring the discussion to a close.

One day there were many prominent men seated with the shaykh when suddenly from a distance Mowlānā appeared. The shaykh stood up and along with all the prominent men went forth to welcome Mowlānā. Then Mowlānā sat on the edge of the *soffa*. The shaykh displayed much politeness, saying: “By all means Mowlānā must sit on the prayer rug.” Mowlānā replied: “That is not proper. What answer will I give God?” The shaykh said: “Let Mowlānā sit on one half of the prayer rug and this servant sit on the other half.” Mowlānā said: “I cannot give an answer to God for this.” The shaykh said: “A prayer rug which is of no use to Khodāvandgār to sit on is not required by us either.” He rolled up the prayer rug and tossed it away.

After that Mowlānā didn't say another word. Having become silent, he remained seated for so long that those present at the gathering became bewildered and intoxicated. Likewise, I was watching the shaykh. Lowering his head, he rubbed his forehead on the ground and became drenched in sweat. Suddenly Mowlānā said: "Allah!" and rose to his feet. Then having exclaimed: "*God confer success on you*", he departed. As for the shaykh, he did not regain his senses from this intoxication for three days and nights, and did not speak to anyone.

All the men of importance were bewildered by this greatness and embraced discipleship. I myself immediately entered Khodāvandgār's service and became a disciple and acquired increase. *Praise be to God for His blessings!*

* * *

[243] Likewise, Nūr al-Dīn, the father of Khorsāf—*God have mercy on him*—recounted the following: 'I carried out the circumcision of my son Kamāl al-Dīn. It was a big feast, and for sixteen complete days Mowlānā was present at our festivities. He arranged the *samā'* for one band of prominent men after another. One group would be leaving and another group arriving. Meanwhile, Mowlānā became so immersed in continuing the *samā'* that during those sixteen days he never ate any food or drank any water, nor did he sleep. After the sixteenth day costly foods were brought and he told the companions to eat with relish but said: "I don't have a true appetite myself." And when the servants had removed the tablecloth, Chalabī Amīr 'Ālem was made "possessor of the stool" and he held onto Kamāl while he was circumcised.

That same night Mowlānā ordered food to be brought. They served him four bowls at a time of every kind of food and he ate it all with absolute gusto. He consumed around fifty bowls of food and then began performing the *samā'* again. The amazement of the companions went on increasing. He said: "The man of God is like the staff of Moses which swallowed up so many camel-loads of magicians' magic¹⁹³ and yet no belly appeared in it—it did not become big-bellied—or like the light of a lamp which annihilates darkness in houses."

Similarly, all those foods did not make an atom of difference to Mowlānā's blessed belly. He remained the same as he had been. This was one of his wondrous miracles.'

A morsel and a joke are licit for the perfect man.

If you're not perfect, don't eat and be dumb!

For whatever person a morsel becomes a majestic light,
He may eat whatever he wants. It's licit for him.

* * *

[244] Report: The pride of the seekers (*jūyandagān*), the salt of the reciters (*gūyandagān*), Sharaf al-Dīn °Othmān-e Gūyanda, who was an old boon-companion, related the following: 'One day in the garden of Kerā-Mānā Khātūn, who was the female Friend of God of the age, Mowlānā performed the *samā*° for three days and nights, and was occupied with ecstatic states. Meanwhile, from reciting and lack of sleep three groups of reciters had become exhausted and felt tired and miserable. In the middle of the *samā*° I said in the ear of Zakī-ye Qavvāl (the Singer): "It's been three nights that we haven't gone home. I wonder how the family is." Mowlānā immediately brought his hand out from under his skirts and threw a fistful of newly minted and stamped silver coins so forcefully into our tambourine (*daf*) that the skin of the tambourine tore and the coins fell on the ground. We collected them and counted them. They came to one thousand seven hundred *solṭānī* dirhems. We were rendered powerless by this omnipotence and remained bewildered.

The next morning Mowlānā set out in the middle of the garden, and I followed after Khodāvandgār to see where he was going. Every tree he encountered he greeted with "salaam", and all the trees prostrated themselves before him. This gave me a wise insight into the secret of: *And the stars and the trees bow themselves* (55/6). I then let out a shout and was overcome with excitement. He made a sign to me with his blessed sleeve not to say anything. Due to this awesomeness I fell unconscious and was unable to speak for three days and nights. It happened that the companions were looking for me. He informed them: "Our °Othmān became intoxicated and is sleeping in such-and-such a place."

I went before Khodāvandgār with a hundred thousand supplications and forms of politeness. I lowered my head and sought forgiveness. And never throughout my whole life have I been without resources, nor have I become sad.'

* * *

[245] Likewise, Khvāja Sharaf al-Dīn-e Samarqandī, who belonged to the family entourage of the Great Master and was the tutor of the latter's sons and whose daughter is the mother of Solṭān Valad and Mowlānā °Alā° al-Dīn, related the following: 'When Mowlānā was nine years old, he would refute all the prominent religious scholars and the quick-witted subtle jurists. Then due to kindness he would refute himself. And he would ask questions and

give answers with absolute gentleness. During a discourse and discussion he would never say: “*We do not accept!*” For their part, they would raise an uproar and say: “*We do not accept!*”, and put up obstacles. I would disapprove, saying: “Why don’t you say: ‘*We do not accept!*’? Why are you silent?” He replied: “He is older than me in years. How can I say to his face: ‘*We do not accept!*’” Many times I saw that he rendered himself deficient and defeated in the argument so they would not be utterly destroyed, and he went to exaggerated lengths in respecting the prominent men of religion.

Likewise, he always advised the disciples: “When you are told of bad behavior by the companions, you must interpret it seventy times as virtue, goodness and best intentions, and when you are completely at a loss about how to understand it and interpret it, your interpretation will be that the person in question knows the secret behind it and you will not worry about it lest you end up without a friend: ‘*Whoever seeks a brother without a fault will end up without a brother.*’”

A friend is a mirror for the soul in sorrow.

Dear, don’t breathe on the mirror’s surface.

* * *

[246] It is also transmitted from the prominent companions that one day Amīr Qāne‘ī, who was the King of Poets of that age, asked Mowlānā: ‘Was Sanā‘ī¹⁹⁴ a Muslim?’ Mowlānā replied: ‘Most certainly he was and he was a bestower of light on Islam.’ Qāne‘ī lowered his head and left.

* * *

[247] Likewise, while uttering divine insight, he said: ‘The person of the perfect shaykh is like a bathhouse. When you enter the bathhouse, until you strip off your clothes and other things you do not acquire cleanliness of your exterior and become purged of the filth of your body and purified of major ritual impurity. Similarly, until you become stripped of your existence and self-worship before a true shaykh, you will not live a new life and not reach the cleanliness of the Resurrection and become purified from the internal major ritual impurity which is the treachery of the carnal soul.’

And he commented on this Koranic verse: *Indeed, We created man in adversity (90/4). That is to say, in darkness and ignorance. Then God sprinkled upon them some light from Himself, and man died unto human characteristics and emerged from adversity into peace. But he has not assaulted the steep incline (90/11)—the steep incline*

is his carnal soul. The freeing of a slave (90/13) means that he frees his carnal soul (self) from the slavery of creation and from seeing this carnal soul's acts and from seeing that he has been liberated. But God knows best!’

* * *

[248] Report: Likewise, Maleka Khātūn, the daughter of Mowlānā—*God comfort her spirit*—one day complained about the stinginess of her husband Khvāja Shehāb al-Dīn-e Rowghan-e Qarāmīd, saying: ‘He has nothing of ease and comfort in his house and, despite all his possessions and wealth and male and female attendants, he remains naked and hungry.’ Mowlānā said: ‘What he does is not right.’ Then he scratched his head. After that he said: ‘If not for the stinginess of stingy men, how would gains and worldly goods become gathered together?’

And he told a story: ‘It happened that there was a *khvāja* who was wealthy and stingy. One day he went to the Friday mosque and suddenly it occurred to him: “It could be that a lamp has been left without its lid.” He quickly stood up and ran home. He shouted to the maid-servant: “Don’t open the door, but put the lid on the lamp so the wind doesn’t consume the oil.” The maid said: “Why shouldn’t I open the door?” He replied: “So that the hinge of the door doesn’t become worn.” The maid said: “With all your careful control, how is it you don’t see that walking here from the mosque will cause your shoes to fall apart?” He replied: “Excuse me, I came barefoot. Here, I have my shoes under my arm.”’

A happy mood came over Maleka Khātūn. She let out a laugh and became free of cares.

* * *

[249] Likewise, Shaykh Maḥmūd-e Najjār (the Carpenter)—*God have mercy on him*—recounted the following: ‘One day a dervish passed away. When they laid him in the grave, Mowlānā placed his own two blessed feet inside the man’s grave and reflected for a moment. After that he let out a shout and went off smiling. The intimate disciples asked about this situation. He replied: “Monkar and Nakīr¹⁹⁵ came to cause him some trouble. I felt pity and stopped them, saying: ‘He’s one of us’—just as the neighbors of the sultan are always protected from the wickedness of tyrants and oppressors, and live in safety.”’

A person was asked: ‘What have you experienced from Mowlānā since you became his disciple?’ He replied: ‘What more can I experience than that they attach me to him and call me by his name and say: “So-and-so al-Dīn-e Mowlavī.” What can there be better

than that they have mixed my name with his and since my soul has fallen in love with his soul, it exercises affection (*maḥabbat*) for him and is one of his supporters (*moḥebbān*). I have grasped the secret of: “Whoever loves a people is one of them.” And this comes from his limitless favor and attraction, and: *Verily, bounty is in the hand of God; He gives it to whomsoever He will* (3/73).’

As the poet has said:

‘The status of the beloved is the lover’s glory.

Oh miserable lover, look at what your rank is.’

* * *

[250] Likewise, it is transmitted that Mowlānā always instructed the disciples: ‘In whatever state I am in, if a group brings a *fatvā* and someone has a question about it, do not hinder him and by all means present it to me so that the revenue of *madrasas* will be licit for us. I do not want issuing a *fatvā* to be cut off from this God-fearing (*taqvā*) family.’ Thus in times of spiritual immersion and during the *samā*^c, the noble disciples would bring him the inkstand and pen so that even without reading [the question], he would be apprised of the situation and record the proper answer.

It happened that one day he wrote an answer on a difficult controversial issue, and this answer was placed in the hand of Shams al-Dīn-e Mārdīnī. He did not accept it but denied it. Shams al-Dīn then brought this *fatvā* to Qāḍī Serāj al-Dīn, and they wrote down incoherent nonsense about the falsity of the *fatvā*’s answer. Mowlānā Imam Ekhtiyār al-Dīn happened to be present at this gathering. Arguing with them, he rose [to leave] and gave an account to Mowlānā of what had occurred. Mowlānā smiled and said: ‘Go bring our “salaam” to the Masters and say: “It is not advisable to criticize dervishes without having investigated the case. In short, Mowlānā Shams al-Dīn has a book in two volumes commenting on *fatvās*, which he bought in the city of Aleppo for the sum of forty dirhems, and it is a while that he has [still] not engaged in reading the book. Let him seek it from his library and let him look in the middle of the book on the eighth line to solve the problem.”’

Ekhtiyār al-Dīn immediately went off and reported matters as they were. All the religious scholars rose to their feet and presented apologies. Shams al-Dīn-e Mārdīnī said: ‘Yes, it is true that we did buy this two-volume work in Aleppo for the sum of forty dirhems. And it is also correct that I have not been engaged in reading it. These are awesome miracles. In the future we must be cautious.’

Qāḍī Serāj al-Dīn said: ‘Bring the books here.’ The son of Mowlānā Shams al-Dīn-e Mārdīnī went and brought the books. Following the instructions that had been given, he counted one sheet after another, and it turned out to be on the page Mowlānā had said. The problem was solved, and those present at the gathering were left greatly astonished by the light of Mowlānā’s Friendship with God and the extent of his secrets. They acknowledged the power of his unveiling and the excellence of his miracles and his gracious behavior. Like someone at a loss they sought forgiveness.

* * *

[251] Likewise, Mowlānā Shams al-Dīn-e Mārdīnī related: ‘One night in a dream I beheld the Messenger—*peace be upon him*—seated in a particular place. When I went forward and greeted him, he turned his blessed face away from me. I approached him from a different place and he turned away again. Breaking into tears, I said: “Oh Messenger of God, I have borne hardship for many years in the hope of your affection and favor. I studied and I strove in investigating the Prophetic accounts and traditions, and I made efforts to solve problems regarding religion. What then is the reason for this wretch’s deprivation and what is the cause?” The Messenger—*peace be upon him*—said: “All that you say is true, but you look upon my brethren with the gaze of denial and I do not like this behavior. Such an action is beyond all sins and is a great offense and a detestable crime.”’

Oh you who reckon the Friends of God apart from God!
What if you were to think well of God’s Friends?

“And this especially in the case of Mowlānā who is the offspring of my spirit.”

And Shams al-Dīn said: ‘When I woke up, I sought forgiveness and repented of my former attitude. I had still not been honored with the honor of becoming a disciple of Mowlānā when I witnessed these kinds of miracles one after the other. In the end, I adopted obedience and became one of Mowlānā’s loyal devotees.’

* * *

[252] It is also transmitted from the above-mentioned person that among leaders of religion he related: ‘One day there was a great gathering in Mowlānā’s *madrasa*. All the commanders and prominent men were present, and a heated *samā^c*-session was underway. Our *madrasa* was also located in that area, and hearing these states and ecstatic experiences made me very excited. I got up

and, having put on some ordinary clothes, made my way through the crowd of people and horses, and entered the *madrassa*. I sat down in a corner behind the people and busied myself reading the surah *Prostration*. Just when I came to the verse mentioning prostration, Mowlānā immediately prostrated himself. I said: "This is probably a coincidence." I read another surah to the end of the prostrations and again Mowlānā performed prostrations. I was then certain that his blessed gaze sees the Preserved Tablet¹⁹⁶ and that the Preserved Tablet is his sharp-sighted interior. And the allusion in: *His heart does not lie about what he saw* (53/11) consists of this.

I was engaged in this thought and wonder when Mowlānā seized me by the collar and, dragging me along, brought me forward. He said: "These prostrations are not those of the people of customary practices (*ʿādāt*), nay they are the prostrations (*sajadāt*) of the people of good fortunes (*saʿādāt*). After this, give up scholarly learning (*dāneshmandī*) and undertake visionary science (*bīneshmandī*). And it is forbidden to test the manly men any further!" At that I fell unconscious and when I regained my senses, I tore my clothes and said: "Oh poor little Shams (sun)! How long will you stay screened off by a curtain, veiled from the lights of such a sun of higher meanings? How many times you've seen demonstrations and proofs! Can it be you're blind (*nā-dīda*) that you blindly (*nā-dīda*) bring with you the eye of a religious scholar (*dīdaye ʿālem*)?" While weeping, I quietly went outside and returned home. I gathered all my students and my group and then in the evening went to Mowlānā's house.

When I arrived near the *madrassa*, I saw that Shaykh Moḥammad-e Khādem (the Servitor) had opened the door and was there to welcome us. I said: "What is this situation?" He replied: "Mowlānā said: 'A group of friends is coming. Open the door and welcome them.'" When I entered, I stood in the *pāy-māchān* posture¹⁹⁷ and sought forgiveness. Coming forward with a hundred thousand supplications and the intercession of the companions, I kissed the sole of Mowlānā's blessed foot and rubbed it on my face and became a devoted disciple. He dressed me in his own blessed *farajī* and immediately a joy (*faraj-ī*) and an exultation (*farah-ī*) were diffused throughout my soul, and I experienced felicity (*farrokhī*).

And Mowlānā's spiritual immersion was so extreme that if suddenly his shoe remained in the mud or was stuck, he would discard it right there and set off barefoot. And if a group of the poor begged from him, he would give them the *farajī* from his back, the

turban from his head, the shirt from his body, and the shoes from his feet—and then he would go off.’

* * *

[253] It is also transmitted that His Excellency Mowlānā Majd al-Dīn-e Atābak, who was the son-in-law of Mo°in al-Dīn the Parvāna—*God have mercy on them*—one day requested of Mowlānā to be allowed to withdraw in spiritual seclusion in his *madrasa*. Mowlānā consented and Majd al-Dīn entered spiritual withdrawal in one of the rooms of the *madrasa*. After several days he was overcome by hunger and could no longer endure, for he was accustomed to luxury and pomp. He had with him a companion who was his partner in suffering and a close friend. Having spoken about the distress of their hunger and conspired together, one night they came out of their room and went to the house of a friend. They described their hunger to him and this dear person prepared a fattened duck for them and rice seasoned with pepper. After having eaten the food, they returned to their place and settled in.

The next morning, in accordance with his habit, Mowlānā came to the door of their room. He placed his blessed finger on the door of the room and sniffed. After that he said: ‘This is a strange situation. The scent of duck and grains of rice is coming out of this room of ours, not the scent of ascetic austerities. One must entrust oneself to a faultless shaykh so that in every circumstance he undergoes one’s sorrow and conveys one to the goal.’

The two friends came out of the room and fell at Mowlānā’s feet. Begging for forgiveness, they said: ‘Given the existence of such a sea of expansiveness and an ocean of compassion, it would be inauspicious to turn ourselves into strips of dried meat in a corner of spiritual retreat.’

* * *

[254] It is also transmitted that the godly companion Fakhr al-Dīn-e Sīvāsī—*God have mercy on him*—who was one of the prominent disciples, happened to contract a persistent fever which was ardent and deadly. For a while he was confined to bed (*ferāsh*) and he burned like a moth (*farāsh*) [in a candle]. All the doctors were powerless to treat the fever. Mowlānā honored him with a visit and ordered that cloves of garlic be brought and, having pounded them in a garlic-mortar, he ordered this to be put in Fakhr al-Dīn’s food. When the doctors learned the description of the treatment, they gave up all hope of his recovering. That same night, with the favor of God and the assistance of the absolute men [of God], he broke into a sweat and began to recover.

The doctors said: 'This is treatment by means of Mowlānā's power, not by the rules of medicine and the canon of the medical art.'

* * *

[255] Likewise, one day the esteemed companion Chalabī Jalāl al-Dīn—*God have mercy on him*—complained to Mowlānā of being too often overcome by sleep. Mowlānā said: 'Extract the milk of the poppy and drink it.' After that his sleep disappeared altogether. From staying awake too long his brain became unbalanced and he came back to see Mowlānā. Mowlānā rubbed his blessed hand on Jalāl al-Dīn's head and that restored his health after the illness. This was so men at large would understand and know that God's men of distinction possess this strength and potency like a power in their right hand. Thus whatever is a source of pain and affliction they change into a cause of health and healing. And they make ignorance into knowledge, stupidity into spiritual knowledge, and enemies into brethren.

As the poet has said:

'Since that upright man is accepted by God,
His hand in all matters is the hand of God.
The Friends of God have power from God.
They turn back a flying arrow from its path.'

* * *

[256] It is also transmitted that one day Mowlānā was walking on the roof of his *madrassa* and uttering higher truths. Someone among the disciples fetched up a burning sigh from his hot liver. It happened that a prominent man from among the very great of the city was passing in the road. He exclaimed: 'You sick fellow!' Mowlānā said by way of angry zeal: 'Be quiet! We will see who succumbs to sickness!' By divine decree the man fell ill and suffered a burning thirst. The doctors were at a loss to diagnose (*tashkhiṣ*) the illness of this person (*shakhs*). After a while the man learned the cause of the illness. He rose in absolute sincerity and hastened to Mowlānā. He then engaged in repentance, sought forgiveness and offered ample apologies.

Once his repentance was accepted by Mowlānā, the symptoms (*ʿaraḍ*) of his illness (*marad*) abandoned him. Having experienced complete devotion, he became a disciple.

* * *

[257] Report: It is also transmitted that Amīr Moḥammad-e Sokūrjī, who was the intimate disciple of Solṭān Valad, related the

following: ‘When the imperial prince (*shāhzāda*) of the world, Keyghātū Khān,¹⁹⁸ arrived in Aqsarā after the death of Mowlānā, he sent a reputable ambassador to invite the commanders and the Turks of Konya to declare their obedience and come forth to welcome him. It happened that some of the rogues (*ronūd*) out of impudence and quarrelsomeness put his ambassador to death. When news of this reached the king’s ear, he was greatly angered and a *yarlīgh* was issued, to the effect that all the soldiers go to Konya and, having laid siege to the city, kill the inhabitants and engage in plundering and looting. On this occasion none of the officers and commanders was able to ward off his wrath. All the people of Konya were very upset because of this news. They saw no other remedy for their salvation than to seek refuge at the sanctified sepulchral shrine [of Mowlānā]. Absolutely everyone went to the tomb and wept and uttered supplications.

When Keyghātū arrived in the vicinity with a huge army, one night in a dream he beheld Mowlānā come forth from his cupola with a frightening appearance. Undoing his blessed turban, Mowlānā made a circle with it around the city’s battlements. After that in extreme anger he came to Keyghātū’s room, placed his fingers on the ruler’s throat and began to strangle him. Keyghātū cried out asking for quarter. Mowlānā said: “Oh ignorant Turk! Give up (*tark*) this idea and undertaking. Take back your Turks (*torkān*) to your lady (*tarkān*) as quickly as possible. Otherwise, you will not escape with your life.” Keyghātū immediately woke up and called his commanders and courtiers.

When we went before him, we found him extremely frightened and shaking and weeping. Without our asking, he told what he had seen in the dream. All the *noyans*¹⁹⁹ and the courtiers with one accord lowered their head and said: “We were worried about this matter. This city and this clime belong to Mowlānā, and whoever sets out to attack this region (*diyār*), no member (*deyyār*) of his lineage remains and he is destroyed. But out of fear of the king it was impossible to speak.” Again a *yarlīgh* was issued, to the effect that the army retreat.

When it was morning, Keyghātū in person, along with all the commanders, honored himself by visiting the sanctified sepulchral shrine. I myself had also not yet seen the sepulchral shrine. Summoning Solṭān Valad, the king became his disciple. He performed sacrifices and gave out alms to those living by the sepulchral shrine and to the leaders of religion. Having forgiven the sin of the city’s inhabitants, he departed with a happy heart. The

inhabitants of the city were overcome with joy and they sent the king an honorific present made of sumptuous preparations of every kind.

For my part, my old former affection and love increased a thousandfold, and I became a disciple of Solṭān Valad. As a thanks offering for this mercy, I had the vaulted arch of the sepulchral shrine renovated.'

* * *

[258] It is also transmitted that one day in the beginning of his youth, while giving a sermon from the pulpit, Mowlānā happened to tell the story of Kheḍr²⁰⁰ and Moses—*peace be upon them!* The godly companion, the pride of the pious, Shams al-Dīn-e °Aṭṭār (the Perfume-Seller), was seated in absolute concentration in a corner of the mosque. During Mowlānā's exposition, Shams al-Dīn saw a person who looked strange seated in another corner of the mosque. He was continually moving his head and saying: 'What you say is true. You relate it well. One would think you had been with us as a third person.' This dervish, when he heard these words, knew it was Kheḍr—*peace be upon him!* He grasped Kheḍr's skirts with his hands to seek assistance from him. Kheḍr said: 'We ask all our help from Mowlānā and he is sultan over all the *abdāl*, *owtād*, *afrād*, *kommāl* and *aqṭāb*. Grasp his skirts and whatever you seek, seek from him.' Suddenly Kheḍr pulled his skirts out of Shams al-Dīn's hands and disappeared.

Shams al-Dīn-e °Aṭṭār said: 'When I came to kiss Mowlānā's hand, he said: "Kheḍr the prophet and other dear ones are from among my lovers." I immediately lowered my head and became a disciple.'

* * *

[259] Report: The noble among the disciples related that one night in a dream Sheykh al-Eslām Ṣadr al-Mellat va'l-Dīn—*God be pleased with him*—saw the Messenger—*peace be upon him*—come into the *khānaqāh* and sit down in the seat of honor of the *soffa*. The great Companions and noble Friends of God were arranged in rows on his right and on his left. Suddenly Mowlānā arrived. Moṣṭafā—*God's blessings and peace be upon him*—showed limitless favor to this great personage and, turning to Ṣeddīq-e Akbar [Abū Bakr], he said: 'Oh Abū Bakr, you have a fortunate offspring. The fountain of the eyes of us all is bright through him and our pride is based on him. He is the offspring of my spirit.' Indicating a designated place on his right side, the Messenger said: 'Let him be seated!' And Mowlānā went on uttering truths and higher meanings, and the

Messenger—*peace be upon him*—applauded him, and all those present experienced ecstatic delights.

The next morning Mowlānā went to the shaykh's *khānaqāh*. The shaykh came forth running and showed him great respect and made him sit on his prayer rug. Mowlānā sat down in the very spot the Messenger of God had indicated that night. He then said: 'Since our sultan designated this place, in accordance with his command we will settle here.' And he said nothing else. When he left the shaykh and went outside, the shaykh instructed 'the Companions of the Ṣoffa',²⁰¹ saying: 'By God, by God! Get a hold over your hearts in the presence of this man of God and avoid any corrupt thoughts because he can see into the secrets of hearts and the interior of minds. He is a magnificent king.' And he gave a full account of the dream to the noble, prominent men and informed everyone of Mowlānā's greatness. And the shaykh's devotion increased a thousandfold.

* * *

[260] It is also transmitted that the auspicious queen Gūmāj Khātūn, who was married to Sultan Rokn al-Dīn and was a disciple of Mowlānā, recounted the following: 'One day we were sitting with our children and a group of ladies in our old palaces. Suddenly Mowlānā entered through the door. He exclaimed: "Come out of this house quickly!" We immediately ran out barefoot. When the whole group of people was outside, the vault of the *ṣoffa* caved in. It collapsed before the blessed feet of Mowlānā. I distributed alms to those in need, and as a thanks offering I sent seven thousand *solṭānī* dirhems to the disciples.'

* * *

[261] It is also transmitted that Mowlānā continually had a yellow myrobalan in his mouth. A group of his close companions offered [different] interpretations of this. They questioned the Sultan of the Vicegerents, Chalabī Ḥosām al-Dīn—*God be pleased with him*—as to this secret. He replied: 'Mowlānā practices ascetic austerities to such an extent that he doesn't want his sweet saliva to run down his throat, nay rather he wants it to mix with this astrignency and to become distateful and bitter, so that it gives no pleasure to the carnal soul. And this is an indication of the perfect power of his ascetic austerities.'

* * *

[262] It is also transmitted that one day Mowlānā went with a group of disciples to visit Chalabī Ḥosām al-Dīn who was sick. In the middle of the neighborhood a dog came face to face with them.

Someone wanted to harm it. Mowlānā said: ‘You shouldn’t strike the dog of Chalabī’s side-street.’

Oh since lions are slaves to her dogs,
 It is impossible to speak. Silence! Farewell!
 That dog which lives on her side-street,
 How should I give lions even one of its hairs.²⁰²

* * *

[263] It is transmitted that Kerā Khātūn always said: ‘For years I wished that one time I could follow Mowlānā in the prayers and perform the prayers behind him. I had not been favored with this happiness, and this good fortune had not occurred to me. One day from early morning Mowlānā was overcome by a great intoxication and spiritual immersion. From the beginning of the day until the hour of the evening prayers he walked back and forth on the roof of the *madrasa*. He experienced states of ecstasy and paid no attention to any other creature. Suddenly, while walking, he went to the edge of the *madrasa*’s roof, stepped into the air and disappeared. The radiance of the situation took away this weak one’s senses and I remained like that until the following morning.

Suddenly at dawn Mowlānā came to the door of my room and declared: “It’s time for prayer. Let’s perform the prayers.” And then he untied the two knots of his blessed turban and made it into a prayer rug. I made my intention of religious duty and followed him in prayers. After the prayers were over, I got up and went to put away Mowlānā’s shoes. I saw they were full of sand from the Ḥejāz. Mowlānā said: “Since you have become aware of this, see that you do not tell anyone about it.”

As long as Mowlānā remained alive, I never told this to anyone. I ground up the sand and whenever I applied it like a collyrium to a person’s eyes, he got better, and if I put it in a sick person’s drink, he would be cured.’

* * *

[264] Report: Likewise, the sage of the world, the Plato of his age, Akmal al-Dīn-e Ṭabīb (the Physician)—*God have mercy on him*—related the following: ‘One day the late Sultan Rokn al-Dīn requested of me that I prepare a *taryāq-e fārūqī* (“discriminating antidote”). I arranged all the ingredients and busied myself mixing them together in my private apartment (*khavat-khāna*). Even the household servants were not present, and the exits and entrances to the private chamber were locked. When I was finished, Mowlānā suddenly appeared from a corner of the winter room (*tāb-khāna*). I

was greatly taken aback in surprise. I lowered my head and presented him the golden bowl of antidote (*taryāq*). He paid no attention to it but said: "Oh Khvāja Akmal al-Dīn, the serpent which has stung us in our heart—even if the great ocean turned into antidote, it would not be able to cure this [pain]." Then he immediately disappeared.'

It is said that this report was also told by °Alā° al-Dīn, the physician from Erzincan.

* * *

[265] It is also transmitted that one time Mowlānā went to the bathhouse. His disciples went a little in advance and cleaned the bathhouse and perfumed it with incense. They drove out the people and then went back to meet Mowlānā. Before they returned, all the lepers, the sick and the afflicted filled the place up again. It happened that the disciples began harassing them and were removing them from the water. Mowlānā shouted at the disciples. Taking off his clothes, he entered the water. He went close up to the people and poured over himself the water they used. All those present were astonished by his great humanity and universal generosity. As it happened, the King of Men of Letters, Amīr Badr al-Dīn Yaḥyā, was there. Prompted by ecstatic delight, he recited this couplet:

‘You’ve come from God, a prodigy of mercy for man.
What prodigy of beauty is not contained in your person?’

* * *

[266] It is also transmitted that one day Mo°in al-Dīn the Parvāna arranged a great gathering. He had invited the prominent men and they were all present. Finally, Mowlānā was brought. When the *samā°* came to an end, the prominent men occupied themselves eating the food. Mowlānā asked Shaykh Moḥammad-e Khādem (the Servitor) for a ewer, intending to go to the privy. Amīr Parvāna gave Shaykh Moḥammad-e Khādem a thanks offering of three thousand dirhems and took the ewer from him and brought it to Mowlānā himself. After invoking God on behalf of the Parvāna, Mowlānā went into the privy and Amīr Parvāna stood waiting by the door until it grew late.

After a while a group of the Parvāna’s servants came in. They kissed the Amīr’s hand and, standing at a distance, they asked: ‘What is the Amīr waiting for?’ They were told: ‘He’s waiting for Mowlānā to come out of the privy.’ They said: ‘When we were coming here on the road from the mosque of Marām, we saw

Mowlānā walking along in a hurry.’ The Parvāna was astonished. He said to Shaykh Moḥammad-e Khādem: ‘Go inside and verify this information!’ When he went into the privy, all he saw was the ewer full of water and no one else. The Parvāna began prostrating himself and his belief in Mowlānā redoubled. Meanwhile, Mowlānā did not show his face to the people for forty complete days.

* * *

[267] It is also transmitted that one time the late Sultan Rokn al-Dīn—*God show him forgiveness*—held a splendid entertainment in his palace, and all the shaykhs and prominent men came. Qāḍī Serāj al-Dīn sat in the chair of honor and Shaykh Ṣadr al-Dīn in another seat of honor. Sayyed Sharaf al-Dīn was seated alongside the sultan’s throne. And all the prominent men sat occupying the high and low places. Suddenly Mowlānā came in with his disciples, and they seated themselves in the middle of the palace around the water basin. As much as the sultan and the Parvāna exerted themselves, Mowlānā would not sit in a higher seat. Shaykh Ṣadr al-Dīn said: ‘*All living things come from water* (21/30)!’ Mowlānā said: ‘*Nay! All living things come from God!*’ All the prominent men left their seats for a lower level. Right there a great *samā*^c took place.

* * *

[268] Likewise, there was a great *samā*^c in the Parvāna’s house. Mowlānā was filled with limitless excitement. It happened that Sayyed Sharaf al-Dīn went into a corner with the Parvāna and busied himself talking about people’s faults. And the Parvāna listened out of compulsion. Straightway Mowlānā began to recite this *ghazal*:

‘I’ve heard the enemy’s ravings inside his heart.
And I’ve seen the fantasy he’s fashioned for me.
His dog has bitten my leg and tyrannized me.
I won’t bite him like a dog. I bite my lip.
Like the manly men I’ve attained manly men’s secrets,
But why boast of this when I’ve attained His secret!’

The Parvāna immediately lowered his head and sought forgiveness. And he never paid attention to Sayyed Sharaf al-Dīn again.

* * *

[269] It is also transmitted from ‘Othmān-e Gūyanda (the Reciter) who said: ‘I was newly married and a great insolvency had overtaken my affairs. My need had reached an extreme and one of my duties was to show favor to my new bride. Mowlānā became

aware of this. He rose and went into the women's quarters of his house and borrowed six Egyptian dinars from Kerā Khātūn. He then came out and sat down. After a while, in the midst of conversing, he said: "Oh °Othmān, previously you had a pleasant custom of frequently taking hold of our hand. For some time now you have abandoned this custom. What is the reason for this?" I quickly stood up to kiss Mowlānā's hand, and he secretly placed the dinars in my hand. And he said: "Preserve this custom like the religious obligation to perform the prayers." I was filled with joy, and for some time I met my expenses with that money.'

* * *

[270] 'Likewise, another time I was insolvent and had nothing. I went before Mowlānā, saying: "It is now time for me to put into practice that custom of hand-kissing." Mowlānā smiled and said: "It is easy. Do not worry yourself. Today a fat morsel will come your way." That day until evening I waited on the threshold. No trace of anything appeared. Perplexity gained the upper hand over me since Mowlānā's remark had not come true. When evening came on, a little rain began to fall. The companions left one after the other. I said: "I'll set out for home before it becomes dark and muddy." I came out the door of the *madrassa* and saw that a large torrent of water had formed. Because of the brambles and straw of the neighborhood, it was blocked and not moving. With my foot I opened a way for the water to flow through. Suddenly the end of a string landed at my foot and became entangled. When I drew my foot out of it, I saw that a purse full of silver *solṭānī* coins had fallen there. I put it under my arm and set off. I counted it at home. It came to seven hundred dirhems. Part of it I gave to my bride and part of it I spent for my own necessities.

The following day I went before Mowlānā with a sour face, as if I had not received the gift. Mowlānā remarked: "°Othmān, why do you have a sour face? You took home the purse with the money and you're pretending to be insolvent. Be careful not to complain. You should express gratitude with thanks offerings for this gift!" I immediately lowered my head and repented.'

* * *

[271] It is also transmitted that a person who was one of Mowlānā's disciples and a man of wealth expressed the following as a last wish at the time of his death: 'I want Mowlānā to take pity and to frequent my grave for three days.' After the said person's demise Mowlānā sat for one whole day at his grave. A group of the deceased's sons saw their father in a dream wearing splendid clothes

and strolling about gracefully. They asked him: ‘*What did God do to you?*’ He replied: ‘When I was placed in the grave, a group of tormenting angels arrived to do me harm but out of respect for Mowlānā they didn’t come close to me. Suddenly a handsome angel came out of a corner and drove the tormenting angels away, saying: “The Lord Most High has consigned this person to Mowlānā, and He has forgiven him and shown him favor.”’

* * *

[272] Likewise, the godly companion, Bahā° al-Dīn-e Baḥrī, recounted the following: ‘During the time I held the office of commander, it was my custom to visit Chalabī Ḥosām al-Dīn frequently and to converse with him, and sometimes Chalabī would also come to our house. I had still not had occasion to meet Mowlānā. One day Chalabī honored me with a visit in my house. That same moment I saw Mowlānā coming up the stairs and he said: “Amīr Bahā° al-Dīn! So you want to snatch Chalabī out of our hands?” I lowered my head and replied: “We are both devoted bondsmen from among those who have been snatched away by Khodāvandgār.”

Meanwhile, he came and sat down in a leisurely manner. I thought I would find some food. He said: “Bring a little something.” I rose to go but he said: “Call the servant to bring it.” I said to the servant in Greek: “What do you have that’s ready?” He replied: “We just finished eating and I put warm water in the pot to wash the bowls.” Mowlānā said: “Have him bring that pot!” He requested a plate and bowl, and from the pot he placed something on them with his own hand. I saw it was fried meat with rice which was extremely good and of incomparable tastiness. We were all taken aback in amazement, wondering: “How could he get so much food from an empty pot?” He said: “*This is from God*. It is food from the invisible world. You must eat!”

When this bondsman and Chalabī busied ourselves eating the food, Mowlānā stood up to perform the ritual prayers. That was when I abandoned wealth, landed property, family and friends, and I became his bondsman and disciple.’

* * *

[273] It is also transmitted that Mowlānā would often go to the bathhouse and have his head shaved.²⁰³ The remnants from this would be collected by the companions for the sake of blessings. It happened that a man of importance was seated in a private chamber in the bath. The thought passed through his heart: ‘If any of those remnants were to fall into my hands, I would become a disciple.’

Mowlānā immediately ordered them to give some of the hair to this esteemed person. That very moment the man lowered his head and became a disciple. He rendered services and arranged *samā^c*-sessions.

* * *

[274] It is also transmitted that one day Mowlānā was walking in his *madrasa*. Soltān Valad and Jalāl al-Dīn Ferīdūn and a group of the noble disciples were present on the upper floor watching Mowlānā walk. Suddenly a foreign commander came to visit Mowlānā. Having taken a vow, he placed a purse of money before Mowlānā and swore solemn oaths that the money was licit, so that Khodāvandgār would accept it. He poured it all into Mowlānā's sleeve and then went outside. When he had disappeared, Mowlānā strewed all the money on the ground and departed. The disciples came down and gathered up the sum. Soltān Valad distributed it all to the companions who used it for their daily sustenance.

* * *

[275] Likewise, when Mowlānā became weary of the excessive crowd of people, he would go to the bathhouse and if there was a hubbub of people in the bathhouse as well, he would enter the hot water reservoir (*khazīna*) of the bath and submerge himself in the hot water. It happened that he had been taking his repose for three days and nights in the reservoir of the bath and had not showed his face. Indeed, he had become immersed in manifestations and gleamings of union. After the third day Chalabī Ḥosām al-Dīn, with much supplication, requested that he show his face to the disciples. When he saw Mowlānā's blessed constitution in a state of dire frailty, tears ran down the cheeks of his face. He cried out: 'The delicate constitution of Khodāvandgār has become extremely emaciated. How would it be if, for the sake of us poor ones, you were to break your fast with a drink and rest a while?' He replied: 'Mt Sinai with all its bulk could not endure one glance at God's beauty and was shattered to pieces (cf. 7/143).'

It was destroyed by Him. The mountain split.

Have you ever seen a mountain do the camel-dance?

'My wretched weak and withered body that the radiance of the sun (*āftāb*) of magnificence and the flashes of the lights of beauty have shone (*tābad*) upon seventeen times during three days and nights, how can it endure (*tāb*) and bear up and never turn (*na-tābad*) its face away from that splendor (*tāb*)?' And he recited:

'From God's perfect power the bodies of elite men
 Obtained strength to endure in the unqualified Light.
 Though Mt Sinai cannot sustain even one of its motes,
 God's omnipotence finds room for it in a bottle.
 The lamp-niche and lamp-glass became the place of light,
 A light which tears apart Mt Qāf and Mt Sinai.
 Know their body is the lamp-niche, their heart the glass.
 This lamp shone on God's Throne and the spheres.'

That moment Mowlānā got up and began to perform the *samā*^c. It is said that he engaged in the *samā*^c for seven days and nights without interruption.

* * *

[276] It is also transmitted that a group of merchants who had been friends with Jalāl al-Dīn Ferīdūn from olden times and had frequently visited him by way of taking meals together (*momālahat*)²⁰⁴ and had shown a great affection for him, one day requested of him that they become disciples of Mowlānā. They had written an inventory of all their goods and handed it over to the said person so it might be a thanks offering to the companions. Thus the merchants would be completely free of the world and become dervishes. They engaged Jalāl al-Dīn in earnestness, saying: 'Present our discipleship to Mowlānā to see what he says and to learn how these goods should be spent.'

When Chalabī Jalāl al-Dīn presented Mowlānā with the facts of the merchants' situation, Mowlānā got up in vexation, took his ewer and went into the privy. He stayed there for some time. The merchants were tired of waiting and they beseeched Serāj al-Dīn-e Tatarī to find out what was causing the delay. When he went into the privy, he saw Mowlānā standing in a corner. Mowlānā said: 'Oh Serāj al-Dīn, where am I and where is the world! When was the world ever a concern of ours? What was the world to our Prophet? And when did his Companions ever care about the world? In truth, the odor of this privy's filth is better in my nostrils than all the possessions of the world and worldly people. Do us the kindness of making excuses to them on our behalf and let them make distributions with their own hand to those of higher insight and the deserving, if they are sincere on the road of God without concern for reputation and hypocrisy. Indeed, the reward is greater if we and the companions are not involved in arranging this.'

Out of all these possessions Mowlānā would not even accept a toothpick. This group bestowed all their goods on the dervishes and

the companions. And they arranged *samā*^c-sessions and became disciples.

* * *

[277] Report: Likewise, it is transmitted from the noble among the disciples that Sultan Rokn al-Dīn in Erzincan requested of °Alā° al-Dīn-e Ṭabīb-e Arzanjānī (the Physician from Erzincan) that the latter prepare for him various electuaries. Having spent around three thousand *solṭānīs*, °Alā° al-Dīn made it all into a kneaded paste. As it happened, the sons of the physician said: 'You are a man of noble disposition and friends constantly come and go paying you visits. They will ask you for these electuaries. You will necessarily give some to each of them, and a great deal will be used up. The solution is for us to place you in a private apartment (*khalvat*) and to put a lock on the outside so people will think no one is in the room.'

That same day, having made the door secure, the doctor and his wife busied themselves preparing electuaries. Suddenly they saw that the curtain of the winter room (*tāb-khāna*) parted and Mowlānā came in and sat down in a corner of the room. The doctor and his lady lost their senses and could not move because of the awesomeness of the situation. After a moment °Alā° al-Dīn recovered himself. He got up and placed before Mowlānā all the electuaries he had put in a golden bowl, saying: 'Mowlānā must certainly eat some of this.' Mowlānā placed his blessed finger above the bowl and said: 'There is an ache inside us such that though all the electuaries of the world were bestowed on it, it would not become quiet for one instant and that grievous pain would not find peace.' They both wept and Mowlānā stood up and pointed to the door. The locks opened and he departed. As much as they ran after him, they saw no traces of him.

°Alā° al-Dīn and his wife, in absolute sincerity, both became bondsmen and lovers. Indeed, before this the doctor °Alā° al-Dīn did not believe in the Friends of God and would abuse them. Enraptured with this love, he took his wife and went to Konya where they became devoted disciples. The place where this event occurred was Erzincan.

* * *

[278] Likewise, it is transmitted from the prominent among the disciples that Khedṛ²⁰⁵—*peace be upon him*—continually conversed with Mowlānā and would ask Mowlānā about the mysteries of the treasures of invisible truths and receive subtle answers. One day it happened that Solṭān Valad wound on his turban and one side of it was not straight. He undid it all and wound it on again. Mowlānā

said: ‘Bahā’ al-Dīn, don’t wind your turban a second time and don’t be concerned with formalities and adorning yourself. Indeed, one time in my youth I also wound on my turban a second time. My brother Khedr—*peace be upon him*—chose other company than mine. For a while I remained deprived of his companionship.’ From that day Solṭān Valad never wound his own turban. The disciples would wind his turban, and he would place it on his head.

* * *

[279] It is also transmitted that during his youth Mowlānā was in Damascus in the Madrasa-ye Moqaddamiyya—some say in the Madrasa-ye Barāniyya—engaged in studying the religious sciences. Several times people with clairvoyance (*baṣīrat*) saw Khedr frequenting Mowlānā’s room, and ever since that room has been a place visited by the free men (*aḥrār*). Most of the perfect knowers of God were negligent and unmindful concerning knowledge of the secrets of Khedr, for not every person can see and recognize God’s concealed ones.

* * *

[280] It is also transmitted that Shaykh Abū Bakr-e Kattānī²⁰⁶—*God have mercy on him*—had the honor of visiting the revered Ka’ba and resided under the Water-Spout (Nāvdān). He saw an old man enter through the Banū Sheyba Gate and approach him with great dignity. The man greeted him and said: ‘Why don’t you go over there to the Maqām-e Ebrāhīm. A group is sitting there listening to *ḥadīths* from the Prophet. You may also listen and profit from it, for an old man has come who has true *ḥadīth*-reports with exalted²⁰⁷ chains of transmission.’ Abū Bakr replied: ‘Oh Khvāja, he has long chains of transmission, and everything he says over there with chains of transmission, I hear right here from my master without chains of transmission.’ The old man said: ‘Who do you hear this from?’ He replied: ‘*My heart reports to me from my Lord.*’ The old man asked: ‘What proof do you have for saying this?’ He replied: ‘This proof—that you are Khedr!’ Khedr exclaimed: ‘*God is sublime!* Until now I imagined I knew all the Friends of God and that none was veiled from me. It has been made certain for me that God’s concealed ones are also concealed from my eyes. I do not recognize them but they recognize me.’

As God says: “*Above every man of knowledge is One who knows (12/76).*”

One hand is higher than another, oh youth!

Up to the level of God who is *the ultimate end*.

* * *

[281] Likewise, Mowlānā said: ‘Our Mowlānā Shams al-Dīn-e Tabrizī is the beloved of Khedr—*peace be upon them!*’ And with his own blessed hand he even wrote above the door of the room of the *madrasa*: ‘The place of the beloved of Khedr—*peace be upon him!*’ And Mowlānā was one of those amiable concealed ones who was hidden both from Khedr as well as from Shams-e Tabrizī. He was concealed in God’s veiled quarters (*khedr*).

Many times I said I shall divulge
 All the secrets in the revolving world.
 But because of the evil eye and fear of cruel treatment,
 I have fixed a nail upon my tongue.

* * *

[282] Likewise, it has been transmitted from the noble among the disciples that one night in the season of bitter winter Mowlānā was engaged in nocturnal prayers (*tajahhod*) in his *madrasa*. He placed his face on the flag-stones of the *madrasa* and wept so much that buckets could be filled. In this way his blessed beard became frozen and stuck to the flag-stones. The next morning the disciples raised a great clamor and poured warm water on his face to melt the ice. Now if the outer appearance of his prayers was like this, who will have knowledge of the secrets of his interior prayers? It happened that the sincere supporters asked him about this situation.

Mowlānā replied: ‘The following is transmitted about the Commander of the Faithful, °Alī b. Abī Tāleb—*God honor his countenance*: “When the hour of prayers came, he would tremble and his complexion would change. They asked him: ‘What is wrong with you, oh Commander of the Faithful?’ He replied: ‘The time of the trust has come, which God Most High presented: “...to the heavens and the earth and the mountains, but they refused to carry it and were afraid of it. And man carried it (33/72).” And I do not know which is better, whether I should carry it or not.’ And he said—*peace be upon him*: ‘Prayer is a connection with God which external appearance does not know about.’”

Now if the situation of °Alī, the Friend of God, was like this, what will it be like for others?’ And he recited:

‘The tongue, a fluent parrot with a thousand descriptions,
 Does not express one out of fifty secrets of the heart.
 The pen is a wooden tongue made up of joints (chains).
 How can it compose (liberate) the secrets of lovers?’²⁰⁸

* * *

[283] It is also transmitted that one day a group of the knowers of God of that age came to visit Mowlānā. One of them asked about the secret behind this Tradition: *'Verily, God Most High has prepared a wine for His Friends. When they drink it, they will become intoxicated and when they are intoxicated, they will feel good and when they feel good, they will be confused, etc.'* And he asked: *'What then is this wine?'* Mowlānā replied: *'When Moḥammad the Messenger of God—God's blessings and peace be upon him—was honored with the distinction of the special closeness: two bows'-length away or nearer (53/9),²⁰⁹ and had a view over the battlements of essential truths and with his eye of deeper perception witnessed the beauty of the splendor of divine Unicity—mighty is His splendor—, after he had uncovered transcendent subtleties and examined the mysteries of Lordly treasures, two world-revealing cups of light were made present from the Almighty Presence. One was filled with pure wine, the other with tasty milk. The order arrived to choose one of the two cups. The Messenger of God said: "I have chosen the milk and I have hidden away the wine for the best of my community."* Because this time was the beginning of the prescriptions of the rules of holy law (*sharī'at*) and the consolidation of the foundation of the commands of the mystic path (*tariqat*), he [the Prophet] kept the world-revealing cup of truth for the knowers of God of his community and the spiritual elite of his religion, and it is due to the exquisite bouquet of this wine that some perfect Friends of God at times become enraptured and unveil secrets.'

As the poet has said:

'What drink did the son of Adham drink so that
Like a drunken man he despised his rule and kingdom?
What intoxication caused someone to say: "*I am sublime!*"
Or to say: "*I am the Truth!*" and to go to the gallows.'²¹⁰

With one accord they all applauded and embraced discipleship. Moreover, how much Mowlānā had to say in description of such delicious wine as this! And he has recited:

'If one drop of this intoxication drips onto men's mind,
There will be no world or man, no constraint or freedom.'

Likewise, he says in a *ghazal*:

‘The dear pretty cupbearer pours wine, jar upon jar,
 So that my “ascetic” and “chosen one” lose head and foot.²¹¹
 I left from my palm and sat at the bottom of the vat
 So that all becomes God, my judge and my master.’

They asked Mowlānā: ‘What is ecstasy?’ He replied: ‘*Ecstasy is the unrest of the spirit due to the overwhelming power of yearning.*’

* * *

[284] Likewise, the chiefs among the disciples related that one day Mowlānā had gone to the bathhouse with the disciples. When on an indication from Mowlānā the companions began rendering service to one another, he rose and went into a private chamber and stayed there an extremely long time. As it happened, the noble disciples earnestly engaged Chalabī Jalāl al-Dīn Ferīdūn to find out what was causing the delay. He went to the door of the private chamber (*khalvat*) to glimpse something of that splendor (*jalvat*). He saw that the whole chamber up to the ceiling was completely filled with Mowlānā’s blessed body. A trembling spread over his limbs and he let out so loud a cry that all the companions lost their senses. Meanwhile, Mowlānā quietly came outside. While performing the *samā^c*, he set out for the *madrasa*.

* * *

[285] Likewise, the following is transmitted from the master of the cultivated, Mowlānā Sharaf al-Dīn of Kayseri—*God have mercy on him!* He said: ‘When Shaykh Ṣadr al-Dīn came forward to perform the prayer over Mowlānā’s corpse, suddenly he fetched up a sigh and became dazed for a moment. After that he performed the prayer and tears of blood streamed from his eyes. Then he left. The group of prominent men questioned him about what had happened. He said: “When I came forward to engage in the prayer, I saw that a row of spirit-beings (*rūḥāniyān*) from the Heavenly Assembly were present. The spirit of the Messenger of God—*God’s blessings and peace be upon him*—having taken on form, was standing there. They were engaged in paying their respects and praying on behalf of Mowlānā. And all the angels of the heavens dressed in blue were weeping.”

The shaykh with all the prominent men came and went, visiting Mowlānā’s blessed tomb for forty complete days.’

Mowlānā Sharaf al-Dīn also said: ‘My teacher and the support of my chains of transmission,²¹² Qāḍī Serāj al-Dīn, stood in front of Mowlānā’s tomb and, while weeping, he recited these couplets:

“Would that the day the thorn of death entered your foot,
 The world’s hand had struck my head with ruin’s sword.
 Then today my eye would not see the world without you.
 It is I at your tomb with dust poured on my head.”

* * *

[286] It is also transmitted that in the bloom of his youth while studying in the city of Aleppo with Kamāl al-Dīn b. °Adīm, who was without peer and of lofty degree, Mowlānā was engaged in teaching and receiving instruction in several *madrasas*. Similarly, one day in Damascus on the roof of the Madrasa-ye Moqaddamiyya he was going over the sciences of secrets. While walking, he went beyond the edge of the roof’s parapet and ascended into the air for a distance of one or two bow-shots before returning again. The religious students all became his devoted disciples, and they continually witnessed these situations.

* * *

[287] Likewise, the pure brethren related that Mowlānā would walk in circles on the roof of his *madrasa*. At times he would ascend into the air for a distance of one or two bow-shots before coming back to the *madrasa* roof. One day he disappeared and it was twenty complete days before he was pointed out again in the mosque of Marām. The disciples then gathered together and performed the *samā*^c for a week.

* * *

[288] Likewise, it is transmitted from the prominent among the free men (*aḥrār*) that the esteemed companion Amīrjī, who was one of the devoted disciples, intended to set out for Damascus on some business. He came before Mowlānā and asked for his assistance and sought his help. Then he left for Damascus. When he entered the city of Damascus, he saw Mowlānā standing on top of a villa and Mowlānā made a sign with his blessed hand. Amīrjī immediately let out a cry and fell down unconscious. When he came back to his senses, he didn’t see anything. He then concluded his affairs. When he came back to Konya, he had the honor of visiting Mowlānā and wished to tell him the story. Mowlānā said: ‘The men of God are like fish in the great ocean. Wherever they wish, they lift their head out of the water.’ Amīrjī lowered his head and described for the disciples how Mowlānā had taken on physical appearance (*tamaththol*).

* * *

[289] Likewise, the King of Men of Letters, Mowlānā Ṣalāḥ al-Dīn-e Malaṭī—*God have mercy on him*—said: ‘When I became a

disciple of Mowlānā, I saw that he would send ten to twelve letters a day to the Parvāna and others, to provide a remedy for the poverty-stricken and people with needs. Not one letter ever failed. It occurred in my heart: “Will this assistance also exist on the Day of Resurrection?” Mowlānā said: “Oh by God, oh by God, why should it not exist? But, indeed, the pious of the Muslim community will obtain mercies and intercessions and generous gifts.”

As the poet has said:

‘The pious of my religious community have no need
Of my intercessions on the Day of Calamity.
Nay, they will undertake intercessions themselves.
Their say will be an effective command.’

“‘Since the trenchant sword cuts while in its scabbard, imagine what things it will do once it is unsheathed.”

The companions were filled with joy and gave thanks.’

* * *

[290] Likewise, the perfection of his generosity and the abundance of his mildness and good manners were such that one day when he had become passionate performing the *samā^c* and was immersed in beholding the beloved’s face and experiencing ecstatic states, suddenly a drunk came into the *samā^c*. The drunk raised a tumult like someone out of his senses and bumped into Mowlānā. The esteemed companions hit him. Mowlānā said: ‘He is the one who has drunk wine and you are behaving like drunken brawlers!’ They replied: ‘He is a Christian.’ Mowlānā said: ‘Yes, he is a Christian (*tarsā*) but why are you not afraid (*tarsā nīstīd*)?’ They lowered their head and sought forgiveness.

* * *

[291] Likewise, one day Mowlānā was walking in the bazaar of Konya. A Turk happened to be offering a fox skin for sale to the highest bidder, calling out [Turkish]: ‘*Delkū, delkū* (fox)!’ Mowlānā, raising shouts and spinning in a circle, went on repeating [Persian]: ‘*Del kū, del kū* (Where is the heart)?’ And he performed the *samā^c* all the way back to the blessed *madrassa*.

* * *

[292] Likewise, one day Mowlānā was asked: ‘We see some Friends of God who are haughty. Where does this haughtiness come from?’ He replied: ‘The pride of the men of God belongs to divine grandeur. It is not hypocritical pride and the arrogance of the carnal soul and the conceit of sinful men based on rank. For instance, Imam

Jaʿfar-e Šādeq²¹³—*God be pleased with him*—would sometimes purify his carnal soul and not pay any attention to caliphs and kings. They asked him about this haughtiness on his part. He said: “God forbid! I am not haughty. But once I had renounced my own existence, His divine grandeur annihilated me and settled in place of my pride. This pride is from His divine grandeur, and I am not really involved at all.”

The tongue’s speech causes pride which devours your need.
Be separate from pride, while attached to divine grandeur.

And it is transmitted from Bāyazīd²¹⁴ that he said: ‘Whoever beheld me became protected from the mark of damnation (*shaqāvat*).’

As the poet has said:

‘Whatever disciple I have nourished through love
Will escape the sky’s arrow and the lance of its Mars.’

And elsewhere he has said:

‘My disciple doesn’t die. He has drunk the water of life.
And from whose hand? From the Bountiful’s cupbearers.’

* * *

[293] Likewise, one day at a gathering of prominent men Mowlānā was uttering higher meanings in explanation of the evidentiary miracles (*moʿjezāt*) of the prophets and the thaumaturgic gifts (*karāmāt*) of the elite among the Friends of God. He said: ‘The difference between evidentiary miracles and thaumaturgic gifts is that the miracles are acts and customary practices of the prophets, whereas the thaumaturgic gifts are effects (*āthār*) and lights of the Friends of God. Miracles consist of bringing forth something out of nothingness and transmuting essences (*aʿyān*). Thaumaturgic gifts are the attribute of the lights of the interior of the Friends of God.

As one of the people of divine insight (maʿrefa) said: “The thaumaturgic gifts of the Friend of God are a power of action and a sufficiency of provision. In so far as they are something which breaks the natural order, it is God who performs them on the Friends’ behalf. The evidentiary miracle of a prophet consists of bringing something forth from nothingness into being and transmuting essences.”

As the poet has said—God sanctify his innermost secret:

‘It is transmutation of essences and encompassing elixir.
It is putting the body’s frock together without a seam.’

And he said: ‘Thaumaturgic gifts belong to the Friends of God and evidentiary miracles belong to the prophets. Moreover, evidentiary miracles accompany a claim because they are a cogent proof. Thaumaturgic gifts are without a claim (da‘vā) because they are a response to a prayer (da‘va).’

Indeed, some of those who are perfected in travelling the mystic path (*tarīqat*) and drink at the Salsabīl of truth take it to be a duty to avoid and to shun with complete aversion openly performing miracles, nay they even consider being engaged with this as the essence of veiling. Thus they related the following to Joneyd—*God be pleased with him*: “Such-and-such a dervish, after spreading out his prayer rug alongside the Tigris, performs the prayers and flies in the air and utters wondrous words.” The shaykh [Joneyd] said: “Alas that he occupies himself with a trivial game and, having found satisfaction in this, is content with his present state!” Joneyd summoned the dervish. He raised his awareness, turned him away from this and changed his attitude so as to make known how far away the halting-stations really are of the perfect who have undergone perfection.’

How far? To where place itself finds no admittance!
There only radiance from the sheen of God’s moon exists.
Oh brother, it is a Royal Court without limit.
Wherever you reach, by God do not stop there!

And he said—God sanctify his innermost secret: ‘The punishment of the prophets is cutting off revelation, the punishment of the Friends of God is making public their thaumaturgic gifts, and the punishment of the believers is deficiency in worship.’

* * *

[294] Likewise, the King of Men of Letters, Ṣalāḥ al-Dīn-e Malaṭī, related the following: ‘I was in the city of ‘Erāqliyya (Ereğli) in the house of Nūr al-Dīn-e Vafādār together with a group from Qobba-ye Bozorg and some noble shaykhs. Meanwhile, Shaykh Mo‘ayyad al-Dīn-e Janadī arrived from Konya with a number of Sufis who were soldiers. They went forth to welcome them and showed them great respect and honor. After exchanging greetings, food and all manner of talk, I asked Shaykh Mo‘ayyad al-Dīn: “What did Shaykh Ṣadr

al-Dīn say regarding Mowlānā's inconspicuous manner, and how did he describe him in private?"

He replied: "By God, one day we sat down with the elite companions in the presence of the shaykh, companions such as Shams al-Dīn-e Īkī, Fakhr al-Dīn-e °Erāqī,²¹⁵ Sharaf al-Dīn-e Mowṣelī, Shaykh Sa°id-e Farghānī, Naṣīr al-Dīn-e Qūnavī and others. A report about the way of life and inner thought (*sīrat o sarīrat*) of Mowlānā came forth. Being emotionally moved, the shaykh said with absolute sincerity and complete conviction: 'If Bāyazīd and Joneyd were alive in this age, they would carry this manly man's saddle-cloth²¹⁶ and feel grateful in their heart. He is the chief steward (*khvān-sālār*) over the table of Moḥammadan poverty. We experience ecstatic delight (*dhowq*) as parasites on him. All our ecstatic delight and yearning is from his blessed foot.' All the dervishes acknowledged this and applauded the shaykh's eye-witness description."

After that Mo°ayyad al-Dīn said: "Miserable one that I am, I too am among those who are in need of that sultan." And he recited this couplet:

*"If divinity were to assume form among us,
It would be you. I speak plainly without hesitation."*

* * *

[295] It is also transmitted that a learned monk in the region of Constantinople heard of Mowlānā's reputation for learning, gentleness and humility. Having fallen in love, he set out travelling and came to Konya to seek him. The monks of the city came out to welcome him and showed him great respect. The sincere monk requested to visit Mowlānā. By chance he encountered Mowlānā on the way and prostrated himself three times before Khodāvandgār. When he raised his head, he saw Mowlānā was still prostrating himself. It is said that Mowlānā lowered his head to the monk thirty-three times. The monk let out cries and tore his clothes. He said: 'Oh sultan of religion! Do you show such extreme humility and self-abasement before an impure wretch like me?' Mowlānā replied: 'Since our sultan (the Prophet) uttered the following *ḥadīth*: "*Blessed is the man whom God has given wealth, beauty, honor and dominion, and who is generous with his wealth, chaste in his beauty, humble in his honor and just in his dominion*"—how would I not act with humility toward God's bondsmen, and why would I not exercise self-effacement? If I were not to behave this way, why

would I have worth, for whom would I have worth, and what work would I be fit for?’

He who is the sun lighting the way (the Prophet)
 Called ‘blessed’ everyone whose *carnal soul is humble*.
 To be his bondsman is better than being sultan
 Because: *I am better* (7/12) is the boast of Satan.

The wretched monk along with his companions immediately found the faith and became a disciple and put on the *farajī*. When Mowlānā came back to the blessed *madrasa*, he recounted to Valad and the disciples: ‘Bahā’ al-Dīn, today a monk assaulted our self-abasement with self-abasement as if to snatch this humility from our hand, but *praise to be God*, with success from the Unique and Aḥmadan²¹⁷ assistance, we prevailed in paltriness and self-abasement. For this humility and self-abasement and poverty is the inheritance of the Moḥammadans from Moṣṭafā, and such good fortune’s capital (*neṣāb*) is the allotment (*naṣīb*) of the poor of his community.’ And he recited this *ghazal*:

‘You’re a human being, you’re a human being (*ādamī*).
 You’re silent because you’re not of “that moment” (*ān-damī*).
 You must burn all your humanity within you.
 Be of “that moment”,²¹⁸ if you’re an adept.
 The new moon decreased and then became full.
 Until you decrease, you won’t escape deficiency.
 Fly upward like an angel to the revolving sky.
 If you bend, bend like the sky’s dome.’

* * *

[296] Likewise, one day a companion hammered a nail into the wall of a room in the *madrasa*. Mowlānā said: ‘This *madrasa* of ours is the abode of the Friends of God, and this room belongs to Mowlānā Shams al-Dīn. They feel no fear in hammering a nail in this place! Don’t let them do it again! I imagine that they’re driving the nail into my liver.’ This was how much he maintained respect for the *madrasa*. Just think what would happen to those who are disrespectful!

* * *

[297] Likewise, one day Mowlānā was uttering higher meanings about this couplet:

‘The claim to be in love is easy to make.
But love has its proof and demonstration.’

He said: ‘One day a king saw a boy hitting an old man and doing him bad harm. The sultan ordered: “Bring the boy here.” He asked: “Why do you hit the old man and behave with no respect? I am going to punish you right now.” The boy said: “May the sultan of Islam have a long life! He laid claim to being a lover (*‘āsheqī*) and boasted of his affection for me. Now it has been three days that I haven’t seen him. The reason I am doing him harm is to make him an example for the lovers of God so they take heed of His jealousy”’

* * *

[298] Report: Parties among the disciples—*God be pleased with them*—related the following: ‘One day a reputable young man from among the *sayyeds* of the City (Medina) of the Prophet of God—*peace be upon him*—came to visit Solṭān Valad. A group of the *sayyeds* of Konya were with him. They introduced him, saying: “He is the son of the custodian of Moṣṭafā’s tomb.” He had on a wondrous turban made up in such a way that one end (*‘adhaba*) hung down in the front as far as his navel, and the other end he arranged like the Mowlavī *shakar-āvīz*.²¹⁹ Solṭān Valad paid him great respect and in a language which was *in a clear Arabic tongue* (26/195) engaged in uttering higher meanings and secrets. The young man felt devotion in absolute sincerity and, having become a disciple, requested a certificate of authorization (*ejāzat*). They gave him a certificate in Arabic so that he became a vicegerent (*khalīfa*) of the family. After that Solṭān Valad questioned him, saying: “This style of *shakar-āvīz* is a custom of our Mowlānā and is designated for the Mowlavīs. This type turban is not for other shaykhs, and other *sayyeds* have not adopted this style. Where did you acquire this usage?”

The *sayyed* replied: “From olden times we have belonged to the House of Abraham the Friend of God and to the tribe of the Qoreysh. And ever since the time of the Friend of the Compassionate (Abraham), the keys of the revered Ka’ba and those of the Messenger’s tomb have been with us. Whoever has need of a key or the blessed sandals of the Messenger or any of his relics, the custodians of the tomb who are our fathers and ancestors, give it to the *sayyeds* and with our permission they circulate it through all quarters of the world within Moḥammad’s community. And they derive benefit from this and year after year they bring revenue to us so that the periodical stipend may be conferred on the inhabitants of

the city (Medina) and those residing close to that good fortune (the Prophet's tomb), *in accordance with their ranks and their virtues*. My ancestors have transmitted, and it is recorded in the *Book of Secrets of the Ascension*,²²⁰ that when the Messenger on the night of: *Glory be to Him who carried His servant by night* (17/1) ascended on his Ascension and was honored with the proximity of: *And then drew near and hung suspended* (53/8), he became distinguished with seeing the face of the Coercer and, having been looked upon by the gaze of favor, became fortunate and saw *as is fitting* the prodigies that were fit to be seen and heard the secrets of divine revelation without intermediary.”

Did something happen between lover and beloved? It did!
You're neither lover nor beloved. So what happened to you?

“When in auspiciousness he returned for the sake of the mission to his community, on a battlement of the glorious Throne of God he beheld the figure of a form the likes of which for beauty he had not seen among the chiefs of the angels and the inhabitants of the heavenly sphere.”

I am looking with my eye at a moon outside sight.
No eye has seen him, no ear has heard his description.

“The Messenger was astonished and intoxicated by the delicacy and purity of that form and became greatly attached to him. He saw that he had a turban on his head with *shakar-āvīz* and wore clothes of striped cloth from Yemen. The Messenger became extremely excited and agitated. He asked Nāmūs-e Akbar (Gabriel), the peacock of the heavens, about the circumstances of this figure, saying: ‘I witnessed so many thousands of wondrous figures and strange shapes under the Celestial Throne in every separate sphere, for: *No created thing exists without there being a likeness of it under the Celestial Throne, etc.*’ No one of those seized me to this extent and made me disturbed like this refined, genial, sublime form. But whose form is this and what is the nature of its secret? *Is this an angel close to God or a dispatched messenger or a perfect Friend of God?*’ Gabriel replied: ‘This is the form of someone from the lineage of Şeddiq-e Akbar (Abū Bakr) who will appear at the end of time in the midst of your community and, filling the world with the lights of your secrets and truths, he will bestow beauty and elegance. Likewise, God Most High will bestow on him a [firm] foot and a pen

and a breath so that all the nations and those endowed with dominion will become his supporters and disciples. And he will be the secret of the light which reveals the manifestation of your religion.””

As the poet has said:

‘Unlock the treasury of: *Verily, We brought success* (48/1).
Speak out the innermost secret of the spirit of Moṣṭafā.’

““Moreover, he will be like you in every respect in his behavior and appearance.””

As the Messenger—*God’s blessings and peace be upon him*—said: ‘*There is no prophet who did not have a person resembling him among his community.*’

““His name is also Moḥammad and his surname is Jalāl al-Dīn. His discourse is a commentary on your Traditions and reveals the inner depths of the magnificent Koran.’

At that the Messenger smiled greatly from extreme joy. When in auspiciousness he returned to his glorious abode, he wore his blessed turban the same way which he had observed, and he declared: “*Let an end of your turbans hang down, for verily Satan does not do so, and turbans are the crowns of the Arabs.*” He let an amount of one complete span hang down over his nipple and the other end he arranged in the *shakar-āvīz* style behind the nape of the neck. From that time up until our present day we Qoreyshīs, following the usage of the Messenger, have observed this practice and this is the usage of our tribe. And it is said the religious scholars and shaykhs of Khorasan practice this same custom.

That day out of extreme happiness Şeddīq-e Akbar gave everything he owned as a sacrifice on behalf of the Messenger and the Companions by way of a thanks offering. Moreover, it is said that at the time of the Messenger’s death Abū Bakr-e Şeddīq was weeping beyond measure and wailing. The Messenger said: ‘*Oh friend Şeddīq, what makes you cry*, and what is the reason for this endless weeping of yours?’ He replied: ‘Adam the Pure and Noah the Confidant and the other noble prophets had long lives and they were busy with their mission in the midst of their community for a great number of years. You who are king over them all and declare: “*Adam and those who come after him are under my banner*”, are setting out on a journey and leaving at the age of sixty-two years. That is the reason my heart is sad, and I regret that a sultan like you is leaving so soon. I wanted you to remain in the world a thousand

years like Adam, so men at large would be honored with your blessed presence.'

The Messenger said: 'Don't be sad, for one day filled with mercy during my mission is the equivalent of a thousand years of the other prophets. And what has occurred to my community and what will occur, and what will happen to my religious scholars, did not occur and did not happen to the religious communities of the past during a great many years. And don't you know that: "*The religious scholars of my community are like the prophets of the Israelites*" is one of my sayings? Oh Şeddiq, may your perfumed mind be happy, for: "*Today every aperture has been closed up save the aperture of Abū Bakr.*" All windows have been closed except the window of those with the character of Abū Bakr. Know that my secret and my reality—we will one day bring forth our head from the collar of one of Abū Bakr's offspring who will once again illuminate the world, so that your goal will be completely achieved.'

Abū Bakr lowered his head and was filled with joy. That very moment the Messenger passed away. Meanwhile, we *sayyeds generation after generation* have been waiting in expectation of the time when that form, which our Messenger beheld with such qualities and indicated, would appear—so that we might be honored with the honor of its honorable good fortune. Now praise be to God that we have attained that prosperity, and that felicity has occurred and our goal has been reached.'"

Likewise a group of Mecca-pilgrims also presented this report in uninterrupted transmissions and they heard it from the true *sayyeds* of Medina with this minuteness of detail and this esteem.

What they said describing his high perfection

Was really saying nothing. It is two hundred times more!

* * *

[299] Report: It is also transmitted that in the time of Soltān Valad—*God sanctify his precious innermost secret*—a reputable merchant had come to Konya. As soon as he visited Mowlānā's tomb, he brought a variety of rare and unusual gifts to Valad, and he rendered many services to the disciples. He also related many a story about what had happened to him on his travels. While telling a story he said: 'I journeyed to [the island of] Kīsh and Baḥreyn²²¹ to see if I could procure pearls and rubies. An important man among the notables of that region advised me, saying: "What you seek is to be found with so-and-so the fisherman." When I reached this person, he

opened a chest and showed me every kind of jewel such that I was taken aback with astonishment by the value of each one.

I asked him where he had obtained this collection and how he had accumulated so great a treasure. He replied: "By God, we were four brothers and we had an aged father. From olden times we had been fishermen, but we were poor and in destitute circumstances. It happened that one day we had cast our fishing hook at the edge of the sea when suddenly some creature was caught by our hook. As much as we tugged and struggled, we were unable to pull it out. Eventually, after a great deal of hardship when we pulled it onto the shore of the sea, it turned out to be the Lord of the Water. And it is called the *Wonder of the Sea* which is its name in the mouths of the people. We beheld a creature that was very strange-looking indeed. We all remained perplexed, thinking: 'What will we do with this and what can it be used for?' Feeling discouraged, we wept at our lack of good fortune. For after several days we had only had a single catch. And meanwhile the creature went on looking at us.

My father said: 'I'll put this in a house and charge everyone a dirhem and then I'll show it to people so they can look at its appearance and witness the omnipotence of God. Nay, rather I'll take it around the world to acquire income, so our toil will not be completely wasted.' Given the capacity to speak by the Bestower of speech and life, the creature spoke and said: 'Do not shame me before mankind. Whatever you wish, I will bring you and so much that for long years it will be sufficient even for your children's children.' We were astonished by its speech and bold claim. My father said: 'Oh esteemed creature, how can we let you go without some security?' It said: 'I will swear an oath and then I will go.' My father said: 'Well, in the name of God, bring it forth so we may know what you have!' It said: 'We are followers of Moḥammad and disciples of Mowlānā. By the sanctified spirit of Mowlānā Jalāl al-Dīn of Rūm, I will go and I will return.'

My father let out a shout and fell unconscious. I said: 'Where do you know him from?' It replied: 'We are a tribe of twelve thousand. We have turned our face to him and whenever he comes to see us at the bottom of the sea, he teaches us about higher meanings and truths, and gives us spiritual guidance. We are continually occupied with the secrets of that sultan of religion.' My father immediately set it free. After the second day it came back and it brought more pearls and precious stones than can be described. Then it demanded a receipt from us and departed.

In the midst of extreme scarcity, poverty and want, we suddenly became the Qārūn²²² of the age and were transformed into respectable *khvājas*. Even our male attendants are splendid merchants, and every merchant who seeks rubies and rarities finds them with us. And we are the children of that fisherman and we are called the Sons of the Fisherman. Back at that time our dear father went to Konya and met Mowlānā.”

And praise be to God that at the present time this humble servant as well has been able to meet you, and thus we have attained eternal good fortune.’

Likewise, old merchants related this story from them in uninterrupted transmissions.

As the poet has said:

‘Reports of us have reached the fish in the ocean.
The ocean’s boiling has produced a thousand waves.’

And elsewhere he has said:

‘Fish know the spiritual guide. We’re far afield.
We’re wretched without this prosperity. They’re blessed.’

These are thaumaturgic gifts of extreme exaltedness and evidentiary miracles of Moḥammad—*God’s blessings and peace be upon him!*

* * *

[300] Likewise, it is transmitted from the noble among the disciples that one day Shaykh Ṣadr al-Dīn, Qāḍī Serāj al-Dīn, and all the religious scholars and knowers of God had come out together to look at the Congregational Mosque of Marām and the gardens. Similarly, Mowlānā had also bestowed the honor of his presence on this group. After a while Mowlānā got up and went inside a mill and stayed inside for a long time. The group lost patience waiting for him. It happened that the shaykh and Qāḍī Serāj al-Dīn went into the mill to look for him. They saw that Mowlānā was spinning in circles in front of the millstone. He said: ‘By God’s right, this millstone is saying: “Great in Glory! All-Holy!”’ The shaykh said: ‘That very moment I and Qāḍī Serāj al-Dīn perceptibly heard reach our ears from that millstone the words: “Great in Glory! All-Holy!”’ And Mowlānā began to recite this *ghazal*:

'The heart's like grain. We resemble the mill.
 How does the mill know why it turns?
 The body's like the millstone, our thoughts the water.
 The millstone says: "The water knows what goes on."
 But the water says: "Ask the miller.
 He makes this water flow downwards."
 The miller says to you: "Oh eater of bread,
 If the mill doesn't turn, who will be baker?"
 Many things will happen. Hush!
 Ask God so He explains it to you!'

For our part, due to his extreme majesty and spiritual power we lost our senses. When we recovered ourselves, Mowlānā had disappeared.'

* * *

[301] Report: Likewise, Shaykh Maḥmūd-e Ṣāḥeb-Qerān related that one day the 'Companion of the Cave',²²³ Jalāl al-Dīn-e Qaṣṣāb (the Butcher), recounted: 'In Mowlānā's presence a person said: "So-and-so has a bad character and is a heavy burden. And this is a well-known proverb: Bad character and a heavy burden!"

Mowlānā said: "The origin of that proverb is as follows. In bygone days there was a very just king of noble character. Along the route of the king's promenade, by the gate of the city, was the shop of a jug-seller, and he had reached a ripe old age. As often as the king entered by that gate, the old jug-seller would go to great lengths in blessing the sultan and speaking his praises. One Now-rūz²²⁴ the king happened to pass by the old man and said: 'Oh old man, whatever is your goal and desire, ask it of me today!' The old man said: 'May the king of the world have a long life! Order each of the elite of the court and the army of the realm to buy a jug or a bowl from me for the price I demand, and to bring it with him to the sultan's parade-ground.' The king gave instructions to the effect that: 'Let whoever loves me buy a jug from this old man.' All the military commanders and the men of high rank, each one separately, bought a jug from him for one dinar and brought it.

It so happened the sultan had a vizier who was heavy in spirit, ignoble and of bad character. He heard the sultan's instruction later and came in person to seek a jug. The old man endowed with intelligence showed him a bowl and set the price at one hundred thousand dinars. The vizier haggled and would not accept the price. In the end, out of necessity he bought the bowl for a thousand dirhems. The old man made a point of insisting: 'You must also

carry me on your shoulders before the sultan, otherwise I will not let you have the bowl.’ Having no choice in the matter, he lifted the old man onto his shoulders and brought the bowl to the king.

Straightway the king said: ‘Oh old man, what is this situation and this insult you’ve caused?’ He replied: ‘King of the world, a bad character and a heavy burden! That is to say [Turkish]: *Yāvoz khū yāvoz yūk!* For if he did not regularly act in a stingy manner,²²⁵ he would have paid one dinar and taken the bowl. He would not have been afflicted with this blame and vexation. Through the misfortune of his carnal soul’s miserliness, he has thrown his precious honor to the winds and burdened his soul with baseness.’”

* * *

[302] Likewise, Jalāl al-Dīn-e Qaṣṣāb, who was a boon-companion of the disciples, recounted the following: ‘One day toward the beginning of the appearance of these secrets, a group of jurists took me with them in a private chamber and by way of ridiculing and denouncing me they hit me very hard with a stick. Because of the pain I suddenly broke wind. They were overcome with laughter. They immediately set me free and I ran outside. I exclaimed: “A fart from me and favor from God!” The companions burst into laughter and were filled with joy.

Mowlānā said: “The secret behind this proverb is that there was a king who was in need of being bled. When the king’s envoys (*qoṣṣād*) brought the bleeder (*faṣṣād*), the unfortunate bleeder sharpened his lancet and proceeded to open a vein. As it happened, the tip of the lancet broke off and stayed where it was. Out of fear of the king the bleeder involuntarily let out a fart (*tīz-ī*) of extreme pungency (*tīzī*). The sultan was overcome with loud laughter and he guffawed. The tip of the lancet immediately lept out of the sultan’s arm. The bleeder said: ‘Oh sultan of the world, a fart from me and favor from God!’

And the proverb has remained as a memento among men from that time on. Thus, as far as possible, rendering service belongs to poor bondsmen, and favor and assistance belongs to God Most High, and they have said: ‘*It is for the rooster to crow and for God to bring the morning.*’”

And these two stories were among the jokes that Mowlānā often told. As he has said:

‘My jesting is not really jesting but information,
Intended to guide people and give instruction.’

* * *

[303] It is also transmitted that in Mowlānā's time a certain person climbed up a fruit-laden tree to pick some fruit. Suddenly the owner of the orchard was informed and came. He said: 'Come down out of that tree!' The man replied: 'I am not coming down.' When the keeper of the orchard insisted, the man said: 'May my wife be a divorced woman if I come down from the tree!' And he remained there for three days and nights. They tried to resolve the situation with different kinds of *fatvās* but it proved impossible. In the end, an esteemed person said: 'This problem must be presented to Mowlānā.' A group of sincere supporters related this story to Mowlānā. He replied: 'Let him go from that tree to another tree and then come down, so that no harm [to his oath] occurs, and if the tree is standing by itself, let him come down onto a horse and then dismount. That way he will not violate his oath.' This is what he did and he was delivered. All the *mofītīs* of the city applauded this.

* * *

[304] Report: Likewise, it is transmitted from the great among the men of poverty that in the Vizier Ḍiyā' al-Dīn Caravanserai there was a lady by the name of Ṭāvōs (Peacock) who played the harp. She had a delightful voice, played sweetly and soothed the heart, and wore elegant clothes. She was a heart-ravishing beauty and unique in the world. Due to the refinement of her harp (*chang*), all lovers had become a prisoner in her grip (*chang*). As it happened, one day Mowlānā entered the caravanserai and sat down opposite her room. Ṭāvōs the Harpist came forth in her radiance. Lowering her head, she fixed her grip on Mowlānā's skirts and invited him into her room. Mowlānā consented. Then from the beginning of the day until the hour of evening prayers he prayed and raised up supplications. He cut off a cubit of cloth from his blessed turban and gave it to her, and bestowed gold dinars on her slave girls. Then he left.

That same day Sharaf al-Dīn, the sultan's treasurer, happened to walk past Ṭāvōs. He fell in love and became enthralled by her. He dispatched trusted people and had her sent to the bathhouse and he married her. He bestowed on her a nuptial gift of fifty thousand dinars and rendered her innumerable services. On their wedding night he asked her: 'Until now you didn't have this beauty and grace. Why is it that these days I see you as the Rābe'a of the age and the Zoleykhā²²⁶ of the era, and you are no longer what you were before this? Where have you acquired this beauty and elegance?' She then described how Mowlānā had honored her with a visit and she showed him the piece of Mowlānā's turban over which she had fastened her headband.

The treasurer's heart filled with joy and he sent Mowlānā thanks offerings and became his disciple. In the end, Ṭāvōs the Harpist's situation reached the point that the beauties of Konya and the luminous ones of Paradise became her disciples and she would clearly utter miracles among them and read what was in people's minds. Moreover, she freed all her slave girls and found them husbands. Finally, that blessed caravanserai became a bathhouse of the Muslims. It is presently called the Naqshlū Bathhouse.

* * *

[305] It is also transmitted that one day Mowlānā was immersed in prayer in his private cell. Someone entered, saying: 'I have no means of sustenance. I have nothing at all!' When the person saw that Mowlānā was in this state of spiritual immersion, he drew a rug from under Mowlānā's blessed feet and left. As soon as Khvāja Majd al-Dīn-e Marāghī perceived the situation, like a bird he went outside in search of the person and saw him in the busy bazaar in the process of selling the rug. He began hitting the unfortunate fellow and brought him to Mowlānā. Mowlānā said: 'He did this out of dire need. It's alright. Excuse him. The rug must be bought from him.'

What perfection of clemency (*helm*), what beauty of religious learning (*‘elm*), what an ocean of peace (*selm*)!

* * *

[306] Likewise, Shaykh Nafis al-Dīn-e Sīvāsī—*God have mercy on him*—related: 'One day Mowlānā instructed me: "Buy two dirhems worth of good *khoṭāb*²²⁷ and bring it to me." At that time a tray of *khoṭāb* sold for one dirhem. I immediately procured this. He took it from me, wrapped it in a cloth and departed. I quietly followed him from behind until he entered a ruin. There I saw a bitch that had given birth to puppies. Mowlānā gave all the *khoṭāb* to the dog. I was taken aback in astonishment at such compassion and mercy. Mowlānā said: "This unfortunate dog has not eaten a thing for seven days and nights, and because of her puppies she is unable to go off. God Most High conveyed her lament to my ears and ordered my sympathy.'"

* * *

[307] They also related that in the house of the Parvāna there was a great *samā‘* and Mowlānā went into a private chamber. When he had begun praying, Gorjī Khātūn sent two large trays of *khoṭāb* for the companions to eat. Suddenly a dog came in and it ate some of the *khoṭāb* and defiled part of it. The disciples were annoyed. They wanted to do violence to the dog and hurt it. Mowlānā said: 'That is not right! He is in greater need than you, and the appetite of his

carnal soul is more honest than yours.' They all lowered their head and grew calm.

* * *

[308] Likewise, the exalted disciples Chalabī Badr al-Dīn and Shams al-Dīn recounted that one day they were sitting on the roof of the Lālā Madrasa. It happened that the one brother Shams al-Dīn said: 'Where is the time when we used to wear precious clothes and ride around on a mule with male attendants running after us?' Then after a while they went to see Mowlānā and suddenly the Parvāna sent three thousand dirhems, a bundle of precious clothes, a male attendant and a mule, and he asked to be pardoned. Mowlānā immediately said: 'Chalabī Badr al-Dīn, give these dirhems to your brother Shams al-Dīn so he may wear clothes and drink from cups and ride around on a mule with a male attendant as his servant. Let him spend the dirhems and not allow regret, longing and conceit access to his unvindictive heart. And let him be on guard against the jealousy of poverty and the truly poor men of religion.'

Immediately Chalabī Badr al-Dīn and Shams al-Dīn tore their clothes, placed their face on the ground and sought forgiveness. After that Mowlānā said: 'Whoever has experienced the pleasure of Moḥammadan poverty has in truth turned away from the pleasures of the two worlds and ephemeral desires, and become unconcerned and joined the corps of the pious free men.' And he recited these couplets:

'Whoever has enjoyed the beloved's face,
This world is a carcass in his eyes.
"Poverty is my pride" was revealed as sublime
So I might escape the greedy in the All-Wealthy.'

* * *

[309] Likewise, Solṭān Valad—*God confirm us through his confirmed innermost secret*—related the following: 'One day my father was seated in his blessed *madrassa*. I saw three young men wearing red come in. They lowered their head and sat down in complete concentration (*ḥoḍūr*). My father said: "It's alright for them to take him." Straightway they disappeared from my view. I asked Mowlānā about this. He replied: "They are from among the seven."²²⁸ It happens one of them has died and they have come to find a replacement for him. And there is a water-carrier here from among my supporters who has attained a state of perfection and the halting-stations of eminent men and is a favorite of God's royal

court. They requested him from me. I indicated that they could take him and install him in the place of the deceased.”

And then he recited a Tradition: “*Whenever one of them dies, God Most High substitutes another in his place. And when the command comes, they are taken away (in death).*” As much as the companions searched for that water-carrier, they never saw him again.’

But after Mowlānā’s death he did come to visit Solṭān Valad and explained to him his halting-stations and ranks. Then he disappeared.

* * *

[310] Likewise, the godly companion, that angel (*malak*) in visible form and illuminated heavenly sphere (*falak*), Mowlānā Ekhtiyār al-Dīn the Imam—*God have mercy on him*—one day described to Mowlānā a dream he had had and sought an interpretation for it. He said: ‘Last night in a dream I saw an immense sea and on the shore of that sea I saw a tree like the Ṭūbā-Tree,²²⁹ extremely tall and large. And on its limitless branches sat huge birds and each one of them was singing with sweet notes and reciting: “*God is sublime!*”, and I was taken aback in amazement at this magnificence.’

Mowlānā responded: ‘That limitless sea is the magnificence of God Most High and that great tree is the blessed existence of Moḥammad-e Moṣṭafā—*God’s blessings and peace be upon him*—and the branches of the tree are the ranks of the prophets and the halting-stations of the Friends of God, and these huge birds are their spirits, and the various melodies which they sing are the higher meanings, secrets and words of their language.’

* * *

[311] Likewise, Mowlānā Ekhtiyār al-Dīn also saw in a dream that God—*He is sublime and exalted*—conferred on him a prayer of supplication which goes as follows: ‘*Oh Lord God, have mercy and show compassion upon my sayyed, my support, my shaykh, the place of the spirit in my body, the treasure of my today and tomorrow, Mowlānā Jalāl al-Ḥaqq va’l-Dīn, and upon his fathers and his forefathers, his female ancestors and his offspring, and his vicegerents and his followers, until the Day of Resurrection.*’

* * *

[312] Likewise, Mowlānā Shams al-Dīn, the son of Modarres, who was accepted by the Mowlavī Presence, one day recounted to Mowlānā about a prominent religious scholar: ‘So-and-so says: “We are also a bondsman and lover of Khodāvandgār. But at present we are engaged in studying the religious sciences and are making a great effort. Our hope is that when we have obtained what we are

seeking, we will arrive and become a disciple.” Mowlānā replied: ‘If while not having obtained it he is unable to set it aside, once he has obtained it how will he be able to escape from the bonds of jurisprudence (*feqh*) and reach the world of absolute poverty (*faqr*). Indeed, poverty is the work of those without work.’

This is not the work of someone engaged in work.

Let’s see who was lucky and whom luck favors!

* * *

[313] It is also related by this prominent person that there was a religious scholar who was a great denier and he insolently rejected the state of the Friends of God. Suddenly, the day before the Feast of Immolation,²³⁰ he chanced to meet Mowlānā, and Mowlānā took him by the hand and led him out through the Meydān Gate. He brought him to a solitary place where there was no one. Then he said: ‘Look!’ The religious scholar saw himself on Mt ‘Arafāt among those who had declared: ‘*At Your command (labbeyk)!*’²³¹ In his great amazement a state of utter confusion came over him. He let out a shout and lost consciousness. Mowlānā departed. When the unfortunate scholar returned to himself from that whirlpool of destruction, he saw that Mowlānā had left. Crying out loud, he returned to the *madrassa* and he recounted to the companions what had happened. With special sincerity and perfect certainty, he became one of the pure believers. And he gave thanks for this sudden favor and regal kindness, and presented thanks offerings.

Perhaps that favor will arrive all of a sudden.

Oh, I am the slave of any such suddenness!

* * *

[314] Report: Reliable narrators, who were graced and adorned with different modes of excellence, related the following: ‘Hājī Baktāsh-e Khorāsānī²³² was the special vicegerent of Bābā Rasūl²³³ who had appeared in the kingdom of Rūm and whom one group called Bābā Rasūl Allāh. Hājī Baktāsh was a man with the heart of a knower of God and had an illuminated interior. But he was not obedient [to the Prophet]. He sent his chief (*naqīb*), Shaykh Eshāq, with several disciples to Mowlānā to ask: “What are you doing? What are you seeking? And what is this tumult you’ve stirred up in the world?”

And this question was based on the fact that when all the great and small of the world became desirous of Mowlānā, and all the shaykhs, religious scholars and commanders delighted in his words,

and many authority-revering disciples turned away from their formality-bound shaykhs to become bondsmen and disciples of this family which has attained reality and confirmed the truth, jealousy because of this stung those shaykhs in the extreme, and from every direction everyone said something out of envy and made a remark and voiced criticism. Then Ḥājī Baktāsh as well had said: “If you have found *this is what is sought after*, be quiet! But if you have not found it, what is this tumult you’ve stirred up in the world? And why have you caused mankind to look at you, and thrown so many people’s shop into confusion?”

As the poet has said:

‘We turned things upside down, then sped to the Oxus.

We threw a world into confusion, then sped off quickly.

Once at the border of the Majnūns of this Leylā, our mount

Rebelled. We sped beyond the madman’s (*majnūn*) limit.’²³⁴

...up to the end. ‘And Ḥājī Baktāsh had also said: “You have filled the world with the sweetness of your passionate excitement, and many hypocrites of black deeds, out of awe for your passionate excitement, have acquired a bitter taste in their mouth and donned black clothes.”

It is said that when the above-mentioned disciple Shaykh Eshāq arrived before the door of the *madrassa*, it so happened Khodāvandgār was at that moment performing the *samā*^c. Shaykh Eshāq kissed the threshold of the *madrassa* and entered with absolute politeness and dervish-like concentration (*hoḍūr*). Just then Mowlānā began to recite this *ghazal*:

“If you have no friend, why don’t you seek one?

If you’ve attained the beloved, why not make merry?

You sit in indolence, thinking: ‘This is a wonder!’

You’re a wonder for not desiring such a wonder.”

...up to the end. This dervish lost his senses. He wrote down the *ghazal* and the date of the occasion. Then he departed.

When he reached Ḥājī Baktāsh and described the case to him, including everything he had seen and heard, and presented him with the date of the occasion, Ḥājī Baktāsh said: “That was the very day that I beheld Mowlānā enter through the door like a fierce lion, and he said: ‘Oh your sister’s a whore! Our passionate excitement is from wedding festivities and merriment, not from burning and

seeking.’ And he grabbed my throat firmly. I was afraid of dying. I lowered my head and sought forgiveness, and I displayed desperation and self-abasement. That moment he disappeared from my view. Now, oh my dervishes, his power and magnificence is of such an extent that it cannot be contained in the imagination of the similitude (*methāl*) of the likes (*amthāl*) of us. It is only conceivable by following (*emtethāl*) the example (*methāl*) of this essence-like (*ma^cnī-methāl*) apparition.”

Ah what grace, goodness, beauty and bestowal of life!

To endure going without this—what misery and error!

‘They all lowered their head and became devoted supporters.’

* * *

[315] Likewise, the religious scholars among the disciples—*God clothe them in robes of His contentment*—related that one day Mowlānā was walking to the Congregational Mosque with the noble disciples. Suddenly they met an executioner who had executed several persons and cut off people’s heads. Mowlānā paid him respect and showed him esteem. The companions were astonished by this situation, thinking: ‘What kind of a person is this for such a sultan as Mowlānā to show respect to?’ An important person asked him about this. Mowlānā said: ‘There was a man from among the Friends of God who remained concealed under the domes of jealousy and always wished that the bird of his spirit would be launched in flight from the cage of his bodily frame and that he would thereby attain the rank of martyrdom. God Most High created a cause which led to the said person being condemned, and this executioner released him from imprisonment within the cage of his body. That Friend of God conferred his Friendship (*velāyat*) on the executioner.’

When the companions reported this description of himself to the executioner (*jallād*), with absolute bravery (*jalādat*) and great sincerity the wretched man straightway made haste (*jaldī*) to repent and to beg forgiveness. And he became one of the fortunate disciples.

Oh many a man has the coat of a dog and no name.

But behind the curtain he is not without the cup [of favor].

* * *

[316] Likewise, the godly Imam, the Chief of Preachers, Mowlānā Majd al-Dīn, the son of Chāghā al-Qīrshahrī—*God have mercy on*

him—was a God-fearing man given to scrupulosity in religious practice, and endowed with various forms of learning. He possessed an abundant share of knowledge of the Friends of God and he was one of Khodāvandgār’s vicegerents in the land of Rūm. Mowlānā had written out Majd al-Dīn’s spiritual lineage with his own blessed hand. Majd al-Dīn related the following: ‘Early on I had brought with me from Qīrshahr to Konya a Turkish boy who was pursuing religious learning. He waited upon me in Mowlānā’s *madrasa*. It happened that one night at midnight Mowlānā was walking in the *madrasa*’s courtyard *like the moon on the night of the full moon*. All the disciples were asleep. That Turkish student of religious learning was quietly repeating his lesson and was observing Khodāvandgār’s states. I had also succumbed to sleep. The Turkish jurist saw that Mowlānā mounted a green light and little by little began to ascend to the window [in the roof]. As soon as he reached the window, the jurist woke me.

When I perceived what was happening, I was unable to bear the burden and to keep control over myself. Like someone utterly bewildered, I let out a shout and lost consciousness. The companions who had been asleep all woke up together. When I regained my senses, Mowlānā said: “Majd al-Dīn, why did you let out a shout and release your quarry from your gullet? A Turk who is a recent disciple is able to bear the burden, but you divulge the matter. Many things like this occur to *abdāls* of God. Acquire the state of close intimacy (*maḥramiyyat*) so you do not become deprived (*mahrūm*). After all: ‘Whoever conceals his secret is master over his affair’ is a saying of the manly men, isn’t it?”

If man were a keeper of secrets,
 Good and bad would not be revealed.
 Whatever belonged to the unseen realm
 Would all become visible for him.

* * *

[317] Likewise, intimate companions who occupied a select and distinctive position and were illuminated by lights of sincerity related that one day in his *madrasa* Mowlānā said: ‘Mowlānā Shams al-Dīn-e Mārdīnī is a Friend of God but he doesn’t know himself. Let us make him aware of his self. For there are some Friends of God who do not know of their Friendship with God, whereas others know with certainty of their own Friendship with God but do not know anyone else. There are some, however, who are prefect and noble and they perceive their own Friendship with God as well as

that of others with the essence of certainty (*‘eyn al-yaqīn*) and the truth of certainty (*ḥaqq al-yaqīn*).²³⁵ They are the perfect cupbearers and they drink from the drinking place of the Moḥammadan Kowthar.²³⁶ One day a man from among the men of God directed his glance of favor at our Shams al-Dīn-e Mārdīnī in such a way that due to that blessed glance (*naẓar*) Shams al-Dīn became without compare (*bī-naẓīr*) in the world and was made into a Friend of God.’

When the companions conveyed the good news to the said person, to the effect that: ‘Today in the *madrasa*, in the midst of so many prominent people, Mowlānā presented such-and-such a testimony about you’, he immediately lowered his head and, being filled with joy, said: ‘It is as Mowlānā stated.’ And he told the following story: ‘One day when I had become an adolescent and was studying in a *madrasa* in the city of Aleppo and was busy going over the *Hedāya*,²³⁷ I saw a dervish suddenly enter through the door and he asked me for some water. Without excuses or hesitation I got up and placed a jug of water in the dervish’s hand and set before this heart-sore dervish some food I had available. I saw that due to this well-balanced action the dervish became happy, and he directed a wondrous glance at me. I became so ecstatic from the pleasure of his sweet glance, I experienced a seminal emission and by the time I had collected myself after this delight, I saw that the dervish was gone and had disappeared.

* * *

[318] Likewise, the exalted disciples—*God cause them to reside in the Abode of Peace*—related the following: ‘Shaykh Badr al-Dīn-e Tabrīzī was a man endowed with many arts and in the art of alchemy and the craft of casting spells he was a Bū ‘Alī-ye Sīnā²³⁸ and in the wisdom of the philosophers he was a second Socrates and Plato the Greek. When he arrived in the royal capital of Konya, the builder of the sanctified tomb, Amīr ‘Alam al-Dīn-e Qeysar—*God comfort his spirit*—conducted the said person to Solṭān Valad and explained his skilfulness and declared: “He claims he would spend a thousand *solṭānī* dirhems a day on the companions. Indeed, the disciples are more numerous, and the money for their expenses is too little.” Valad, who was the educator of all the disciples and commanders and men of letters, presented this case to his father, but Mowlānā said nothing. Afterwards when Badr al-Dīn-e Tabrīzī entered in perfect politeness and lowered his head, he became a devoted disciple with a sincere heart.’

* * *

[319] Likewise, the female Friend of God on earth, Fāṭema Khātūn, the mother of our shaykh, Sultan of the Knowers of God, Chalabī Jalāl al-Dīn Amīr °Āref—*God sanctify their innermost secret*—and daughter of Shaykh Ṣalāḥ al-Dīn—*God be pleased with him*—she being a second [Virgin] Mary and a godly upright woman (ṣeddīqa), reported the following: ‘I was watching through a crack in the door to see what Khodāvandgār would say on this matter. He said: “*God is sublime!* This is wondrous news. We strive to make gold into earth so that the dust of its sedition may settle and the smoke (*dūd*) of its turbidity may depart from our family (*dūdmān*). Now someone has come, saying: ‘I make earth into gold’ in order to stir up sedition, as if he is ignorant of the statement: ‘*Discord is asleep. God curse whoever wakes it up!*’ This is increasing the work to be done. And he does not know that I do not like covetousness. In truth, yes in truth, God has bondsmen who if they look upon a stone or a clod of earth, it turns into gold and rubies without the agency of alchemy.”

Then he stood up and placed his blessed hand on a marble column of the *madrasa*. I saw the column of marble immediately become golden like the gleaming sun, such that the brightness of it dazzled the eyes. The disciples and Badr al-Dīn-e Tabrizī let out shouts and all fell down unconscious.

My reason left me and when I regained my senses, Mowlānā said: “Bahā° al-Dīn, bring Badr al-Dīn into the company (*sohbat*) of the Joneyd of the age, the Vicegerent of God, Chalabī Ḥosām al-Dīn so he may be in attendance upon him.””

So she (Belqīs)²³⁹ may know we have no desire for gold,

We have brought gold from the Creator of gold—

From Him who should He wish, all the earth

Would turn completely to gold and precious pearls.

We have no interest in gold, as we are full of art.

Earthen creatures we change entirely into gold.

How should I beg for gold from you?

I can make you into an alchemist.

Dominion and gold do not depart with the soul.

Give gold and buy collyrium for your sight.

From that day Badr al-Dīn dedicated to the companions every art he practiced and every craft he employed. In the end, after Mowlānā departed the world, °Alam al-Dīn-e Qeysār made Badr al-Dīn the architect of the blessed tomb.

* * *

[320] Likewise, it is transmitted from those who were close to Mowlānā that one day Sultan Rokn al-Dīn—*God illuminate his proof*—sent five purses of *solṭānī* silver. Khvāja Majd al-Dīn picked them up and brought them before Mowlānā. Mowlānā shouted at him: ‘Throw it outside, so whoever wishes can take it!’

A cloth that’s not yours, throw it out of the house.

Why should a dead dog be inside the Aqṣā Mosque?²⁴⁰

They threw it outside. No one picked it up. Majd al-Dīn reported the situation to Mowlānā. Mowlānā said: ‘Go and spend it!’ But he couldn’t spend it either. For the third time he asked: ‘What am I to do with this money and what should be done?’ Mowlānā said: ‘If in truth you honestly love me, take it all and throw it in the moat so your soul is free of concern for it.’ So they took the money and threw it in the moat of the citadel, and the moat was full of water and black mud. Out of desire for the white silver many people blackened their faces and risked their lives.

After that Mowlānā said: ‘The wealth of the world is a deadly poison. Everybody is engaged in fighting for it, and kills and destroys the whole of mankind. And this to such an extent that it also makes bitter the mouth of the men of God. Oh God, oh God, you must take precautions to remain safe from all the afflictions of money and not to suffer the snake bite of its blight.’

For me the world is no festival. I saw its ugliness.

This sallow-faced whore puts rouge on her cheeks.

* * *

[321] Report: Likewise, the man famous across the horizons, a leader by his merit, Akhī Amīr Aḥmad-e Pāyportī—*God have mercy on him*—being one of the chiefs of that region (Pāyport), was a benefactor and wealthy. He was endowed with great dignity and very experienced, and had attained association with prominent men. When the Sultan of the Knowers of God, Chalabī Jalāl al-Dīn °Āref—*God sanctify his innermost secret*—arrived in that region and all the people of Pāyport, men and women alike, became his bondsman and disciple, Amīr Aḥmad related the following story: ‘In the early bloom of my youth when, through successive reports, the good reputation of the emergence of your grandfather, Mowlānā, reached these parts and travellers throughout the world related the magnificence of his state and his words, I conceived the desire to set

out for Konya after seeking my father's permission, and to obtain the honor of kissing Mowlānā's hand. My mother and father would by no means give me permission and I passed my time asking: "Why not? Why not?"

One night, out of extreme passion and absolute love, I got up and performed several *rak[°]ats* of prayer of request and with the same intention I recited the surah *Cattle* forty times so that God's beneficence (*en[°]ām*) might assist me and so that, emerging from the herd of cattle (*an[°]ām*), I might be honored with visiting Mowlānā. When I put my head down toward dawn and went to sleep, I beheld Mowlānā in a dream—with the same description and appearance as I had heard from the companions and travellers. Wearing his *farajīs* and with a smoke-colored turban on his head, he entered our house and I ran forth as a bondsman. I lowered my head and rubbed my face on the dust of his feet and beseeched him. He asked a companion for the scissors and after cutting my hair,²⁴¹ kissed me on the face several times, saying: 'God bless you! God bless you!' And he declared: 'He is a shaykh of *The Mathnavī*.'

I then woke up in extreme happiness and I found my cut hair lying on my pillow. As a result of this, a state of bewilderment emerged in me and due to the yearning of this ecstatic experience I wandered about in the mountains for several days. In the end, having arranged a great inauguration ceremony, I donned the *farajī* and began to organize *samā[°]*-sessions and arrangements for gatherings and the recitation of *The Spiritual Mathnavī*. After that, putting together a handsome gift from various items, I dispatched it to Mowlānā and informed him of my situation. Having sent me a genealogical diploma of vicegerency (*khelāfat*), he accepted this bondsman as a disciple. And as a sign of my acceptance there is the fact that you have honored this region with a visit and transformed my knowledge of certainty (*'elm al-yaqīn*) into the essence of certainty (*'eyn al-yaqīn*) and conveyed me to the truth of certainty (*ḥaqq al-yaqīn*).'²⁴²

Similarly, Soltān Valad always called the said person 'brother' and 'companion'. Becoming a disciple of Chalabī [°]Āref once again in absolute sincerity, he caused all his sons and disciples and descendants to be disciples of this sultan, and thus they acquired the station: *Verily, he has a near place by Us and a fair resort* (38/25, 40).

* * *

[322] It is also transmitted that in a dream a dervish, having beheld Mowlānā, became his disciple and had his hair cut. The next morning he recounted his dream to the noble among the disciples.

The disciples guided this esteemed person to Mowlānā so he might once again become a disciple and say: '*This is the interpretation of my dream of long ago, my Lord has made it come true (12/100).*' When Mowlānā saw the dervish, he said: 'But I already cut his hair last night and we accepted him. That's sufficient!'

* * *

[323] It is also transmitted that one day Shaykh Ṣadr al-Dīn was engaged in giving a lesson about *ḥadīths*, and the cultivated men of the [whole] world were present at his assembly. Suddenly Mowlānā entered through the door. The shaykh requested that Mowlānā take charge of the lesson for the day. In explanation of each *ḥadīth* Mowlānā then cited so many rare *ḥadīths* and expounded wondrous ideas and told the cause for the formulation of the *ḥadīths* and examined matters so precisely that those present at the assembly were astonished. As it happened, the thought occurred in the shaykh's heart: 'I wonder whether the meaning of the *ḥadīth* is as Mowlānā said, or something else? Indeed, we have not heard these ideas from any great man, nor encountered this style before.'

That same night Ṣadr al-Dīn saw Moṣṭafā in a dream—*God's blessings and peace be upon him*—and he was seated in the position of honor in the *khānaqāh*. The shaykh came forward and after he had kissed the Messenger's hand, the Messenger said: 'The meaning of that *ḥadīth* and my intention are just as Mowlānā said, and there is nothing further to add.' Shaykh Ṣadr al-Dīn woke up out of extreme happiness and before he could report his dream to the dervishes, he saw Mowlānā enter through the *khānaqāh* door and sit down in the seat of honor of the *soffa*. Mowlānā said: '*Verily, We have sent you as a witness and a bearer of glad tidings (33/44, 48/8), as to the truth of our secret and to announce glad tidings to you in the dream.* That is to say, the testimony of such a trustworthy witness on behalf of accepted bondsmen must attain the station of acceptance—if *God Most High is willing!*' Mowlānā suddenly stood up and left. The shaykh's trust, belief and accord increased a thousandfold.

* * *

[324] Likewise, one day Mowlānā went into the bathhouse. That same moment he came out again and put on his clothes. The companions asked: 'Why did Khodāvandgār come out so quickly?' He replied: 'The bath attendant removed someone from the edge of the pool to make room for me. I began to sweat in shame and quickly came outside.'

* * *

[325] Likewise, one day the companions said about someone: 'He is a man without fidelity.' Mowlānā said: 'Fidelity is something handsome?' They replied: 'It is indeed!' He said: 'Well then you adhere very strictly to fidelity!' And he would always declare: 'By the fidelity of manly men!' or he would say: 'By fidelity!' And he would recite:

'God Most High took pride in fidelity.

He said: "Who keeps his word more than We?"

Since fidelity is the characteristic of dogs,

Do not heap shame and bad repute on dogs.

If lack of fidelity is a disgrace in dogs,

How do you deem it right to show infidelity?

If an Indian slave gives proof of fidelity,

Good fortune will call to him: "*Live long!*"

* * *

[326] Likewise, there were often times when the reciters would become exhausted from the extreme duration of the *samā^c*. Mondays or Thursdays²⁴³ they would come a little later to the *madrassa*. Mowlānā would say: 'Since the prayers of the lovers are not at hand, let us at least perform the [normal] dawn prayers. And he would perform a few *rak^cats* of prayer until the reciters had arrived and the dancers would begin the *samā^c*.'

* * *

[327] Likewise, it happened one day that they played the rebec in Mowlānā's presence and he experienced ecstatic states. Suddenly an esteemed person came in and said: 'They are saying the afternoon prayers.' Mowlānā was silent for a moment. Then he said: 'No, not *that* afternoon prayer! *This* afternoon prayer [i.e. listening to the rebec]! Both invoke God. The one requires the exterior to perform service, this other one calls the interior to love and knowledge of God.'

* * *

[328] Likewise, one of the disciples got married. Mowlānā said: '*If God is willing*, may she be a religious companion.' Also, one day a dervish complained that someone talked about people's faults, and he condemned this behavior. Mowlānā said: 'One can become a world conquerer (*jahān-gīr*) but no one can stop a person's mouth (*dahān-gīr*).'

* * *

[329] Likewise, one day Mowlānā went into the bathhouse and he gazed at his blessed body with the eye of pity thinking that it was

very weak and emaciated. He said: 'I have never in my whole life felt ashamed before anyone but today I am extremely embarrassed before my thin body. What things it says in the language of its being (*zabān-e ḥāl*)²⁴⁴ and what things it conceals! And how it laments, to the effect that: "You do not leave me in peace a single day—not even less than a day or a night—so I might gain some strength to be able to bear the load." But what am I to do since my peace consists in causing hardship to my body.'

As the poet has said:

'If I rest one moment, my spirit is not at peace.
I find peace the moment I am not at peace one moment.'

'Indeed, the repose of lovers is in weariness, treasure (*ganj*) is in hardship (*ranj*), merriment (*tarab*) in seeking (*talab*), and God's pardon in politeness.'

Attractions exist in my soul. I know who the attracter is.
I want to rest a moment but it is not possible for me.

* * *

[330] Likewise, one day it happened that Mowlānā's wife Kerā Khātūn—*God be pleased with her*—with regard to the secret of the Tradition: '*Most of the people in Paradise are fools*', asked: 'What does this mean?' Mowlānā replied: 'If they were not fools, how would they be satisfied with Paradise and rivers? Wherever there is the beloved's face, what room is there for Paradise and rivers?' And he said: '*Most of the people in Paradise are fools, and the Lofty Regions ('eliyyūn) are for those endowed with intelligence.*' And he recited these couplets:

'If your locks came into my hands in Hell,
I would be ashamed of being like the people of Paradise.
If they call me to the fields of Paradise without you,
Paradise's fields will seem narrow in my heart.'

'Thus everyone of low aspiration who is confined to gazing at the garden is deprived of the sight of the Gardener.'

Without her face Paradise is both Hell and Satan.
This majesty scorched me. What splendor in eternal lights?

And Mowlānā said: ‘One day a group with enlightened hearts saw that Rābe°a²⁴⁵ had taken fire in one hand and a jug of water in the other, and was running in haste. They asked: “Oh Lady of the world to come, where are you running and what are you doing?” She replied: “I am off to set fire to Paradise and pour water over Hell so that both these veils which bar the way are removed and the goal becomes clear and God’s bondsmen serve God without the motive of hope and the incentive of fear. For were it not for hope of Paradise and fear of Hell, no one would worship God and be obedient.”’

How would this hypocritical drunk bow in prayer,
If not for hope of roast meat and *ḥalvā* in Paradise?

‘But the goal and the purpose of the sincere person is union with the beloved, and this world and the world to come are subordinate to such union.’

Everything besides love of God the most beautiful,
Even consuming sugar, amounts to the agony of death.
To seek from God other than God
Is the illusion of gain and absolute decrease.

‘They said to Shaykh Mātorīdī:²⁴⁶ “Ask for whatever you wish (*mā torīd*).” He replied: “I wish to have no wish.”’

* * *

[331] Report: It is also transmitted that one day Mowlānā had grown passionate uttering higher meanings, and a crowd of every kind of group was present. He recounted a story: ‘It happened that a Turk came to the city. Suddenly he arrived before the door of a *madrasa*. He saw that the *madrasa* had been swept and sprinkled with water, and the jurists were seated wearing big turbans and precious clothes. After a while he saw the dookeeper of the *madrasa* come and bring for each of them items like bread, meat and other things which were their rations, and give each person his share. The Turk liked this situation very much. The next day the unfortunate Turk left his family and his village, made himself a turban and a robe (*jobba*), and entered the *madrasa*. After greeting the teacher with “salaam”, he sat down alongside him.

It happened that the jurist teacher was a man of poverty (*faqīr*). He knew through clairvoyance (*ferāsat*) that the Turk was not a religious scholar and that he had come because of some other motive. The teacher said: “Oh dear friend, by means of external

adornment and a robe and a turban a person does not become a religious scholar and a jurist. And without ascetic struggle a person does not attain direct witnessing. For years one must drink the liver's blood and repeat the experience over and over again. And one must become soiled with the smoke of the lamp. Then perhaps, through success from God and His favor, a nobody may become somebody (*kas-ī*), and from his existence somebodies and nobodies may be able to learn what it is to be somebody (*kasī*)."

Now the group who are worshippers of appearance and have remained with the beauty of appearance and find external education sufficient and have donned the *farajī* for appearance's sake and are never knowers of meaning, seers of meaning and extractors of meaning—they are like that Turk who has been mentioned. It is necessary to undergo hardships for years so that an ephemeral (*yak-dama*) human being may perhaps become someone of "that moment" (*ān-damī*). And he recited:

'It takes years of sitting in the sun
 For the ruby to acquire color, brilliance and glow.
 For dung to turn into musk, oh disciple,
 It must graze within that garden for years.
 Heart and soul became like a thread in witnessing
 So that the tip of the string appeared to me.²⁴⁷
 In asceticism the body becomes like a specter (*khiyāl-ī*)
 To chase away fantasies (*khiyālāt*) from the interior.'

* * *

[332] Likewise, the personage accepted by the perfect among the free men (*aḥrār*), Shaykh Maḥmūd-e Najjār (the Carpenter)—*God have mercy on him*—related that one day in the blessed *madrasa* there was a great *samā'* and Shaykh Fakhr al-Dīn-e 'Erāqī, who was one of the knowers of God of the age, at that moment experienced an ecstatic state. Dropping his patched frock and small turban, he turned about and let out shouts. Meanwhile, Mowlānā in another corner was performing the *samā'*, and Mowlānā Akmal al-Dīn-e Tabīb (the Physician) was watching along with all the religious scholars and commanders. After the *samā'* Akmal al-Dīn said: 'Oh true Khodāvandgār, Shaykh Fakhr al-Dīn-e 'Erāqī will have pleasant dreams after this.' Mowlānā replied: 'If he turns his head in this direction when he sleeps.' In the end, Mowlānā looked upon him with his glance of favor, and Mo'īn al-Dīn the Parvāna, with Mowlānā's permission, invited Shaykh Fakhr al-Dīn to Tokat and had a lofty *khānaqāh* built for him and in that place Fakhr al-Dīn

became the shaykh of the *khānaqāh*. Shaykh Fakhr al-Dīn constantly used to attend the *samā°*-sessions of the *madrasa* and always use to speak about Mowlānā's greatness. He would fetch up sighs and say: 'No one understood Mowlānā properly. He came into this world a stranger and he left it a stranger.'

For two days he entered the world and appeared to us.

But he left so quickly I don't know who he was.

* * *

[333] Likewise, one day Mowlānā in the midst of uttering divine insights said: '[As for] the kind of stream in which fish reside—until you sprinkle some bread crumbs on it, the fish do not bring their heads out and do not revolve around those bits of bread. Similarly, the stream of our wisdom which flows (*ravān*) inside our spirit (*ravān*)—until you sprinkle on it sincerity of seeking, true faith, and devotion without hypocrisy, the fish of our meanings, *in accordance with the concern of the listeners and the seekers*, do not lift their heads out of this stream and are not caught on any fisherman's hook. Indeed, self-abasement and great poverty are necessary because being confused and in desperation (*eḍṭerār*) is the cause of merit: *Who answers the desperate person (moḍṭarr) when he calls Him (27/62)?*'²⁴⁸

If God Most High has created the heavens,

He created them to answer certain needs.

Whatever sprang up did so for someone in need,

So that a seeker might find the thing he sought.

Until a baby with delicate throat actually cries,

How will its milk begin to flow from nipples?

* * *

[334] Likewise, one day it happened that an esteemed person from among the companions became sad. Mowlānā said to him: 'Sorrow of the heart comes from the heart's attachment to this world. Every moment that you are free of this world and see yourself as a stranger, whenever you realize that you will not remain with every color you look at and every taste you experience but that you are going somewhere else, then you are not sad at heart. "*Blessed is the person who keeps company with the people of jurisprudence and wisdom, and associates with the people of humility and poverty.*"'

And he also said: 'The free man is the one who does not become vexed by someone who causes him vexation. The man of chivalrous

generosity (*javān-mard*) is the one who does not harm someone who deserves to be harmed.'

As the poet has said:

'As long as I am in this patched frock,²⁴⁹
I will not be vexed by anyone nor cause vexation.'

* * *

[335] It is also related that one day a disciple was complaining about his paucity of means and beseeched Mowlānā to give him some worldly assistance. Mowlānā said: 'Go and treat me as an enemy, and do not be friendly to me at all. The world will behave toward you in a friendly way, and God Most High will give you worldly benefits.' The disciple said: 'I cannot do that.' Mowlānā replied: 'Then go and put up with lack of means (*bī-navā'ī*) and a life of poverty so you may hear a voice (*navā-ī*), because religion and the world do not come together in one place except in the case of the men of God.' And he recited:

'Oh seeker of the world, you're a worker for wages.
Oh lover of Paradise, you're far from this truth.
Oh you who in ignorance are happy with both worlds,
You've not known its joy and sorrow. You're excused!'

* * *

[336] Likewise, it happened that a person lost a purse full of gold. He went running about like someone out of his senses and asked everyone about it. Suddenly he met Mowlānā who said: 'Don't say: "I've lost it!" Say instead: "I've found it!"'

* * *

[337] Likewise, a heart-sore dervish related that one day a person met Mowlānā by chance, lowered his head and said: 'I have become very weary and disgusted with this base world. I wish I could go to that other world. At least I would be at peace because God Most High is there.' Mowlānā replied: 'How do you know He's not here?'

Whatever exists in the world is not outside of you.
Seek whatever you want within yourself. It is you!

* * *

[338] Likewise, it happened that an esteemed person from among the companions turned up at a great gathering. Everyone was reading out some chapters on every subject and seeking to appear superior, but this esteemed person said nothing. Mowlānā said: 'Oh friend, why did you not utter a divine insight or say some words as well?'

He replied: 'It was a gathering of important men. I felt afraid.' Mowlānā said: 'You should have opened your mouth. Even we said something.'

* * *

[339] Likewise, the model for the disciples, Chalabī Jalāl al-Dīn, known as Ebn-e Esfahsālār—*God have mercy on him*—who was one of the knowers of God among the disciples and a son of one of the commanders of the city, recounted the following: 'One day Mowlānā sent me, along with several of the companions, as a messenger to the Parvāna in Kayseri. He dictated a letter which Chalabī Ḥosām al-Dīn wrote down. In the letter what was appropriate to say was said and pearls of higher meaning were pierced and strung together. When I had pressed the blessed letter to the top of my turban, I lowered my head and, having kissed Khodāvandgār's blessed feet, I said: "If they question me directly about the message, what should I say?" He replied: "When you open your mouth there, we will say what is appropriate to say."

When I arrived before the sultan and the commanders and presented Mowlānā's greeting, everyone stood up and showed great respect. The Parvāna, while standing, read out the letter with a sweet enunciation and everywhere it was applauded. When what we sought had been granted, they posed questions about Khodāvandgār's magnificence, asking: "What does he do? What is his temperament like?" I uttered so many truths and subtle points that I became enraptured. The Parvāna and the commanders wept and voiced regrets that they were far from Mowlānā's presence and separated from his company and his face.

In the end, the Parvāna asked me: "Chalabī, you have honored us with a visit many times but we have never seen you so loaded with divine insights and higher meanings as this time." I recounted the story to him. With one accord they all lowered their head and expressed their approval. And they rendered many services and sent numerous gifts.'

* * *

[340] Likewise, the Plato of the age, Khvāja Akmal al-Dīn-e Ṭabīb (the Physician)—*God make his earth light*—one day came to visit Mowlānā, and that day Mowlānā was in the house of Chalabī Ḥosām al-Dīn. It happened that Akmal al-Dīn was dressed in very precious clothes and was wearing a cloak of red *saqerlāt*²⁵⁰ with sable fur over his shoulders. After a moment Mowlānā said a secret in Akmal al-Dīn's ear. Akmal al-Dīn, having lowered his head, bestowed his clothes on the singers (*qavvālān*) and departed.

Chalabī Ḥosām al-Dīn asked the said person: ‘What did Mowlānā say in your ear, and what was the cause of your prostration and this situation?’ He replied: ‘The thought passed through my heart: “How could I ever come and appear before the sight of the men of God wearing these precious womanly clothes? This action was not at all proper!” I considered myself very miserable and shameful, and I became upset. That very moment Mowlānā said in my ear: “Be at ease and don’t you worry and don’t feel embarrassed. The clothing of our soul, which is the body, has no importance with us. So what importance will clothing against the rain have which is external clothing? *‘Verily, God does not look at your faces, nor at your actions, but He looks at your hearts and your intentions.’* Strive to be the one who introduces (*mo‘arref*) your clothing, don’t let your clothing be what introduces you.” Because of this favor I felt so happy that I gave my clothes to the singers as a thanks offering.’

And as long as Akmal al-Dīn remained alive, he never again wore sumptuous clothes.

* * *

[341] Likewise, the attendants of close association and the servants who rendered service related that, just like Ḥeydar,²⁵¹ Mowlānā loved garlic. After not having eaten anything for ten or fifteen days, nay even for twenty and thirty days, he would eat cloves of raw garlic. And he would say: ‘Moṣṭafā frequently instructed the Commander of the Faithful, °Alī: “*Oh °Alī, eat raw garlic!*” And this for whatever reason and wise benefit only Moṣṭafā knows.’

* * *

[342] Likewise, Kerākā, the mother of Chalabī °Āref—*God sanctify their innermost secret*—related the following: ‘For around a month I didn’t see Mowlānā eat anything. I was as yet only newly married and Mowlānā was my teacher. One day he said: “Fāṭema Khātūn, is there any yoghurt in our house?” I replied: “Yes, there is. But it’s very sour.” He told me to put it in a big bowl and serve it to him. He said: “Pound twenty heads of garlic and put it in the yoghurt so it takes the taste of the garlic.” At midnight I saw that Mowlānā came back and he asked me for the yoghurt and pieces of stale bread covered in mould. This he soaked in the yoghurt and he ate the whole bowlful. I put a bit of this yoghurt in my mouth and from its extreme sharpness I immediately got a blister on my tongue. Then having licked the bowl, he gave it back to me and began his nocturnal prayers (*tajahhod*). He went on until dawn and when the companions gathered together, he engaged in performing the *samā‘*. He didn’t stop for seven days and nights, and didn’t rest for one

moment. The eighth day he went to the bathhouse and stayed there for another week. People at large were amazed at this great power and force. Many hypocrites cut the belt of their hypocrisy, came to agree with him and after seeking forgiveness for their opposition, adopted conformity.

Likewise, one day he said: "We have chosen three things in this world. One is the *samā°*, one is sweet-beer (*foqā°*) and one is the bathhouse (*ḥammām*)."

* * *

[343] It is also transmitted from Chalabī Shams al-Dīn, the son of Modarres, that he related: 'One day the daughter of my Khodāvandgār, Maleka Khātūn—*God have mercy on them*—had beaten her female slave. Suddenly Mowlānā entered through the door and shouted at her: "Why do you hit her? And why do you cause her harm? If she were a lady and you were a slave girl, what would you do then? Do you want me to issue a *fatvā* so that there are no male and female slaves in the whole world, except those belonging to God? In reality, we are all brothers and sisters: *Your creation and your upraising are as but one soul* (31/28)." She immediately repented and freed the slave. Everything Maleka Khātūn had been wearing, she dressed the slave girl in, and as long as she lived, she never again caused any harm to male or female slaves. Following the usage of the Prophet, she recited:

"I feel shame before the Prophet endowed with arts.

He said: '*Dress them with what you dress yourselves.*'

Moṣṭafā left this recommendation to his offspring:

'*Feed your servants what you eat yourselves.*'

When I don clothing of silk and satin,

I dress my attendants in the same, not in sackcloth."

* * *

[344] It is also transmitted that one day in the wintertime, due to performing the *samā°* so much and the delicacy of his constitution, Mowlānā caught a cold, about which it is said: '*A cold (zokām) is protection against delirium (sarsām) and it cuts the root of leprosy (jodhām). The first thing to do is to have oneself bled, and the last is to go to the bathhouse (ḥammām).*' That moment he decided to have himself bled and bestowed his shirt on the bleeder. The following day he went to the bathhouse.

* * *

[345] Likewise, an important man asked the question: 'What is the wisdom in reciting the Koranic verse of the Throne after each of the

prescribed prayers?’ Mowlānā replied: ‘The Prophet—*God’s blessings and peace be upon him*—said: “Whoever recites the verse of the Throne after every prescribed prayer, God Himself will take his spirit unto Him.” Is there any greater gain or wisdom than for Him to take your soul with His own hand and to bestow on you the grace of His mercy. Moṣṭafā—*peace be upon him*—certainly always recited it and he urged and encouraged his community to recite it as well. The excellence of the verse of the Throne is more exalted than the exalted Throne itself and this is not mentioned in any book. It is special for Moṣṭafā and for his pardoned community—*peace be upon him!*’

* * *

[346] Likewise, the old (*‘atīq*) companions who were travellers on the path (*tarīq*) of realization (*taḥqīq*) and intoxicated with the cup of exquisite wine (*raḥīq*)—*God be pleased with them all*—related that one day Mowlānā said: ‘Our companions will build our tomb high so that it will be visible from a great distance. Whoever sees our tomb from afar and has faith and puts trust in our Friendship with God, God Most High will make him one of the number of the pardoned. Especially if a person comes in perfect love, sincerity without hypocrisy, truth without metaphor, and certainty without doubt, and visits the tomb and performs prayers. Moreover, every desire he has and asks for, God—*He is sublime and exalted*—will see that all his desires are fulfilled, that he attains his goals, and that he obtains his religious and his worldly quest.’

From praying so much my being has become a prayer.
Whoever sees my face, a prayer enters his mind.

And he also said: ‘A prayer of supplication is like an arrow, and the amen of the companions comprises the feathers of that arrow.’

Say your wish, oh heart! The gift is cash, the king is here.
This moon-faced one will not say: ‘Go till next year!’

* * *

[347] There is also a true report that one day Mowlānā said: ‘They will rebuild our tomb seven times. The final time a rich Turk will come forth and build my tomb with alternating bricks of gold and pure silver, and around my tomb a very big city will grow up and our tomb will remain in the middle of the city. At that time our *Mathnavī* will take on the role of a shaykh.’

* * *

[348] Likewise, it is transmitted from the great companions that one day in Mowlānā’s presence they were talking about the seven modes of Koranic recitation practiced by Ṣā’en al-Dīn-e Moqrī (the Koranic Reciter), who was the Abū Ḥafṣ of the era and the Qālūn of the age.²⁵² Every night he had to recite the whole of the Koran before he would take his repose. Mowlānā said: ‘Yes, indeed! He counts up the walnuts well but he has no share in their excellent kernel.’ And he said: ‘*The Book of God is founded on four things: direct expression, allusion, subtleties and higher truths. Direct expression is for the common people and allusion is for the elite, and subtleties are for the Friends of God and higher truths are for the prophets.* And that dear fellow is continually engaged in cultivating its direct expression and is veiled from its secrets.’

* * *

[349] Likewise, one day Ṣā’en al-Dīn said with artificial formality: ‘Last night, out of love for Mowlānā, I recited the whole of the Koran.’ Mowlānā remarked: ‘How did you not explode?’ Ṣa’en al-Dīn immediately lowered his head and began to cry. Mowlānā said:

‘Had he directed the speech of his lips to his heart,
His body would have shattered into so many atoms.
For were We to send down a book to the mountain,
The mountain would split, then break up, then disappear.

You would have seen it humbled, split asunder out of fear of God (59/21)’

And what higher meanings he spoke on this subject!

And he said: ‘Imam Abū Ḥanīfa—*God be pleased with him*—one night was performing the evening prayer. He recited the surah: *When earth is shaken with a mighty shaking* (99/1). When he came to the verse: *And whoever has done an atom’s weight of good shall see it* (99/7), he fetched up a sigh and fell unconscious. It is said that he remained unconscious on the prayer rug for seven days and nights out of his awesome fear of the secrets of the Koran. If you recite the Koran, recite it (*khvān*) in such a way that they invite you (*be-khvānandat*) and not in such a way that due to your negligence in reciting they drive you away (*be-rānandat*). And this is the secret of: “*How many a reciter of the Koran has had the Koran curse him!*”’

The Koran is a bride who only lifts her veil
When she sees faith’s royal capital emptied of tumult.

* * *

[350] Likewise, the perfect among possessors of knowledge related that one day Qāḍī Serāj al-Dīn-e Ormavī—*God have mercy on him*—who was a second Shāfeʿī in all the speculative and traditional sciences, extracted from several reputed branches of knowledge difficult problems and illustrious fine points and was well informed. Moreover, he instructed his students: ‘When it happens that I find myself in a gathering of commanders and cultivated men along with Mowlānā, I want to show him my superiority and deftness so that he learns what it is to be a religious scholar (*dāneshmandī*). And at that moment when I grow heated in discussion and some fine point escapes me, you are to assist me from every quarter.’

The next morning Mowlānā entered the *qāḍī*’s room and after greeting him with ‘salaam’, he looked at him with awe-inspiring sternness and quickly went outside again. Qāḍī Serāj al-Dīn, following after him, went outside but didn’t see anyone. He questioned some people of the lawcourt. No one gave him any indication of Mowlānā. After a while the *qāḍī* saw Mowlānā come down from the *qāḍī*’s upper-floor and depart. The amazement of the group increased a thousandfold.

The *qāḍī* went up onto the upper-floor to perform the morning prayers. There he beheld on the glass panes of the upper-floor’s wall all the problems and fine points written out one by one and the questions and answers dealing with them were recorded underneath each problem and fine point. And in the examination of these matters so many subtle insights from the visible and the invisible world were described that it surpasses all description. The *qāḍī* immediately let out a shout and tore his clothes. Seeking forgiveness for his foolish test and his wayward imagination, he ran off to the *madrassa*. He asked Mowlānā to pardon him and became his devoted supporter. He then explained the case before all the prominent men and shaykhs.

These events took place early on and for this reason after Mowlānā had passed away, a group attempting to suppress the rebec and forbid the *samāʿ* sought Serāj al-Dīn’s assistance. He would in no way allow this and would not give his consent.

* * *

[351] Likewise, one day Chalabī Ḥosām al-Dīn—*God sanctify his innermost secret*—asked Mowlānā: ‘What kind of a person is our fellow-townsmen Qāḍī Serāj al-Dīn?’ Mowlānā replied: ‘He is a good man. He turns about the watering hole. He just needs one kick [to reach it]. It is hoped that he will not lose hope, but rather that his hope will be renewed.’

* * *

[352] Likewise, Chalabī Shams al-Dīn, the son of Modarres—*God have mercy on him*—related that when companions struck with love would become disciples, Mowlānā would say a prayer of supplication which was as follows: ‘May the Lord Most High protect you from the evil of the old wolves!’ The companions asked: ‘What sort of a group are they?’ He replied: ‘They block the path to God, are people of heresy and reprehensible innovations, and are ignorant deniers.’

* * *

[353] It is also transmitted that when Mowlānā became intoxicated during the *samā^c*, he would take hold of the singers and while spinning about and stomping his foot, he would pronounce the blessings: ‘*Oh Lord God, bless Moḥammad and bless the family of Moḥammad!*’²⁵³ Then he would start all over again.

* * *

[354] Likewise, it happened that one day a barber was cutting Mowlānā’s blessed beard and mustache. The barber asked: ‘Khodāvandgār, what are your instructions? How shall I cut it?’ Mowlānā replied: ‘Cut it so only enough remains to tell the difference between a man and a woman.’ Another day he said: ‘I am jealous of the *qalandars* because they have no beard.’²⁵⁴ And he recited the following Tradition: ‘*It is a man’s good fortune if he has a thin beard because the beard is an adornment for a man and if it is large he becomes conceited, and that is a form of perdition.*’

And he said: ‘An abundant beard is pleasing to the Sufis, but by the time a Sufi has combed out his beard, a knower of God (*‘āref*) has already reached God.’

* * *

[355] Likewise, one day Mowlānā stood at the door of the *madrassa* and all the companions were present. He turned to the companions and said: ‘By God, by God, there is no one in the world but one person and that person is with you and is there for you and strives on your behalf and wants you.’

As the poet has said:

‘I have remained in the world’s prison as a benefit.

What have I to do with prison? Whose money did I steal?’

The companions expressed their thanks, lowered their head, and were filled with joy.

* * *

[356] Likewise, the son of Modarres related that one day Mowlānā said: ‘Khvāja Faqīh Aḥmad—*God have mercy on him*—would always say: “Day and night for forty years I have undergone self-mortification and I have practiced many ascetic austerities so that the defect of being a religious scholar might leave me and I might come out from that veil. I see that some trace of it is still left. The less writing there is on the tablet of the heart, the closer one is to God. Indeed, the Preserved Tablet (*lowḥ-e maḥfūz*)²⁵⁵ is more exalted than the tablet of a Koran-memorizer (*lowḥ-e ḥāfez*)!”’

* * *

[357] Likewise, Mowlānā said: ‘My father, the Sultan of the Religious Scholars in the world, Bahā’ al-Dīn-e Valad—*God be pleased with him*—always used to say: “If I did not possess these erudition-dispensing sciences, ‘this higher meaning’ would be stronger than my religious learning.”

And he used to recite:

“I washed my heart of learning. I’ve found friendship.
I quit the darkness of existence. I’ve found brightness.”

Now a rare person is required who when he leaves the *madrasa* of jurisprudence (*feqh*) to enter the *madrasa* of poverty (*faqr*), must be such that he obtains God.’

Just as the *madrasa* of jurisprudence has its diplomas,
Know that the *madrasa* of love has its rules.

* * *

[358] It is also transmitted that one day the everlasting knower of God, ‘Alā’ al-Dīn-e Theryānūs—*God have mercy on him*—was instructed by Mowlānā: ‘If they ask you: “Who is Mowlānā?”, reply: “Someone you do not see and do not hear.” That is to say, you are unable to see his magnificence and you are unable to hear his secrets.’

After that he said: ‘It is very easy to nibble on ten maunds²⁵⁶ of bread and to scatter it [all] inside your sleeve. But it is extremely difficult to eat one maund of bread. Now these external religious scholars nibble on the sciences of those who master what is known and scatter these sciences about. If they would once eat the required way without reading, they would be delivered from the trouble of nibbling and they would make silence their profession.’

Flee sixty (*shašt*) parasangs²⁵⁷ away from words.

The trap of words has you caught on this hook (*shast*).

* * *

[359] Likewise, Mowlânâ said: ‘At the end of his life Khvāja Ḥakīm Sanâ’î²⁵⁸—*God have mercy on him*—mumbled something under his breath. His supporters brought their ear close to his mouth. He was reciting this couplet:

“I have repented of everything I said because

There is no meaning in words and no words in meaning.”

* * *

[360] Likewise, the following is transmitted from the noble disciples: ‘It happened that Mo^cîn al-Dîn the Parvâna wished to make the vizier Tāj [al-Dîn]’s son *qādî* of Konya. The latter was a man endowed with merits of the science of polite learning, but he was devoid of politeness, conceited and far from the world of the Friends of God. He said: “I will accept the post of *qādî* on three conditions. The first condition is that you remove the rebec from among the people. The second is that you get rid of the old bailiffs who are the executioners of the court. And the third is that you pay the new bailiffs a stipend so they do not take things away from the people.” The Parvâna replied: “I will abide by the last two conditions and I can fulfill them, but I cannot eliminate the rebec because it has been established by a very great king.” For this reason the son of Tāj did not accept to be *qādî*. When the report of this reached Mowlânâ’s ear, he said: “Bravo, oh blessed rebec! *And praise be to God* that the rebec has become his helper and delivered him from the clutches of the doom of being a judge (*qaḍā-ye qaḍā*).” In the end, all his children became disciples of Mowlânâ’s family.’

* * *

[361] Likewise, the noble companions related that one day Solṭān Valad recounted to his father: ‘How well these Sufis get along with one another and keep company. They do not quarrel with each other. But our companions fight with one another without any cause or reason, and they do not get along together.’ Mowlânâ said: ‘Yes, indeed, Bahā’ al-Dîn. If a thousand hens are in one house, they get along together. But two roosters in one place do not get along. Now our companions are like roosters and that’s why they raise a ruckus.’

* * *

[362] Likewise, Shaykh Maḥmūd-e Şāḥeb-Qerân related that a person complained to Mowlânâ that the companions are always fighting. Mowlânâ said: ‘Although one brother fights with another,

the father enjoys peaceful serenity (*ṣafā*) with them both.’ It happened that one day in Mowlānā’s presence the companions discussed the harmony among the Sufis, saying: ‘How well they get on with one another (raise one another).’ Mowlānā said: ‘No, no! How terribly they sink downward. The sign of human beings getting on well (rising) is that they keep company with men of God and exalted Friends of God. Otherwise, getting on well when it comes to people of the world is the very essence of sinking downward. It is the same as with a worm in excrement and the dung heap. Even if it does wriggle to the top, it sinks down again.’

After that he said: ‘The shaykh is like a sun. Catch hold of the skirts of the sun with your hand and surrender yourself to it. If it rises, you rise with it, and if it sets, you set along with it—so that complete surrender and submission to the *pīr* and obedience to him are firmly established.’

* * *

[363] Likewise, one day Mowlānā was uttering divine insights to an exalted person. He said: ‘In your present state you are like a piece of gold. You must become more like gold and at one moment enter the furnace and become molten many times and undergo the blows of the hammerer on the anvil of ascetic austerities so you become a Solomonian finger-ring²⁵⁹ or are made into an ear-ring for a sultan’s cheek. Now all these human beings (*ādamiyān*) are people and Muslims who follow another’s religious authority. They become of “that moment” (*ān-damī*) and ones who achieve the goal once they enter the furnace of love, undergo the hardship of adversities on the anvil of endurance, support impossible things and put up with acts of injustice of the common people and thus attain purity (*ṣafā*) and become the mirror of God. *And this is sufficient!*’

* * *

[364] Likewise, it is transmitted from those among the disciples who attained the goal (*moḥaqqaqān*) that one day Mo^cīn al-Dīn the Parvāna went to Shaykh Ṣadr al-Dīn. After having imparted many useful points, Shaykh Ṣadr al-Dīn said: ‘Last night I experienced an ascension to the Celestial Realm (*‘ālam-e malakūt*). Many veils were removed and I beheld Mowlānā standing above the glorious Celestial Throne (*‘arsh*). This divine proximity which he possesses is not, and never has been, possessed by any Friend of God.’ The next day the Parvāna, endowed with great faith, went to visit Mowlānā with the prominent men of the city. He sat down with perfect politeness and before he could recount this story, Mowlānā said: ‘Amīr Mo^cīn al-Dīn, this matter is true and it is as the shaykh saw. But we never saw

him in that place.’ Straightway the *samā°* began and Mowlānā started reciting this *ghazal*:

‘If you’re my companion, tell me what went on last night
 Between my heart and this wine-selling friend.
 If last night you saw my moon’s beauty with your eyes,
 Tell me what occurred among those ear-rings!
 If you wear the same frock as me and have the same secret,
 Tell me what was the frock-wearing shaykh’s appearance!
 If you’re a dervish and you hear unspoken secrets,
 Tell what was that silent speaker’s hint.
 And if you’ve learned the origin of man and the Jinn,
 If the origin is one, what then was this shyness of animals?
 And if you saw a Jinni who has no face and back,
 Why if you imagined lovers did it have a face and back?
 And if we’re not longing’s frontispiece due to love,
 What were love’s thousand books and messages and talk?’

In this situation it was impossible for the Parvāna to say anything. He lowered his head and quickly left.

* * *

[365] Likewise, it is transmitted from the great among the disciples that the model of the *abdāl*, Khvāja Faqīh Aḥmad—*God have mercy on him*—was among the students of Bahā°-e Valad. He was studying the *Hedāya*.²⁶⁰ That day the Sultan of the Religious Scholars uttered and revealed so many higher meanings that the sanctified spirits were astonished. Faqīh left like an enraptured lover, threw his books in the fire and set out for the mountains. As long as his shaykh was still alive, he didn’t come to the city of Konya. When Bahā°-e Valad departed the world, Faqīh came to the city and settled at the Aḥmad Gate. He then acquired fame performing miracles and speaking of invisible matters. But he was not obedient [to the Prophet].

Such times as Mowlānā in his youth happened to pass by him, Faqīh would let out shouts and cause an uproar, and he would say: ‘Make way, for a walking treasure is coming!’ And he would prostrate himself at a distance. All the people who gathered around him in a crowd heard this testimony from him several times but they were unaware of the circumstances of the situation and the secrets contained in his words. It is said that whenever Mowlānā saw Faqīh, he would keep his eyes closed until he had gone past him.

And Mowlānā said: ‘He is not someone who follows a model. A sincere person who follows a model is someone who imitates his

model by way of obedience in every respect. This man is a solitary horseman who has rescued his carpet from the whirlpool and obtained deliverance. In the invisible realm these persons are called people of laxity. We shall see what the divine will ordains and how He treats them.'

* * *

[366] Likewise, it is transmitted from the Great Kerā, who was the mother of Mowlānā's wife—and the description of this lady of the hereafter's Friendship with God would not fit within the covers of pages—*God be pleased with her*—that one night toward dawn an uproar and a ruckus from the invisible world reached her blessed ear. She questioned Mowlānā about this matter, saying: 'I hear in ongoing succession an uproar of the spirits and a ruckus from the angels. What is this situation?' Mowlānā replied: 'The noble angels are taking Faqīh Aḥmad's pure spirit up to the heavens.' At mid-morning a tumult arose on the date six hundred and eighteen.²⁶¹ After Mowlānā pronounced the prayer over him, they buried him. Similarly, the Friend of God on earth, Ḥabīb-e Faqīh-e Aqshahrī and Ostād Zakariyā-ye Tūqātī were among the fortunate accepted students of the Sultan of the Religious Scholars.'

* * *

[367] Likewise, it happened that a dervish from among the shaykhs of that age died at the beginning of spring. It was the belief of the vermin among the common people (*havāmm-e 'avāmm*) that he was a Friend of God. Mowlānā was informed: 'So-and-so the man who was a Friend of God has died.' He said: 'All things and atoms²⁶² of the world have set their face toward life. How is it he has died? How is he a man of God then? Until a man of God consents, death does not take hold of him. Moreover, most of the prophets and the great among the Friends of God depart from the world in the autumn season and the heart of winter.'

And thus it was that Mowlānā himself left the world in the harsh winter when the earth was like iron. *And this is one of the signs of Friendship with God.*

* * *

[368] Likewise, the model of teachers and the annihilator of innovations and effacers (*modresīn*), Shams al-Dīn-e Malaṭī—*God have mercy on him*—related that one day Mowlānā said: 'No work will be achieved by these companions of ours and they have not been able to make an effort. There is no better way than for me to run on to the other world a bit in advance and to prepare the ascending steps

for them so the difficulties of the steep tracks of punishments (‘*aqabāt-e ‘oqūbāt*’) will become easy.’

Young fortune said: “Don’t travel the road or be troubled!
Out of favor and generosity I’m coming to you.”

* * *

[369] Report: Likewise, it is transmitted from the outstanding men among the disciples that at a gathering of Mo‘īn al-Dīn the Parvāna, Shaykh Majd al-Dīn-e Janadī, who was distinguished in onomatomaney (‘*elm-e ḥorūf*’),²⁶³ in the presence of Shaykh Ṣadr al-Dīn and all the religious scholars and shaykhs of religion, made a claim and took it upon himself to do the following: ‘Today in this assembly I will go on rejecting everything Mowlānā says with: “*We do not accept this!*” until he is proven wrong.’ Shaykh Ṣadr al-Dīn several times said: ‘It is reprehensible to test great men concerning the mystic path.’ But Majd al-Dīn would not listen. The moment Mowlānā entered through the door of the palace, he said: ‘*There is no god but God and Moḥammad is the Messenger of God!*’ With one accord they all let out a shout. Shaykh Majd al-Dīn came forward and, lowering his head, he sought forgiveness. He apologized at great length.

That same day while uttering divine insights, Mowlānā said: ‘As is contained in the canon of the Prophet’s holy law: “*Underneath every hair is a major ritual impurity*”, if a single hair of the body’s hairs is not made wet, a person is not cleansed of an external state of ritual impurity. Likewise, according to those meticulous ones who have reached the goal, while a hair of his existence remains with a person, he will never become purified of the ritual impurity of his internal depravity.’

As the poet has said:

‘Someone of perfect attribute trod annihilation’s road.

Suddenly he had passed beyond the sea of being.

One hair of his existence remained with him.

In poverty’s eye this hair was the cord²⁶⁴ of false religion.’

‘As for what God Most High said regarding the idolaters: *Verily, the idolaters are unclean* (9/29), what is meant is the uncleanness of their false interior, not the uncleanness of their exterior, and that is the existence and pride of the wicked, ignorant carnal soul, as well as rebellion against the summons of the prophets and the Friends of God, and renouncing obedience [to the Prophet].’

* * *

[370] It is also transmitted that one day Mowlānā wrote a *fatvā* and they took it to Qāḍī ‘Ezz al-Dīn-e Sīvāsī. After the latter read it, he would not accept it because of his superiority, arrogance and social precedence. Mowlānā immediately took on appearance before the said *qāḍī* and declared: ‘The problem you have written on the paper of the *fatvā* is disputed in such-and-such a book.’ The *qāḍī* let out a shout and lost consciousness. When he came back to his senses, he found the problem in that book. In sincerity he became a bondsman and an intimate disciple.

* * *

[371] Report: Likewise, the narrators of accounts and the collectors of wisdom related from the King of Teachers, the Sultan of Judges, Mowlānā Qoṭb al-Dīn-e Shīrāzī—*God have mercy on him*—that one day in a gathering of cultivated men in Tabrīz he recounted: ‘During the prime of my youth when I arrived in Konya, I became an intimate companion of the prominent men of that region and a partner in conversation with them. And we were a group of twelve very well-qualified companions and each one of us was highly accomplished in the disciplines of the sciences. In the end, together with my companions I selected problems and wondrous points from several unusual books and had them ready such that no one would be able to raise objections or give answers in this field. The moment I beheld the blessed face of that sovereign (Mowlānā), not one of these remained in my mind. As much as I strove to utter a subtle point and to ask about a problem, I saw that everything had been erased from the tablet of my interior and my power of retention and memory gave me no assistance at all. From the secret of the Koranic verse: *God blots out and establishes whatever He wishes, and with Him is the original of the Book* (13/41) wondrous things became known to me, and I saw that through his perfect power he had dominance over me and had wiped clean all the sciences from my heart and left me empty.’

As the poet says:

‘Once he’s blocked the road of thought with forgetfulness,
 No work can be done even if there is the skill for it.
 Since they can cause recollection and forgetfulness,
 They are dominant over all the hearts of the people.
 Recite: *They made you forget My remembrance* (23/111).
 Be aware of their power to cause forgetfulness.’

‘And I was lost in the sea of perplexity. Suddenly Mowlānā began to set forth higher meanings and in among those meanings and subtleties he inserted all our problems and fine points, stating them one by one, and he presented passages involving objections and subtle criticism, and he raised each one of them to a level which when understood caused the minds of the intelligent of the world to be taken aback in bewilderment. I rose and, together with my companions, became a bondsman and a disciple in complete sincerity. In truth, that day I looked upon myself as a sea without a shore.’

* * *

[372] Likewise, it is transmitted from the religious scholars among the disciples that Mowlānā Shams al-Dīn-e Mārdīnī, as it happened, was at a loss to give an answer to a problem and was unable to issue a *fatvā* concerning it. One night he saw Mowlānā in a dream, who told him: ‘The problem is mentioned in the *Hedāya*.²⁶⁵ In such-and-such a chapter count to the thirty-third page and look on the reverse side at the seventh line. Taking account of this, write the *fatvā* and don’t worry about the fanatical partisans of your school of jurisprudence.’ Shams al-Dīn rose in the morning and taking hold of the *Hedāya*, due to the guidance (*hedāyat*) of that guiding (*hādī*) sultan he found it was just as Mowlānā had said. After he had written the *fatvā*, he told the religious scholars of the *madrassa* the exact circumstances of the situation. It is said that on that day twenty averse religious scholars, cutting the cord of their denial, escaped from the fire of their behavior and became devoted disciples. *And peace be upon him who follows the guidance* (20/47).

I saw love holding a drinking cup in his hand.

He said: ‘From my banquet peace unto lovers!’

* * *

[373] Report: Likewise, the high-minded and honorable companions, intimates of the delightful sacred precinct (Mecca)—*God glorify their memory*—related that the queen of the age, the lady of the world, the sultan’s wife Gorjī Khātūn²⁶⁶—*God have mercy on her*—was among the sincere supporters and a close disciple of Mowlānā’s family. She continually burned in the fire of her passion for Mowlānā. As it happened, she had the intention of going to Kayseri, and the sultan could not do without her because she was a distinguished person with firm opinions. But she could not bear the burden of the fire of separation. In that era there was a painter who was a second Manes²⁶⁷ when it came to portrait painting (*ṣūratgarī*)

and the depiction of beings endowed with form (*taṣvīr-e moṣavvarāt*). He used to say: 'In his art Manes (Mānī) would be at a loss (*forū mānī*) before our drawing.' And he was called 'Eyn al-Dowla-ye Rūmī. Gorji Khātūn gave him presents and ordered him to make a drawing of Mowlānā's appearance on a sheet of paper and to depict him and draw him as required in the extreme of beauty. That way the drawing would be her consoler on her travels.

Thus 'Eyn al-Dowla came to Mowlānā with several officials (*amīn*) to inform him of this matter. He lowered his head and stood at a distance. Before he said anything, Mowlānā exclaimed: 'It's alright if you're able.' 'Eyn al-Dowla brought some sheets of *makhzanī* paper, took his pen in his hand and turned to face Mowlānā who was standing up. The drawer took a look and began to depict his appearance. He drew a very lovely picture on a sheet of paper. The second time he looked, he saw that what he had seen at first was not the same. On another sheet of paper he drew another drawing. When he was finished with the picture, Mowlānā displayed a different form again.

In the end, he sketched different pictures on twenty sheets of paper, and as often as he looked he beheld a different portrait of the figure. He was taken aback in bewilderment, let out a shout, and fell into a swoon. He broke his pens. Like someone who is helpless, he prostrated himself. That moment Mowlānā began to recite this *ghazal*:

'Oh how devoid of color and sign I am!
 How will I see myself the way I am?
 You said: "Bring the secrets into our midst!"
 Where is the mid-point in this midst where I am?
 How will this soul of mine grow calm,
 Being both fixed and in motion as I am?
 My sea has actually drowned within itself.
 What a wondrous sea without a shore I am!'

...up to the end. Thus 'Eyn al-Dowla went outside weeping profusely, and the sheets of paper were brought to Gorji Khātūn. She placed the pictures in a trunk which she kept with her whether travelling or at rest. And in whatever situation she felt overwhelmed by passionate longing for Mowlānā, he immediately took on form and shape so that she would grow calm.

* * *

[374] Likewise, the godly (*rabbānī*) companion, the concealed (*penhānī*) Friend of God, Ḥosām al-Dīn-e Dabbāgh-e (the Tanner) Mowlavi—*God have mercy on him*—related: ‘In my youth I suffered from pain in the eyes. Treatment by doctors made no improvement, and it became an incurable ailment. One day a dervish from among Mowlānā’s disciples suggested to my father: “Take him to Mowlānā and seek help from him so your son’s eyes get better.” Consequently, my father took me off to Mowlānā. As it happened, Mowlānā himself was suffering from pain in the eyes. It occurred in my heart: “Since he is can’t cure his own pain, how will he find a remedy for other people’s pain?” Mowlānā immediately said: “Ḥosām al-Dīn, come closer so I can see your eyes.” I ran forward and lowered my head. Right then taking some of his saliva with his two blessed fingers, he rubbed it on my eyes and said: “Son, a knife does not cut its own handle but in another place it achieves the work of Dhū’l-faqr.²⁶⁸ It is divine customary usage that God’s bondsmen have need of one another and in reality all these wants go back to God.”

After the next day, with the permission of God Most High and Mowlānā’s favor, my eyes became illuminated. My father arranged a *samā‘*-session and invited the prominent men. We and all the people of our house became Mowlānā’s disciples and bondsmen. Every day we witnessed these wondrous miracles without end. Now I have become eighty years old and [during all that time] I never experienced any hardship or sickness again. *Praise be to God, the Lord of creation!*

* * *

[375] ‘Likewise, Shaykh Kamāl al-Dīn-e Tabrizī al-Khādem (the Servitor)—*God have mercy on him*—who was the chief of the servitors at the tomb’s sanctified shrine, related: ‘I was in the city of Aleppo in the company of Mowlānā and we stayed there for a few days. One day I went to the bazaar and bought something from a grocer. Suddenly he began cursing me and did me harm. I came back and told Mowlānā about these people’s hostility to strangers. He became very annoyed with these people. He said: “We must journey from this city because the Mongol army is arriving and they will destroy Aleppo.” We immediately set out for Damascus. Arriving behind us, the Mongol army destroyed Aleppo and laid it waste. The wretched grocer was cut into small pieces.’

* * *

[376] ‘Likewise, the following was from among other miracles of Mowlānā’s which I witnessed on the road to Damascus, and from his hidden bravery which I beheld. The camel-driver in charge of our

camels at a certain halting-station insisted: "We must stop at this place." Mowlānā would not allow it. The camel-driver continued to be obstinate and stepped forward, saying: "I am not going on." Mowlānā gave him a punch behind the ear and he immediately fell over. Mowlānā bound both his hands and, lifting the man onto his shoulders, he set out. After travelling for about one *farsakh*,²⁶⁹ he alighted at a green place with good vegetation and said: "Oh foolish one! Even if you have no pity and compassion for us, don't you worry about your camels either? That halting-station was a dry area, and tonight that spot will become the halting-station of the Mongol army and they will ravage the surrounding area."

And so it was that the Mongol army arrived after them in one halting-station after another and, having destroyed the province of Aleppo (Ḥalab), the Mongols drove away the she-camels (*jalab-e ḥalab*).

* * *

[377] It is also transmitted from Shaykh Kamāl al-Dīn that one night in a dream Shaykh Ṣadr al-Dīn—*God have mercy on him*—beheld Moṣṭafā—*God's blessings and peace be upon him*—and he asked him to explain some difficulties to do with problems which were veiled for him. Matters were revealed to him and he saw that Mowlānā was seated opposite the Messenger and confirmed and applauded the Messenger's words. The shaykh woke up and could scarcely be contained within the world due to his happiness. He was deeply engaged with this thought when suddenly he saw Mowlānā enter through the door and sit down in the same place opposite where Moṣṭafā had been seated. Mowlānā then began to repeat the problems before the shaykh so that they were settled clearly. The shaykh let out shouts and experienced ecstatic states.

In absolute sincerity he gave thanks that in the era of such a sultan as Mowlānā he was the shaykh of the age. He became illustrious and a pivot in affairs.

* * *

[378] Likewise, it is transmitted from the great among the free men (*ahrār*)—*God be pleased with them*—that one day Mowlānā passed before the shop of Shaykh Ṣalāḥ al-Dīn-e Zarkūb (the Gold-Beater)—*God sanctify his innermost secret!* As soon as the beating of the hammerers reached his blessed ears, he became engaged in the *samā*^c and spinning in a circle. A great crowd gathered. News was brought to Shaykh Ṣalāḥ al-Dīn that: 'Mowlānā has begun to perform the *samā*^c.' The shaykh ordered his apprentices: 'Do not hold back your hands from hammering. For even if the gold-leaf is

destroyed, it's no concern.' Mowlānā went on performing the *samā^c* from mid-morning until close to the hour of the afternoon prayers. After that he said: 'You may stop!' That was when the reciters arrived. Engaging in the *samā^c* more eagerly, he began to recite this *ghazal*:

'A treasure has appeared in that gold-beater's shop.
Such form! Such essence! Oh beauty! Such beauty!'

...up to the end. The shaykh entered the shop and saw that the whole shop was filled with gold-leaf, and the anvil and every instrument had turned to gold. The shaykh came outside shouting and rolled on the ground before Mowlānā's blessed feet. And it was that very moment that he gave over his shop to be plundered. He gave up working and became the bezel of activity in the circle of those devoid of work. It was due to this favor of Mowlānā that he then became famous in the world. And it is said that the apprentices of the shaykh hid the golden anvil. They sold it and paid the expenses of many *samā^c*-sessions and bestowed the rest on the esteemed companions.

* * *

[379] Likewise, the Chief of the Companions, Chalabī Jalāl al-Dīn, known as Ebn-e Esfahsālār—*God have mercy on him*—recounted: 'While in the realm of youth heavy sleep caused me difficulty and I was always in a dizzy state. I complained to Mowlānā about the predominance sleep had over me. He ordered many poppies to be brought and the milk from them to be extracted, and he had me drink this on an empty stomach. As a result no trace of that heaviness remained in me and through his favor those vapors disappeared from my brain. I became light-headed.'

And he continually wrote down Khodāvandgār's secrets. Seven days and nights would go by without him falling asleep.

* * *

[380] The same person related that one day Mowlānā was in the garden of the Vicegerent of God among His creation, Chalabī Ḥosām al-Ḥaqq va'l-Dīn—*God sanctify their innermost secret!* And that day there was a great *samā^c*-session from the beginning of the day until the hour of the afternoon prayers. Just then having brought things to a halt and raised his two blessed hands on high, he called out:

'Come here, come here! Undo your waistband!'

Next he said: 'A group is arriving after a long journey and they want warm *ḥalvā* from us.' As it happened, the thought of *ḥalvā* had come up in the mind of the esteemed travellers [referred to]. Suddenly a group of cultivated men arrived in the city of Konya from the land of Turkestan and Bokhārā. They asked for Mowlānā and were informed that he was in the garden of Chalabī Ḥosām al-Dīn. Still covered with dust of the road (*gard-e rāh*), they gathered about the king (*gerd-e shāh*) and arrived immediately. When they had had the honor of an audience with Mowlānā and been blessed with having felicity bestowed on them, that same moment the Queen of Ladies, Fakhr al-Nesā' (the pride of women) in the world—*God be pleased with her*—placed a tray full of homemade *ḥalvā* before the travellers. Mowlānā pointed to the *ḥalvā* and said: '*Eat of what God has provided you that is licit and good* (16/114), for if you had asked for the Table of Jesus²⁷⁰ it would have descended for you in this house—so what does some *ḥalvā* matter? Oh God, oh God, do not ask for *ḥalvā* from men of God, but rather ask that a solution (*ḥall vā*) to your problem is provided and that food for the soul becomes your nourishment.' All four companions became Mowlānā's bondsman and disciple.

* * *

[381] Likewise, a group of shaykhs asked Mowlānā: 'Why do they beat the tambour and the kettledrum on a feast day? What is the secret behind this?' He replied: 'They play the oboe (*sornā*) and the drum for those who are hard of hearing so that at that time they become alert and so that the negligent wake up from their sleep of neglect and make preparations for the feast day. This matter is based on the clamor of the trumpet of the Resurrection and the drum of the Day of Assembly Places because for some people the Day of Resurrection is a festival (*'īd*) and for others it is a menace (*va'īd*). So let them take a warning from this blast of the trumpet and peal of the clarion, and become aware of the assembling of bodies and their own return.'

The lament of the oboe and the menace of the drum
In a small way resemble the Universal Clarion.

All applauded Mowlānā and lowered their heads.

* * *

[382] It is also transmitted that a certain person's wife made him swear an oath based on three divorces, to the effect that: 'Whatever I say you must do, otherwise I will be divorced from you.' Her

husband agreed. She said: 'You must eat one maund²⁷¹ of pork!' In such circumstances this Muslim felt confused, and his problem was not solved by any religious scholar. He rose and went to Mowlānā and, weeping profusely, he informed him of the situation. Mowlānā said: 'Take a maund of bread from the law court of the *qāḍī* and eat it so the divorce does not occur.'²⁷²

* * *

[383] Likewise, Gorjī Khātūn²⁷³ was annoyed with Mo°in al-Dīn the Parvāna. All the prominent men and officers of the Dīvān interceded asking her to forgive the Parvāna's error so they might be conciliated. She would not consent. She said: 'I will be reconciled on the one condition that the Parvāna swears an oath based on three divorces, saying he will do whatever I request of him.' The Parvāna agreed to accept the condition. She said: 'I want you to divorce me!' The Parvāna was confounded in the face of this difficulty. He then sought a remedy from Mowlānā who said: 'Let him delay fulfilling the wish and frequently reply: "I will do it", *on and on without end*.'

* * *

[384] Likewise, it happened that an esteemed person loved his wife. One day the lady said by way of flirtation: 'Oh Khvāja, come now! Swear an oath based on three divorces that you will give me whatever I want and that if you don't, I shall be a divorced woman.' The husband accepted. The wife said: 'I want you to bring me every blessing and all the wondrous things that God Most High has created in the world.' The poor husband was at a loss in the matter and could not fulfill this wish. In the end, he rose in sincerity and, going to Mowlānā, he told him the circumstances of what had happened. Mowlānā said: 'Go and get hold of the Book of God. Wrap it in a kerchief and place it in that lady's lap. You will have placed in her lap the moist and the dry blessings of the world and brought before her the wonders of the universe: *There is nothing moist or dry which is not in a Book Manifest* (6/59). Thus divorce and separation will never occur.'

* * *

[385] Likewise, they asked Mowlānā: 'What is the secret behind the arrival of the words: *'God bless its Saturday and its Thursday!'*'? He replied: 'Since both are neighbors of Friday, due to the honor and blessedness of Friday, Saturday and Thursday have also acquired the honor of blessedness—*except regarding the shedding of blood*. Similarly, all minds and carnal souls that become neighbors of love and among themselves make love their shaykh, whatever they say and do is necessarily blessed and enjoys blessings.'

As the poet has said:

‘Sitting with the fortunate is like the philosopher’s stone.
Where indeed is a philosopher’s stone like their glance?’

* * *

[386] It is also transmitted that one day Mowlānā entered the room of Chalabī Badr al-Dīn, the son of Modarres, and saw him sleeping with the *Elāhī-nāma* placed behind his back. Mowlānā said: ‘Khvāja Ḥakīm [Sanāʿī]²⁷⁴ is present and you have fallen asleep! Indeed, observing external etiquette is better than all forms of religious worship. Maintain etiquette so that you do not become the object of anger and the target of injury.’

We seek from God the good fortune of etiquette.
The impolite is deprived of the favor of the Lord.
The impolite not only does himself harm
But he sets fire to all the far-flung regions.

‘Blessed the soul of the person who is intelligent and perfect in external and internal etiquette! Verily, in every house where the Word of God comes to be present, God Most High becomes present, and wherever the Traditions from the Prophet are found, the Messenger of God comes to be present, and in every place where the words of the Friends of God are recited, the spirits of the Friends of God come to be present. *And this is sufficient!*’

* * *

[387] It is also transmitted that one day Shams al-Dīn, the son of Modarres, was asleep in his room and out of thoughtlessness and negligence he had placed *The Mathnavī* behind his back. Suddenly Mowlānā came in and saw the book like that. He said: ‘So these words of mine came for this purpose, to fall into obscurity?²⁷⁵ By God, by God, from the place where the sun rises to the place where it sets, this meaning will establish itself, and it will go forth to the different climes and there will be no gathering and assembly where these words are not recited—to the point where it will be recited in temples and on stone benches, and all the nations will be dressed in the robes of this speech and will have their share in it.’

* * *

[388] Likewise, it happened that Solṭān Valad one day said: ‘A Bāyazīd is required to understand your words.’ Mowlānā replied: ‘No, no, Bahā’ al-Dīn! Our companions would not consent to that!’

* * *

[389] Valad one day asked: ‘Why do some people occasionally have faith in the companions and then become slack and altered again?’ Mowlānā replied: ‘The case of that group is like madmen who sometimes say intelligent things and then for the most part again become engaged in delirium and foolishness. But true good fortune belongs to the person who in no way sets his foot outside the road of belief and sincerity, and is on the straight path in accordance with: *Verily, those who say: “Our lord is God” and then go straight* (41/30, 46/14), because the station of straightness is the station of the upright man (*ṣeddīq*).’

* * *

[390] Report: A dervish told Mowlānā: ‘So-and-so is a great wine-drinker but he never becomes drunk.’ Mowlānā said: ‘Maybe he spills it down his collar, because the distinctive characteristic of wine is that it intoxicates and when it doesn’t intoxicate, it was vinegar. Those who merely imitate the holy law and the mystic path are also like this. They recite the Word of God and chew it over but do not swallow it, and they repeat the sayings of the Friends of God but do not experience any form of intoxication or passionate longing and obtain no ḤT from it. That is because they recite and chew on it but do not eat it. Indeed, knowing God is better than invoking God, and the purpose of: “*So that they serve Me*” (51/56) is “*so that they know Me.*” And that is what is sought after!’

* * *

[391] Likewise, one day Mowlānā was uttering higher meanings on the subject of love. He said: ‘*Love increases with the samā[°] and diminishes with sexual intercourse (jemā[°])*. For whoever is engaged in sexual intercourse, it is as though he cuts his own feathers and wings with a pair of scissors, severs the ropes of his life, and breaks the rungs on the ladder to the heavens.’

* * *

[392] Likewise, one day Mowlānā said: ‘It is very difficult to raise people up, but they quickly fall downward.’

* * *

[393] Likewise, one day Mowlānā was uttering mystic insights about the meaning of this couplet:

When your wish it thus, then God wishes it thus.
God fulfills the wish of those with pious fear.

‘That is to say, God—*He is sublime and exalted*—gives His special bondsmen what they wish without delay and without neglect

both before and after death. Thus a huge fire had broken out in a city and it could not be extinguished by any means. A Pivot (*qoṭb*) investigated the situation. He saw that a dervish had conceived a desire for roast meat and could not obtain fire. When the dervish was finished with this matter, he puffed and all the fires went out.'

* * *

[394] Likewise, Shaykh Maḥmūd-e Najjār (the Carpenter) related that Khodāvandgār would always ask Shaykh Moḥammad-e Khādem (the Servitor): 'Is there anything in our house today?' If he replied: 'No, there is nothing', Mowlānā would become expansive and give thanks, saying: '*Praise and gratitude unto God* that today our house resembles our Prophet's house.' And if he said: 'What is required for the kitchen is on hand and nothing is lacking', Mowlānā would be upset and say: 'A Pharaoh-like²⁷⁶ scent emanates from this house.'

And it is said that they would never light a candle in his presence but only a linseed-oil lamp, and he would say: '*That is for kings (molūk), whereas this is for the destitute beggar (šo'lūk).*'

* * *

[395] Likewise, Mowlānā Ekhtiyār al-Dīn, who was from among the great disciples, related: 'One day we were seated in Mowlānā's presence. Suddenly Mowlānā stood up and said: "*Peace be upon you!*" and sat down again. We did not see anyone. After that he said: "*Come forward. Do as you have been ordered. You will find me, God willing, one of the steadfast* (37/102). Do whatever must be done.'" Chalabī Ḥosām al-Dīn lowered his head and asked about this situation. Mowlānā replied: "I beheld a blue-eyed person, full of spite, and with a sallow face. He came before me and, greeting me with 'salaam', said: 'I am fever and they call me Ḥommā (fever).' I gave him permission to be my guest for three days."²⁷⁷ Mowlānā immediately began to tremble. When three days had elapsed, he no longer experienced the hardship of fever. And in accompaniment of Mowlānā, all the companions had a fever for three days.

* * *

[396] It is also transmitted from the Sultan of the Vicegerents, Chalabī Ḥosām al-Dīn—*God be pleased with him*—that he said: 'I attended upon Mowlānā during a journey to Syria. As soon as we entered a *madrassa* in Damascus, he saw that a group of jurists were speaking maliciously, the way jurists will do (*faqīhāna*), about the pure honor of Bahā'-e Valad, to the effect that: "Why does he deserve to be called Sultan of the Religious Scholars? Having made men at large infatuated with him, he pretends to enjoy close proximity to God and he calls himself 'Godly' (*allāhī*)."²⁷⁸ And they

were well-warmed up uttering these accusations. Mowlānā joined their group without saying anything. As it happened, one of the company recognized him and they fell silent. When we came out of the *madrasa*, that person informed the jurists of the situation, saying: “This man is Bahā’-e Valad’s son.”

All of them bared their head and presented apologies. Making reparation the dervish way (*darvīshāna*), they held a great banquet. Mowlānā said: “Our purpose is your happiness. We are constantly seeking that happiness.”

* * *

[397] It is also transmitted that one day Mo‘īn al-Dīn the Parvāna went to visit Shaykh Ṣadr al-Dīn and during their conversation they talked about the matter of fixed stipends. At that time it happened that every day a stipend of half a dinar was given to the disciples. The shaykh said: ‘Mowlānā is unconcerned about a stipend in this world or the world to come. But it should be given to the indigent, deserving dervishes.’ That same day the Parvāna also went to visit Mowlānā. Mowlānā said: ‘Mo‘īn al-Dīn, the shaykh has many expenses and he leads a kingly life-style. Our companions have no need of anything, and that dinar is more appropriate for the costs of his kitchen.’ The Parvāna lowered his head and wept profusely, and he rendered numerous services to the companions.

* * *

[398] Likewise, Shaykh Maḥmūd-e Najjār (the Carpenter) related that one day the companions were uttering reproach, saying: ‘Shaykh Ṣadr al-Dīn has so many stipends and consecrated properties (*owqāf*), whereas Mowlānā only receives half a dinar and nothing else.’ Mowlānā said: ‘The shaykh has more expenses and he has responsibility for protecting travellers. We have no such expenses. The half dinar should be given to him as well.’

* * *

[399] Likewise, it is transmitted from the perfect among the disciples that one day in Mowlānā’s presence there was talk about Shaykh Owḥad al-Dīn-e Kermānī²⁷⁹—*God have mercy on him*—to the effect that: ‘He was a man who gazed at good-looking youths (*shāhed-bāz*)²⁸⁰ but he was someone who staked his all (*pāk-bāz*) and never did anything wrong.’ Mowlānā said: ‘Would that he had done something and then moved on!’

Oh brother, it is a Royal Court without limit.

Wherever you reach, by God do not stop there!

‘As when a dervish came to Bāyazīd—*God have mercy on him*—to become his disciple. The shaykh said: “Have you committed any of the well-known sins which are mentioned in the mouths of males and females?” He replied: “No, I have not.” Bāyazīd said: “Go experience them all and move on. Then come and be a disciple, so that on spiritual retreats your unadulterated asceticism does not block your path and a haughtiness does not emerge in your interior and you do not become abject (*dhalīl*) by being entirely obedient (*dholūl*) to Satan the Abject and you are not deprived of seeing God because of the inauspiciousness of seeing the self (self-conceit). For from seeing one’s acts of worship pride and existence arise, whereas from seeing one’s sins wretchedness and penitence appear. Therefore the manly man is he who every day becomes more and advances further, and from one instant to the next sets out (*erteḥāl*) from mere words (*qāl*) to actual states (*ḥāl*). Verily, on this path attachment and stopping are the cause of your destruction.’

* * *

[400] Likewise, one day Mowlānā said: ‘Shaykh Owḥad al-Dīn left a bad legacy for the world. “*And he will bear the burden of it and the burden of whoever acts upon it.*”’

Whoever established a disagreeable practice,
 Execration for it reaches him every moment.
 The legacy of the virtuous consists of sweet water.
 What legacy is that? ‘*We have left the Book!*’

* * *

[401] Likewise, someone asked: ‘In the lodges (*zavāyā*) and *khānaqāhs* they always arrange the water jugs so they face the *qebḷa*. What is the meaning of this?’ Mowlānā replied: ‘When a foreign traveller enters through the door of the residence, he should not say anything but, having deduced the *qebḷa* from the direction of the water jugs, he first performs two *rak‘ats* of prayer. Only then does he greet those who are present, and speak. In the religious practice of some, one first greets people and performs the prayers, and then engages in speaking.’

* * *

[402] Likewise, the companions of close proximity and the well-behaved brethren—*God have mercy on them*—related that at times the supporters and those who believed in Mowlānā would bring silver coins and dinars, and secretly scatter them under his felt carpet. Out of consideration for the friends Mowlānā would accept this and say nothing. At midnight he would rise for prayer and,

gathering all the coins, would throw them into wells. The virtuous disciples because of their need asked: ‘Instead of throwing the coins in the well, why doesn’t he bestow them on the companions?’ Mowlānā replied: ‘The sign of love and friendship’s perfection is that one gives the best and most beloved things to friends and companions. One does not bestow on companions disagreeable and poisonous things. Indeed, all possessions and effects of the world are deadly poison and a paltry profitless pleasure. I am loath to give suchlike to my supporters. As for something which causes me harm and hardship, it is more fitting that I also do not give it to you and deny it to you.’ And he recited this Tradition: *‘Place your hand on your heart and whatever you would like to do for yourself, do for your brother as well.’*

Approve not for others what you condemn for yourself.

* * *

[403] Likewise, it happened that one day Khodāvandgār’s wife spoke about the shortcomings of penury. He replied: ‘It is not that I am keeping you from having things of the world. Rather, I am keeping the world from having you.’

* * *

[404] Likewise, it is transmitted from the old disciples that one day Mowlānā went into the bathhouse and for seven days and nights he sat in the hot water reservoir (*khazīna*) of the bathhouse. After much lamentation and countless outcries by the companions he came outside and set off for the *madrassa*. They asked him what the secret was behind this matter. He replied: ‘I had associated for a moment with the people of the world and my body acquired coldness. I wanted to rid myself of this cold. Imagine what it’s like for other people who are submerged in the intense cold of the world. How will they ever be delivered from the frost. By God, by God, until they become seekers of the sun of the spiritual July (*tammūz*), they will never escape from this congealed state and frozenness, and their spirit will not obtain fluency and circulation. In reality, that sun consists of association with the man of God and intimacy with his blessed face.’ Moreover, in describing the people of the world, he recited:

‘They are like stone and frozen, with a coarse body.

Their breaths emerge from a hill of snow.

When the earth puts on a shroud of this snow,

Strike with Ḥosām al-Dīn’s sword²⁸¹ of sun!

If the world fills with snow from top to bottom,
The sun's heat will melt it with one glance.'

* * *

[405] Likewise, the Imam of the venerated sepulchral shrine, the honored companion Bahā' al-Dīn-e Baḥrī—*God have mercy on him*—related: 'I went in the company of Mowlānā to the hot spring. He then sat in the hot water for ten complete days and he didn't eat anything. Suddenly a Turk brought a large bowl of yoghurt, and Mowlānā added a lot of garlic and ate it. After that he was engaged in the ecstatic delight of the *samā'* for forty days and he didn't eat anything at all. Indeed, most days that sovereign of mankind spent his time in this fashion.'

* * *

[406] Likewise, one day while uttering divine insights, he said: 'A dervish who continually seeks God and has withdrawn completely from men at large and travels the roads of the realms of love, requires forty well-off, devoted (*moḥebb*) wealth-dispensing *khvājas* who render him service and in every way see to his needs and do not leave him in want of any particular thing. Thus he may have the peace of mind (*bāl*) to stretch his wings and feathers (*par o bāl*), to engage in his own discourse and ecstatic states (*qāl o ḥāl*), to become immersed in union with God, and, by continuing in this, to obtain divine proximity. Until this means presented itself, that state of affairs did not occur for most of the prophets and Friends of God. *This is a sufficiency (kefāya) for those endowed with guidance (hedāya)!*'

* * *

[407] Likewise, the very cream of the disciples, the manifestation of the light of 'Omar, Shaykh Jamāl al-Dīn-e Qamarī—*God have mercy on him*—related that one day Sultan 'Ezz al-Dīn Keykāvos²⁸²—*God illuminate his proof*—came to visit Mowlānā. Mowlānā did not pay him an appropriate degree of attention. He did not engage in imparting divine insights and giving advice. Adopting a manner of self-abasement like a bondsman, the sultan of Islam said: 'Would Mowlānā give me some advice?' Mowlānā replied: 'What advice should I give you? You were ordered to be a shepherd but you behave like a wolf. You were ordered to be a guardian but you commit robbery. The Compassionate made you sultan but you act in accordance with Satan's words.'

The sultan straightway went outside weeping. Having bared his head before the door of the *madrasa*, he repented and said: 'Oh Lord, although Mowlānā spoke harsh words to me, [I acknowledge that] he

spoke on Your behalf. Wretched bondsman that I am, I too adopt this humility and supplication on behalf of Your sovereignty. For the sake of these two acts of sincerity devoid of hypocrisy take pity on me.’ And he recited these couplets:

‘Take pity on the tears of my drenched eyes.

Take pity on my breast full of burning and grief.

Oh You whose pity is greater than any increase,

Pity me whose lack is greater than any deficiency.’

Just then Mowlānā came outside walking in a stately manner and he showed great kindness to the sultan, saying: ‘Go your way, for God Most High has taken pity on you and forgiven you.’

* * *

[408] Likewise, the same person also transmitted that one day in the presence of Khodāvandgār they recounted: ‘Atābak Arslān Toghmosh built a large *madrasa* and put certain restrictions (*qeyd-hā*) in his endowment charter [namely]: “The teacher in this *madrasa* is definitely to be of the Ḥanafī school of jurisprudence and he is to be a Sufi. Moreover, they are always to study matters pertaining to jurisprudence, and adherents of the Shāfē’ī school of jurisprudence will not be allowed in the *madrasa*.”’ Mowlānā said: ‘In a report transmitted from Ebn-e Mas[°]ūd²⁸³—*God be pleased with him*—a charitable donation on the path of God with restrictions attached is not commendable because every charitable donation which is made to please God must be without any restriction and condition so that it is *purely for the sake of God* and its reward is multiplied. This donation of his resembles the following:

“An Indian dervish was accompanying a *khvāja* from Nīshābūr and the dervish walked barefoot without any concern and did not guard against harm from thorns or rocks. The Nīshābūrī felt pity for him and gave his own shoes to the dervish. The Indian, after invoking God on his behalf several times, took to walking with eagerness. The Nīshābūrī every moment imposed his control, saying: ‘Walk like this and do that! Set your foot down more gently on the stony place and watch out not to be stuck by the thorns.’ The Indian became annoyed. He took off the shoes and placed them before the man, saying: ‘Take them back. I have no need of a gift with restrictions attached. For thirty years I’ve walked about barefoot, without any restriction. For the sake of a pair of shoes I cannot now be subjected to restrictions and ruled over by someone and obliged to show gratitude.’”

Thus it was made known that a charitable donation with restrictions attached (*moqayyad*) is not beneficial. If you wish to be released (*moṭlaq*) from all chains (*qoyūd*), always do good without restrictions (*moṭlaq*): *Give not thinking you will gain more, and be patient for the sake of your Lord (74/6-7).*'

As long as my bowl of sour milk is before me,
 I'll not worry about people's purse (*kīsa*) and bowl (*kāsa*).
 Though poverty boxes my ears until I'm dead,
 I will not sell liberty for servitude.

* * *

[409] It is also transmitted from him that one day Mo'īn al-Dīn the Parvāna, along with the sons of Khaṭīr, Sharaf al-Dīn and Ḍiyā' al-Dīn-e Nakidī—*God bless them*—came to visit Mowlānā. The Parvāna beseeched him insistently for some advice. Mowlānā replied: 'Amīr Mo'īn al-Dīn, as much as you are able (*tavānī*), serve four *qebblas* without laxness (*tavānī*) and consider serving those four *qebblas* to be required of you.' The Parvāna lowered his head and said: 'We only know of one *qebla*. What are the other three *qebblas*?' Mowlānā said: 'The first is the *qebla* of ritual prayer (*namāz*), which is five times a day. The second is the sky, which is the *qebla* of supplication (*do'ā*) so that when dire need occurs, you turn your face toward the *qebla* of supplication and in absolute wretchedness you beg for what you want. The third is kings, who are the *qebla* of the wishes of the powerless, and the refuge of the oppressed, so that when an oppressed person and someone at a loss turns his face toward you, you grant his wish, and thus God Most High will grant your religious and worldly wish.

As best you can, avoid bruising a person's heart.
 For if you take that road, it is full of thorns.
 Bring relief to the affairs of the unfortunate dervish
 As long as you too are engaged in affairs.

The fourth is the heart of men of God. It is the *qebla* of God's glance and it is higher and more sublime than created things.

That heart which is higher than the heavens
 Is the heart of the *abdāl* or of the Prophet.
 The mosque within the heart of the Friends of God
 Is everyone's place of prostration. God is there.

Be on guard not to cast the stone of profligacy into those hearts and be not engaged with other than Him. Thus when you have supported the side of God with complete sincerity and absolute concern, the King—*He is sublime and exalted*—will look after the realm of religion and the dominion of this world and the hereafter for your sake.’ Then saying: ‘*Peace and the mercy of God be upon you!*’, he suddenly rose and left. The Parvāna, while performing prostrations, went outside and he bestowed a great many presents on the companions.

* * *

[410] They have also related that one day Mowlānā was uttering many higher meanings about the sense of this couplet:

Don’t tell anyone the sultan’s secret!
Don’t pour out sugar before flies!

Mowlānā told the following story: ‘A certain person set out for a city to become familiar with the roguery of its people and to engage in practicing deceit there himself. All of a sudden he arrived in a particular neighborhood. He saw a boy holding a bread roll (*kolīcha*) in his hand and eating it. This deceiver asked the boy for the bread roll. The boy said: “I will not give it to you.” The man persisted. The boy said: “Make a loud sound like a cow. Then I’ll give it to you.” The deceiver looked in all directions and didn’t see anyone. Out of extreme greediness (*jū° al-baqar*, lit.: cow’s hunger/bulimia) he made a loud sound in imitation of a cow. Then he said: “Now give it to me!” The boy replied: “I won’t give it to you. My mother and father instructed me not to give a bread roll to a cow. Hay is proper for a cow.”’

If candy aroused delight in a donkey,
He’d have poured the donkey a *qenṭār*²⁸⁴ of sugar.

‘Thus one should not tell words of wisdom and the secrets of free men (*ahrār*) to just any person, but rather it is among one’s duties to keep them back and conceal them, in accordance with: “*Do not bestow wisdom on people unworthy of it, for you will be doing an injustice to wisdom...*” up to the end. And if a person is not suitable for these secrets and not worthy of His face, one must not display them and cause the uninitiated to be impudent.’

SECTION

Some of Mowlānā's Witty Remarks—*God sanctify his innermost secret!*

[411] Assayers of the virtuous and transmitters of reports related that one day Solṭān Valad had lost several dinars. He turned upside down (*dar ham*) all the houses but no trace of those dirhems (*derham*) appeared and everyone was concerned (*hama dar hamm*). Finally, the money was found among some books of his brother °Alā° al-Dīn-e Qīrshahrī. Then Valad began to rebuke °Alā° al-Dīn and to scold him. He heaped forms of blame and abuse on him. Mowlānā said: 'Bahā° al-Dīn, isn't °alā a preposition (*ḥarf-e jarr*)? If °Alā doesn't commit a crime (*jarr*), what is he meant to do?' A state of serenity (*ṣafā*) came over the two brothers.

* * *

[412] Likewise, a woman named Maḥmūda Khātūn was given in marriage to an esteemed person. As it happened, she was not agreeable to the bridegroom's temperament. He did not have sexual intercourse with her. They both remained in the bridal chamber, dejected (*maqḇūḍ*) and in a disagreeable mood. An immense constriction (*qabḍ*) had taken hold of them. Suddenly Mowlānā entered through the door of the bridal chamber. He greeted them with: 'May it prove a blessing!' and, scattering some coins about, he said: 'No, no, *maḥmūda* is not constricting (constipating)! What place is there for constriction in Maḥmūda.'²⁸⁵ That very moment the couple experienced a state of expansiveness (*baṣṭ-i*) and they were released from this constriction. He had several rounds of sexual intercourse with her. As a result of their tasting this honey, they were confounded. The bridegroom and the bride then lowered their head and they were pervaded by a sense of happiness.

* * *

[413] Likewise, it happened that Mowlānā was present at the wedding of a companion. Someone shouted: 'There are no sugared almonds (*shakar-bādām*)! Have them bring some!' Mowlānā said: 'There is sugar (*shakar*), but it comes with a trap (*bā dām*).'

* * *

[414] Likewise, Chūbān-e Dallāk (the Bath Attendant) was one day shaving Mowlānā's head and he was going to excess in closely shaving the hairs. Mowlānā said: 'Since they're going to grow again, this much is sufficient!'

* * *

[415] Likewise, it is transmitted from chaste veiled women that one day the following occurred in the enlightened heart of Kerā Khātūn—*God be pleased with her*: ‘For a long time now Mowlānā has been reducing his food and sleep, increasing his performance of the *samā°* and fasting, and imparting divine insights and discourse. And in doing so he goes to great lengths and undertakes extreme ascetic austerities. For this reason he pays no attention to us and has no inclination for gazing at attractive boys (*shāhed-bāzī*). I wonder whether any trace of human characteristics and the lust of wedlock have remained in him, or whether his appetite has disappeared and he has become indifferent.’

That same night Mowlānā honored her with his company and like a fierce rutting lion had sexual intercourse with her seventy times, to the point that she fled from Mowlānā’s grip and ran onto the roof of the *madrasa*. She sought forgiveness, and Mowlānā still persisted, saying: ‘It’s not over yet!’ After that he said: ‘The men of God have the power to do whatever they wish and they see into people’s hearts. They are present in every situation in which you seek them. God Almighty protects them and assists them. Heaven forbid that they become negligent and deficient regarding small matters. Verily, our giving up sexual intercourse and close intimacy is due to extreme immersion and engagement in God, and this is also for your sake. After this day I want you to ready yourself and be prepared for the other world, for its pleasure and its delight are imperishable and everlasting.’

After that he said: ‘This exact same situation occurred between Şeddīqa (°Āyesha)²⁸⁶ and Moştafā—*God’s blessings and peace be upon him!* Şeddīqa was annoyed by the lack of his keeping company with her and at times she desired the sensual pleasures of the carnal soul. One day it happened that while she was seated in the Messenger’s presence, a sparrow went to excess in copulating with another sparrow. Şeddīqa, by way of joking, proposed the same to the Messenger. That night he had intercourse with the Şeddīqa ninety times and said: “Oh °Āyesha, do not think that we are incapable in these matters or that any slackness has affected our power, but having renounced this gratification (*kām*) by means of our heart’s desire (*kām*), we have sought eternal gratification.” And Şeddīqa wept and repented.’

Renouncing pleasures and lusts is generosity.

Whoever sank in lust, arose no more.

*

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[416] Likewise, it is transmitted from the noble among the disciples that one day Mowlānā was reading the words of Farīd al-Dīn-e ‘Āṭṭār²⁸⁷—*God have mercy on him!* Some silly person said: ‘This is the talk of a perfume dealer (‘*attār*).’ Mowlānā replied: ‘Oh your sister’s a whore! Then who am I?’

And an esteemed person also asked him: “‘Devoid of location” refers to what place and is where?” Mowlānā replied: “‘Devoid of location” is the soul and heart of manly men.’

It happened that one day a Sufi asked: ‘What is the meaning of grace (*ān*)?’²⁸⁸ He replied: ‘Grace is generosity which arises from the spirit and heart on the path of God.’

A dervish’s generosity is spirit and heart.

These are the sources of every act of generosity.

* * *

[417] Likewise, an esteemed person related: ‘One day Mowlānā requested a reed pen from me and wrote the following few lines on a wall: “Oh brave man, if you are the equivalent of ten men, show yourself as equivalent to one man so that two or three men will come against you and you will defeat them all. Now you are not even half a man and you present yourself as equivalent to a hundred men. *God forbid* lest two hundred men come and confront you. What will your situation be like then?”’

* * *

[418] Likewise, the virtuous (*akhyār*) who have attained reality and those who carefully examine reports (*akhbār*) related that someone held a great gathering and all the prominent men were on hand. As it happened, there was a lovely son of a *khvāja* who experienced devotion and became Mowlānā’s disciple. A jealous person said: ‘How strange! Has this disciple attained God and has God forgiven him and revealed Himself to him?’ Mowlānā replied: ‘First He forgave him and revealed Himself to him. Then He caused him to seek us and sent him to us. Indeed, divine customary practice is like this. First God accepts the bondsman and then shows him the way to [another of] His bondsmen so that he becomes educated through the blessing of association (*ṣoḥbat*) and training (*tarbiyat*) with him, and acquires strength and obtains closeness to the Majestic Presence.

As he [the Prophet] said: “*If it were not for the educator, I would not have known my Lord, and the shaykh among his people is like the prophet among his religious community.* If I had remained (be-

māndamī) without a shaykh, I would have failed (*be-māndamī*).
Whoever has no shaykh has no religion.”

* * *

[419] It is also transmitted that one day a female servant of the women’s quarters complained about the small amount of money at her disposal. Mowlānā said: ‘If they paid you a thousand dinars and severed your ear and your nose and some other limb of your body, would you agree to it?’ She replied: ‘No, I wouldn’t.’ He said: ‘Then why do you claim to be without means? So you’re not without means. You’re well-off. And why do you not appreciate the worth of the several valuable things you possess and give thanks for them and make the patience of the poor into your capital? *And be thankful for the blessings of God, if it is He whom you serve* (16/114).’

Increase is promised to a person who is thankful.

Just as closeness to God is the reward for prostrations.

* * *

[420] It is also transmitted that one day two prominent persons were quarelling with one another, and saying foolish things and insults to each other. The one said to his peer: ‘May God take you if you say a lie!’ And the other said: ‘No, no! God take you, for you are a liar!’ Suddenly Mowlānā came to their room and said: ‘No, no! May God neither take you, nor take him. May He take us because we are worthy of His taking us and we deserve to be captured by Him.’ The two men lowered their head and made peace, and they became sincere disciples.

* * *

[421] Likewise, Chalabī Jalāl al-Dīn-e Esfahsālār—*God have mercy on him*—related: ‘One day Mowlānā came out of Chalabī Ḥosām al-Dīn’s house and went into the Zīrvā Bathhouse. He sat immersed in the hot water reservoir (*khazīna*) of the bathhouse for seven days and nights. All the companions and lovers made lamentation, saying: “What form of ascetic austerities is this, and what is this way of life?” After those seven days he suddenly put his head out through an opening in the hot water reservoir and started uttering secrets and higher meanings from the reservoir of his heart. And he began to recite this *ghazal*:

‘[A moon] has returned...’ up to the end.

And he recited several other *ghazals*. Meanwhile, I was in the interior (*andarūn*) of the bathhouse and wrote them down one sheet

after another. Moreover, the written sheets didn't become wet in my hand and my sweat pores remained completely closed up. This went on to the point where I had annotated several pages and my hand [still] hadn't sweat at all and my *farajī* hadn't become wet. Nor did I feel tired from the writing and standing. Then I saw Solṭān Valad came in, lower his head, and after beseeching his father, take him to the *madrassa*. For another seven days, both night and day, a *samā*^c-session took place. *And this comes from divine power and everlasting omnipotence!*

* * *

[422] It is also transmitted that Kamāl-e Qavvāl (the Singer) was the composer of the city and a master performer of the age. It happened that during a *samā*^c-session arranged by a friend, the thought passed through his heart: 'I wonder what amount will be conferred on me as singer during this *samā*^c?' Straightway Mowlānā picked up a handful of earth from the ground and poured it into his tambourine (*daf*), saying: 'Take this and put it in your eyes!' He immediately saw that his tambourine was filled with gold and he began to recite this *ghazal*:

'Oh lovers, oh lovers, I turn earth into jewels!

Oh players, oh players, I'll fill your tambourine with gold!'

In the end, wretched Kamāl al-Dīn went blind and he would moan. He attributed this affliction to his lack of proper manners.

* * *

[423] Likewise, it is transmitted from the noble among the companions that one day Mo^cīn al-Dīn the Parvāna came to visit Mowlānā. That day Mowlānā displayed limitless kindness and uttered many subtleties and recounted this report: 'One day the Beloved of God, our lord and our master, Moḥammad-e Moṣṭafā the Chosen—*God's blessings and peace be upon him*—was walking along a road. Suddenly he came upon a bone and he buried it in the ground with his own blessed hand and passed on. Then he came upon another bone and saw that a scorpion was seated on it and punishing it. He looked at it but passed on without covering it up. A Companion questioned him about the circumstances of this situation. He replied: "That first bone was of a wretched person who had suffered injustice from tyrants. I felt pity and I covered him up. This other bone was that of a tyrant who in no way protected his subjects but perpetrated violence. God—*He is sublime and exalted*—made the form of a scorpion out of the darkness of his oppression to

torment him with on the Day of Resurrection. No command came for me to cover him up. Therefore I passed on and left him so that those endowed with perception might shed a tear and take warning from his example. Thus they might seek forgiveness for the sins they have committed and be frightened and fearful of the vengeance of: *God is All-powerful, the Avenger* (3/4, 5/96).”

So do not bite the sinless with your teeth.

Think of the blow one cannot guard against.

If you bite him with your teeth, cover him in blood,

Toothache will afflict you. Then what will you do?

The Parvāna, while shedding tears, then came outside. That day, as a thanks offering for Mowlānā’s spiritual guidance, he bestowed gifts and benefactions on all the religious scholars, men of poverty and the companions.

* * *

[424] Likewise, one day Mowlānā had become passionate uttering divine insight. He said: ‘Woe unto him who knew us, and [yet] woe unto him who did not know us!’ And he declared: ‘The purpose of creation is knowledge and cognition of the Creator—*He is exalted: “Except that they know Me.”*’²⁸⁹ That is to say, woe unto him who knew God but neglected the opportunity for knowledge, and woe unto him who knew but didn’t appreciate the value of it and didn’t show gratitude for it.’

Oh many a beloved has come unrecognized

To an unlucky one who knows not how to love!

‘Indeed, the worst of separations is the one which occurs after direct beholding and union. *We seek refuge with God from such an eventuality!*’

* * *

[425] The writer of books of secrets and suppressor of those endowed with wickedness, Bahā^o al-Dīn-e Baḥrī—*God have mercy on him*—who was a swimmer in oceans (*beḥār*) of higher meanings, reported: ‘One day we gathered together with the group of disciples in the presence of Mowlānā who is worthier than us (*owlānā*) of praises—*God sanctify his innermost secret!* We were in the house of his son-in-law Khvāja Sheḥāb al-Dīn, and the companions were submerged in the light of Mowlānā’s concentration (*ḥoḍūr*). Suddenly Mowlānā stood up and said: “Welcome, oh Meṣbāḥ Allāh

(Lamp of God)!” And then he sat down again. We saw no one. After that Chalabī Ḥosām al-Dīn and Soltān Valad asked about this. Mowlānā replied: “The spirits of the spirit-beings and the noble from among the noble spirits continually come to visit the men of God. One of them was Meṣbāḥ Allāh through whom all the lamps of the heavens are illuminated and from whom they take their light.”

* * *

[426] Likewise the sons of Modarres related that one day there was a great gathering in the house of the Parvāna and the Shaykh (Mowlānā) was immersed in the *samā*^c. It happened that Kamāl al-Dīn-e Mo^carref (the Announcer) who was called Kal Kamāl but who had not yet attained complete perfection (*kamāl-e koll*), turned his back toward Mowlānā’s face and became engaged in mockery along with the mocking deniers. The companions lifted him up and threw him down from the house’s *soffa*. Meanwhile, the others ran off out of fear of the companions. When they returned to the *madrasa*, the Shaykh (Mowlānā) said: ‘Chalabī Shams al-Dīn [son of Modarres], if you are not bitter (acrimonious), they will devour you, and if you are not a wolf, they will tear you apart. Be coarse with the coarse and fine with the fine!’

Be bad with the bad and good with the good!

With the rose be a rose, with the thorn be a thorn!

In friendship a companion with spirit is especially required.

Be as friendly as you can with a companion of spirit.

* * *

[427] Likewise, those who wrote down [Mowlānā’s] words and the noble memorizers one day asked Mowlānā: ‘Do the volumes of *The Mathnavī* possess any superiority or excellence over one another?’ He replied: ‘The excellence of the second over the first is like that of the second heaven over the first, and the third over the second [is just like that], and so on till the sixth over the fifth. It is also like the superiority of the Celestial Realm (*‘ālam-e malakūt*) over the Realm of Sovereignty (*‘ālam-e molk*), as well as the superiority of the Realm of Omnipotence (*jabarūt*) over the Celestial Realm, and so on without end. Likewise, according to the text of the Koranic verse: *And thus We have preferred some prophets over others* (17/55), this is understood: *And thus We have preferred some people over others, some things over others, some innermost secrets over others*, and in the same way this superiority and preponderance is at work in all things and creatures.’

* * *

[428] Likewise, Mowlānā said: 'The speech of a human being is a human being's scent, and from the scent of his breath (*nafas*) it is possible to know his carnal soul (*nafs*), unless the pores of one's sense of smell have become blocked because of a cold.

Sincerity's scent and the scent of deceptive falsehood
Are perceptible on the breath like musk and garlic.
If you cannot tell the friend from someone with ten hearts,
Complain about your corrupted sense of smell.

Indeed, the scent of God comes out of the Koran and the scent of Moṣṭafā comes out of the Ḥadīth and out of our words comes our scent.'

* * *

[429] Likewise, he said: 'Whoever reads the words of °Aṭṭār in earnest will understand the secrets of Sanā'ī,²⁹⁰ and whoever peruses the words of Sanā'ī with belief will grasp our speech and will benefit from it and enjoy it.'

* * *

[430] Report: The King of Teachers, Mowlānā Shams al-Dīn-e Malaṭī—*God have mercy on him*—transmitted that in the city of Aqsarā a preacher recited a line of Mowlānā's verse from the pulpit and became passionate. As it happened, a hostile religious scholar objected and called him an infidel and reviled him. The preacher of illuminated heart, who was a manly man and a Mowlavī, descended [from the pulpit], struck him with his fist and knocked him down. Having been struck in a vital spot, the religious scholar immediately gave up the ghost. The preacher, taking flight, reached Konya in a state of complete upheaval and the relatives of the religious scholar likewise followed after him. The preacher took refuge in Mowlānā's house. Meanwhile, the crowd of relatives cried out beyond measure and reviled the man. Mowlānā then sent a letter to °Alam al-Dīn-e Qeysar, instructing him to save the preacher from the crowd, for they demanded forty thousand dirhems as blood-money for the dead man. The bearer of the letter found °Alam al-Dīn in the midst of [the bazaar of] the goldsmiths. When he read the letter, he immediately dismounted from his horse and sold all his military accoutrements, the clothes as well as the coins and goods he had. He raised fifty thousand °*adad* [of silver] in cash. Forty thousand he gave to the enemies and ten thousand as a thanks offering to the companions. On the preacher he bestowed a handsome robe of honor and a mule of ambling gait.

It happened that Gorjī Khātūn scolded °Alam al-Dīn-e Qeysar, saying: 'Why didn't you go home instead of stripping down in the middle of the bazaar?' He replied: 'I was afraid lest the favor he ordered be delayed and the mercy accompanying it be lost, for Mowlānā has never asked anyone for something and has not distinguished anyone by asking for a favor. Bondsman that I am, I did these things out of gratitude that he considered me and paid attention to me.' Gorjī Khātūn viewed these good manners and this situation as laudable. She bestowed on him one hundred thousand °*adad* and distinguished him with honors, making him an officer at her court.

* * *

[431] Likewise, it is transmitted from the revered among the friends—*God be pleased with them all*—that in the city of Konya there was a *khvāja* named Amīra who was reputable and a believer, and he was one of the supporters (*moḥebbān*) and sincere lovers. It happened that he intended to visit the revered Ka°ba. Having sought Mowlānā's permission and favor, he set out. And he recounted: 'In every way-station and halting place and city where I arrived, I would see a formed image of Mowlānā and I was astonished. When I arrived in Damascus, I saw he was walking on the roof of the Congregational Mosque and he made a sign to me. Due to the awesomeness of this situation I lost consciousness and lay there until close to the hour of the afternoon prayers. When I recovered my senses, I didn't see anyone. Thus, bewildered and in a distressed state, I set out for the revered Ka°ba. Afterwards when I had been honored with circumambulating the Ka°ba, I saw Mowlānā performing the circumambulation. And on top of Mt °Arafāt²⁹¹ I saw him in intimate prayer with God.

When in auspiciousness I arrived back in Konya, without any pause and still covered in dust of the road, I went to be honored by kissing Mowlānā's hand. I saw that a group of companions were seated there and Mowlānā said: "Yes Hājī Amīra, know that in the ocean of omnipotence the men of God are always travelling about like a fish. Wherever they want, they stick their head out and show their face. And wherever the supporters seek them, they find them." I lowered my head and kissed his blessed foot, and I described the state of affairs to the possessors of states (disciples). Again Mowlānā said: "Every disciple who has pure faith and great sincerity will, without any doubt, reach his particular and his universal desire in the two worlds, and the person he believes in will take shape before him

in every situation and his goal will be attained.” On this subject he recounted the following pleasant story:

“In past times there was a young man of chaste behavior and pure faith, and he possessed a marble stone which was worked into the form of a human being with extreme finesse. He had fallen in love with this stone image and he worshipped it. Anything he requested from it was immediately granted to him. Out of his delight at this situation he built a retreat and prepared some provisions and offered hospitality to everyone. It happened that a group of his peers became envious of him, saying: ‘This youth has no form of wherewithal and yet he incurs limitless expenses. He entertains those who come and go and looks after everyone, and all people are pleased with him. Where does this assistance come from?’ They agreed among themselves that each of them would separately hold a gathering and arrange a *samā*^c-session so as to make him do the same as a test.

When it was the youth’s turn to hold a gathering, in absolute sincerity he lowered his head before his beloved stone and said: ‘Oh my Akhī!²⁹² Oh my sultan! A group of people wish to be my guest by way of testing me and humiliating me. This is the moment to show favor and the occasion for assistance. Due to the perfection of his faith and supplication, that very instant the stone split apart and so much gold poured forth that it cannot be described. He arranged a splendid banquet and the group of people asked him about the circumstances of his situation. He told them the whole story and they all acknowledged he was right and they made him their chief and their Akhī.

Now given that through the blessing of faith and sincerity a goal may be attained from a mineral and a stone and an idol, imagine what things will result by means of true devotion and pure faith from the man of God, and what things will be obtained and what goals will be attained through his blessings.”

But he draws nourishment from an idol of stone.

Despite all his unbelief, consider him to be worshipping.

* * *

[432] It is also transmitted that one day in Mowlānā’s presence people complained that there was a group in the mosque talking about worldly affairs. Mowlānā said: ‘Anyone who engages in talk about worldly affairs in six particular places, thirty years of his pious and accepted worship will be rejected and cancelled. One such place is the mosque, the second is a gathering for religious knowledge (*majles-e ‘elm*), the third is at a funeral, the fourth in a cemetery, the

fifth at the time of the call to prayers (*adhān*), and the sixth during recitation of the Koran. And there are detailed commentaries concerning each one of these.’

* * *

[433] Report: Likewise, the female Friend of God on earth, Fāṭema Khātūn, the daughter of Shaykh Ṣalāḥ al-Dīn—*God be pleased with them*—related: ‘In the time of my father one night Mowlānā’s sincere supporters invited him to forty places for a *samā*^c-session. He accepted them all, saying: “I will come.” Then he stood up and withdrew in seclusion with my father and they were engaged in prayer and worshipping God until dawn. When it was day, from the house of each of the forty persons who had invited him, one by one they brought Mowlānā’s blessed shoes which he had left there when he departed. Thus one was the shoe of his right foot and one that of his left. And each person recounted the situation and the amazing events of that evening, saying: “Last night in my house Mowlānā did such-and-such and said such-and-such.” And a tumult arose among them, and men at large were amazed by this state of affairs.

In fact, Mowlānā and my father Shaykh Ṣalāḥ al-Dīn had not moved from their place such as it was. Yet Mowlānā, out of the perfection of his nobility and the nobility of his perfection, had taken on physical appearance (*tamaththol*) before each of his supporters and fulfilled their wishes. Meanwhile, once again the amazement of all the shaykhs and prominent men of Konya was increased and they renounced their testing and acknowledged that Mowlānā was right.

Moreover, all these shoes were bestowed on the great men of the age and those endowed with faith. One shoe came into the hands of Shaykh Ṣalāḥ al-Dīn, and this shoe was brought by Chalabī ‘Āref—*God sanctify his innermost secret*—as a traveller’s gift to Suleymān-Pāshā of Kastamonu. The latter rendered him services beyond measure. Any sick or needy person who was given water in which these shoes (*kafsh-hā*) had been soaked—what unveilings (*kashf-hā*) would occur! With the permission of God Most High they would be cured, and pregnant women would give birth with ease, due to the blessings of Mowlānā’s relics—*God sanctify his innermost secret!*

* * *

[434] It is also transmitted that the godly companion ‘Alā’ al-Dīn-e Theryānūs had been a scoundrel (*gorboz*) and a great rogue (*rend*). It happened that when he was still a Rūmī²⁹³ and had not yet undertaken action under the yoke (*rabqa*) of Islam and his emancipation (*tahrīr-e raqaba*) had not yet been documented in writing, one night he dreamed that he was massaging Mowlānā’s

blessed feet and rubbing them at great length. But he didn't know what sort of person he was and who he was. The next morning Theryānūs washed his hands and face, and being perplexed by this dream, he set off from his village for the city. When he was midway on his route, he suddenly met Mowlānā who said: 'Hey Theryānūs, how are you after last night's effort?' The poor fellow let out a shout and fell unconscious.

When he recovered his senses, he didn't see anyone there. He became aware that this had been the person in his dream. He lowered his head and set out in a distressed state. A few days later, having killed an oppressor, he was condemned to death and execution. Mowlānā put his blessed *farajī* over him and rescued him from the hands of the executioners. Theryānūs straightway became a Muslim. Thanks to Mowlānā's favor, he attained such a rank that the *qāḍīs* and the teachers of the city—men like Serāj al-Dīn and Faṣīḥ al-Dīn—were reduced to stammering before his divine insights and they acknowledged the higher truths he expressed.

* * *

[435] Likewise, it is transmitted from the intimate companions that one day Mowlānā was uttering higher meanings and he went to great lengths in commenting about putting one's trust in God (*tavakkol*) and being content with little (*qanā'at*). He was bestowing on the companions the strength and power for this situation and giving them encouragement. In the midst of this he stated: 'When Moṣṭafā—*God's blessings and peace be upon him*—became annoyed with a Companion, he would pray: "*Oh Lord God, increase his wealth and his children!*", so he would be engaged with those things and be deprived of the Prophet's company. *We take refuge in God from such an eventuality!* And when he was pleased with a Companion, he would direct his general favor to accompany the person's spirit, saying: "*Oh Lord God, decrease his wealth and his children!*", so he would become more stripped down. And the Companion would then be more alert and become predisposed to this [i.e. *tavakkol* and *qanā'at*].'

* * *

[436] It is also transmitted that an altercation and a discord occurred between two companions who were dear to one another. In no manner would they consent to making peace. One day while uttering divine insights, Mowlānā said: 'God Most High has created people of two kinds. One is like earth, solid and motionless because of his extreme weight and heaviness. The second is like water, constantly flowing and moving. Verily, when this water flows over

the surface of that patch of earth, due to the blessings of their being close to one another a hundred thousand rosegardens (*golzār*) bloom from that muddy place (*gelzār*), and trees and flowers and their fruits come into motion which become the nourishment of bodies and the food of spirits. Now, as for these friends who are fighting with one another and have broken off contact, the one should definitely adopt the character of earth and the other should be like water and by way of extreme humility adopt the character of water. Then when they mix and blend with one another and exercise concord, God—*He is sublime and exalted*—through the blessings of that concord and unity will bring forth a hundred thousand aromatic herbs of peace and happiness as well as a rosegarden of fidelity and serenity, and the plants of different forms of comfort and happiness will begin to spring up.’

And he added: ‘Now, oh Nūr al-Dīn, since your brother has adopted the character of earth and does not budge from his place, nor jumps up to make peace with you, water-like you display generosity. You take the trouble to go (*ravān*) to him so the spirit (*ravān*) of the companions may find repose and, by way of showing gratitude, they may bestow thanks offerings. *But whoever pardons and brings about conciliation, his reward is with God (42/40).*’

Since God declared: *Conciliation is better (4/127)*,
Set aside the dispute, oh unique one!

They immediately lowered their head and in the manner of the righteous (*ṣāleḥāna*) they effected a reconciliation (*ṣolḥ-ī*).

* * *

[437] Likewise, Mowlānā said: ‘Two friends of one heart were the guests of the Pivot of the Knowers of God, Abū Yazīd-e Bastāmī—*God have mercy on him!* The shaykh (Bastāmī) said: “For how long have you been friends with one another?” They replied: “It is thirty years that we have kept company together and have been engaged in travelling over the land and swimming the seas.” Bastāmī said: “Has there not been any quarrelling and fighting between you as is customary?” They replied: “No, there has not.” He said: “For thirty years you have passed your time entirely in hypocrisy. Your friendship (*morāfaqat*) and agreement (*movāfaqat*) have been based on hypocrisy (*monāfaqat*). Indeed, the highest degree of friendship and the delight of love consist in the occurrence of reconciliation, fighting and reprimands. When you have again undertaken reconciliation, these once more work their effects so that the flaw of

hypocrisy does not enter your hearts and you remain safe from the wickedness of dissimulation.”

*As the sage has said, and he was right in this:
“Love remains as long as reprimands persist.”*

* * *

[438] It is also transmitted that one day Solṭān Valad—*God sanctify his spirit*—was praising the day and age, saying: ‘In this period what an excellent time it is since all men are believers and are given to sincerity, and even though there are also some deniers, they have no power.’ Mowlānā said: ‘Bahā’ al-Dīn, how can you say this?’ He replied: ‘Because in earlier times Maṣūr[-e Ḥallāj] was placed on the gallows for saying: “*I am the Truth!*”, and several times they attempted to kill Abū Yazīd[-e Bastāmī] and they did kill several noble shaykhs, and indeed: *They had slain the prophets unjustly* (2/61) occurred in past ages. *Praise be to God* that during this age there are thousands of sayings such as “*I am the Truth!*” and “*I am sublime!*”²⁹⁴ contained in every verse of Khodāvandgār’s and no one dares to say a word and to find fault and to object.’ Khodāvandgār smiled and said: ‘Those others were at the station of being a lover (*‘āsheqī*) and lovers undergo affliction.’

Actually it is good for the friend to endure grief.

It is good for the aloeswood to be in the fire.

‘We occupy the station of being a beloved (*ma^cshūqī*) and the beloved continually issues orders and is obeyed and is sultan over spirits, commander of souls and governor of intellects.’

As the poet has said:

‘Shams-e Tabrīzī walks above the head of the spirits.

Place your head, not your foot, where he sets his foot.’

And elsewhere he has said:

‘Love is a madman. We are mad for a madman.

The carnal soul commands. We command what commands.’

* * *

[439] Report: It is also transmitted that the ascetic and God-fearing shaykh, Ḥājī Mobārak-e Heydarī—*God have mercy on him*—who was a vicegerent (*khalīfa*) of Qoṭb al-Dīn Heydar,²⁹⁵ was taking a walk one day with his disciples in the direction of the mosque of

Marām when suddenly they met Mowlānā. Ḥājī Mobārak straightway placed a Yemeni kerchief over his head in the manner of a woman's *chādor* and sat down on the road. The disciples reprimanded him, saying: 'What feminine form of behavior is this?' The shaykh replied: 'Before such a manly man as the one who is approaching, everybody should put on women's clothes and a *chādor*, and sit behind a door spinning and be less than a woman.' Then when Mowlānā came closer, all of them lowered their head and adopted a manner of weakness. Mowlānā said: 'God forbid! God forbid! [Don't behave like this!] You are all dervishes.' Ḥājī Mobārak came forward and, embracing Mowlānā's feet, he kissed them and wept. Mowlānā said: 'Don't be upset. Why are you behaving like this and trembling? From now on there is no cause for sadness. Be happy and live without cares!'

As it happened, from that day Khodāvandgār showed him favor and compassion. Likewise, when his son Ḥājī Moḥammad came into the world, he held an immense banquet and invited the prominent men of Konya, and he came to seek Mowlānā. Mowlānā said: 'I will come on my head, I will come on my face, I will come on the nape of my neck, I will come on my side, I will come rolling on the ground—by way of rendering you service.' At that Ḥājī Mobārak let out shouts and began prostrating himself.

* * *

[440] Likewise, it happened that a group of the companions was sent on a mission to Kayseri. When they returned, some of the disciples described the Parvāna's tables of food and told of those various delicacies and delicious dishes. Mowlānā became angry and said: 'Shame on the companions for exaggerating their praise of the privy and for being proud, saying: "We ate such-and-such and carried off this and that!"'

Oh you who beheld fine fat foods, arise!
Look at what is left over in the privy.

They immediately sought forgiveness and repented.

* * *

[441] Likewise, it is transmitted from the prominent men of virtue, who were learned authorities on reports, that when Shaykh Sharaf al-Dīn-e Herīva, who was one of the great men of the age and chief of the shaykhs, passed away, it happened that a companion was present at his funeral. Mowlānā asked him: 'What were the circumstances of his situation?' He replied: 'Several thousand people were at his

funeral with bared head and they mourned for him.’ Mowlānā said: ‘His head was covered (*sar-pūshīda*) and he was not informed about the hidden secret (*serr-e pūshīda*). So what was the benefit?’

It is necessary to be manly and a man from Zanzibar(?).
If not, one must undergo a thousand disgraces.

‘It is hoped he will not become devoid of hope.’

* * *

[442] It is also transmitted that one day the noble companions were talking and complaining about the stinginess of the vile rich men of Konya, to the effect that: ‘They don’t pay the alms-tax and they have completely shut the doors of voluntary alms-giving. The dervishes are complaining about them. Along with all this avarice and stinginess they have unfurled the tongue of slander. They talk nonsense and speak obscenely about the companions.’ Mowlānā said: ‘It doesn’t matter. If they do not give to the saintly of their own free will, those bearing clubs will necessarily come and take from them.’ And it turned out just as he said.

* * *

[443] Likewise, it is transmitted from the knowers of God among the disciples that a few religious scholars who were disciples said something about the book *Fotūhāt-e makkī* (*The Meccan Revelations*),²⁹⁶ namely that: ‘It is a strange book since its purpose is not at all clear and the secret of the author’s wisdom is incomprehensible.’ Suddenly Zakī the Singer entered through the door and began to recite ‘secrets’. Mowlānā said: ‘Well now, the *fotūhāt-e Zakī* (Zakī’s revelations) are better than the *Fotūhāt-e makkī*!’ And he began to perform the *samā*^c.

* * *

[444] It is also transmitted from the King of Men of Letters, Mowlānā Fakhr al-Dīn-e Dīv-Dast, who was one of the religious scholars among the disciples, that he said: ‘One day Mowlānā said: “Whatever discourse has met with the approval of our gaze has become attached to us. This is like where God Most High in the glorious Word declares: *I am your Lord most high* (79/24). Although this is quoted from what Pharaoh said and the words of a created being nullify the prayers, none the less since God Most High recollected it and mentioned it in the glorious Koran, it does not nullify the prayers because it has become attached to God. Thus it is clear from this explanation that whatever the Divine Majesty approved, and whatever is sanctioned and accepted by Him, has

become attached to Him. Hence the words of a created being which God Most High quotes do not nullify the ritual prayers. Words which God has spoken and then a human being from among the prophets and the Friends of God quotes—are these not still the words of God?”

As the poet has said:

‘Although the Koran is from the lips of the Prophet,
Whoever maintains God did not say it is an infidel.
In particular, that voice is surely from the King,
Even if it is from the throat of God’s bondsman.’

* * *

[445] Likewise, one day the Sultan of the Vicegerents, the fountain-head of sincerity and serenity, Chalabī Ḥosām al-Ḥaqq va’l-Dīn—*God sanctify his precious innermost secret*—related the following in the midst of the esteemed among the disciples: ‘One night there was a great *samā*^c-session. After the *samā*^c I was massaging the Shaykh’s [Mowlānā’s] blessed chest. I asked him: “Khodāvandgār earnestly favors Shaykh Ṣadr al-Dīn the Traditionist and shows him regard. Is he one who has attained reality (*mohaqqeq*) on this path or someone who follows an authority (*moqalled*)?” Mowlānā said: “By my breast (*sīna*) devoid of enmity (*kīna*) which is a mirror (*ā’īna*) of the secret of God, he is one who follows an authority, by God he is one who follows an authority—compared with your attainment of reality (*taḥqīq*).” And he said: “There are two great signs of a real man. The one is knowledge (*shenākht*) and the other is self-sacrifice (*bākht*). Some have knowledge but not self-sacrifice. Some have self-sacrifice but not knowledge. Happy the soul of him who possesses both!”

* * *

[446] Likewise, one day a disciple of Shaykh Ebrāhīm-e Adham²⁹⁷—*God have mercy on him*—requested that the latter teach him God’s greatest name (*esm-e a’zam*). The shaykh ordered that he be thrown into the Tigris. As much as he went on shouting, they continued to submerge him in the water. In the end, when his anxiety and desperation (*eḍṭerār*)²⁹⁸ reached the limit, he began to say: ‘Allah! Allah!’ That very moment the water cast him onto the shore and he was saved. The shaykh said: ‘The special greatest name of God is that which in absolute necessity (*eḍṭerār*) affords assistance to the bondsman who is helpless and desperate (*moḍṭarr*), in accordance with: *He who answers the desperate when he calls to Him* (27/62), because desperation is testimony of worthiness.’

As the poet has said:

‘Because of a Mary’s pain and supplication (*niyāz*)
A babe such as that (Jesus) began to speak.’²⁹⁹

* * *

[447] Likewise, Solṭān Valad—*God sanctify his subtle substance*—related: ‘One day I was seated in my father’s *madrasa* with Mowlānā Akmal al-Dīn-e Ṭabīb (the Physician) and we were engaged with higher meanings. Suddenly my father entered through the door. He placed his blessed head on my knees and gazed at my face passionately. Then he said: “Bahā’ al-Dīn, look at me very carefully.” I replied: “Tomorrow on the Day of Resurrection will we see your blessed face in this manner?” Akmal al-Dīn said: “By God, I believe that whoever has seen Mowlānā’s face one time in this world, on the Day of Resurrection Mowlānā will be a lofty intercessor on behalf of all his family and kinsmen.” Straightway my father stood up and with ecstatic delight he said: “By God, tomorrow they will pardon all the doctors of the world for your sake, and whoever has looked upon us will never look upon the face of Hell.” And again he said: “The time will come when this *madrasa* of ours is completely in ruin. Wayfarers who pass by this place will truly not enter Hell.”’

As the poet has said:

‘You’re very handsome. Far from you be the evil eye!
Oh happy the eye which has beheld you!
To behold your face is extremely rare.
Oh happy that ear which has heard your name!’

Likewise, Valad said about his father:

‘Hell-fire will not burn the person who a single day
Cast one glance on him or heard his explanations.’

* * *

[448] Report: Likewise, it is transmitted from the lofty among the disciples that one day Qāḍī-ye Kord-e Qūnavī, who was one of Konya’s prominent men and the tomb-guardian of by-gone sultans—*God have mercy on them*—recounted the following at a gathering of the great men of Konya: ‘In the period of my youth I made a journey to Alexandria and my fellow-travellers were all reputable merchants. Suddenly our ship was caught in a whirlpool and great distress arose. Everyone raised shouts and appealed to his own shaykh and spiritual

guide. They wept profusely and sought assistance. I as well, by way of absolute devotion and pure sincerity, began calling out: "Mowlānā! Mowlānā!" And I sought help and requested assistance. Then at a distance of one bow-shot I beheld Mowlānā standing on the surface of the water. Extending his hand, he drew the ship out of the whirlpool, set it going forward and himself pushed it from behind. All the people on the ship, with direct vision and absolute certainty, saw the form of that king just as he was, and they raised shouts. Thus, through God's favor and the spiritual power of real men, we were saved and found refuge. At night we disembarked in Antalya and distributed alms to those with needs.

A few days later when we reached Konya in auspiciousness, having made preparations, we went to visit Mowlānā in complete eagerness with the group of merchants and many gifts. They presented several robes of Alexandrian and 'attābī cloth, an Egyptian robe and woollen clothes, and lowered their head. Mowlānā said: "Pardon us that we came a bit late. How are you after these hardships? This world is full of hardship. *Praise be to God* that in the end it turned out well for the companions." From among the clothes he accepted one robe and an item of woollen clothing which he sent to Chalabī Ḥosām al-Dīn, and Solṭān Valad bestowed what remained on the companions. When the group came outside, Valad questioned Qāḍī-ye Kord about the circumstances of Mowlānā's asking their pardon. Qāḍī-ye Kord told him what had happened.

Solṭān Valad returned in an ecstatic state. When he entered, he lowered his head and said: "Oh true Khodāvandgār, without moving from your place you rescue a ship on the surface of the sea and give forms of assistance on dry land. Then will you not say what our situations will be tomorrow on the Day of Resurrection when the ship of our being is caught in the whirlpool of the final reckoning? What kind of situation will we be in?" Mowlānā replied: "Bahā' al-Dīn, if the sword cuts like this while still in its sheath, once removed from its sheath how will it cut and how will it accomplish its work?" The companions were filled with delight and arranged several *samā'*-sessions.'

* * *

[449] Report: Likewise, the custodians of secrets and the guardians of reports related that one day Mowlānā was seated in his *madrasa*, and the noble disciples and men of higher intelligence were in attendance upon him. Suddenly a wondrous Sufi entered through the door and, prostrating himself, he embraced Khodāvandgār's feet, rubbed them with his white beard and wept profusely. Mowlānā

turned his glance of favor on this dervish and, according him great honor, he asked him about his travels. The Sufi continually displayed humility and belief in Mowlānā. Mowlānā said: ‘Come, tell me truly how your shaykh gave you guidance and what things he ordered you to do.’ He replied: ‘In Baghdad for close to twelve years I attended upon a shaykh and for two whole years he ordered me to look after the privy of the Sufis. Thus I cleaned the privy with absolute enthusiasm and, having filled the ewers, I would place them before the door of the cells. Similarly, for another two years I was the custodian of the *khānaqāh*. Then for two more years I stitched the patched frocks of the dervishes and for another two years I carried about the [begging] basket to humiliate my carnal soul. Then the shaykh had me withdraw in seclusion and I completed several forty-day fasts and underwent much hardship.’ Mowlānā said: ‘It was you who did all this following his instruction and guidance, whereas he—his sister’s a whore!—what did he do for you? The *lījkam*, *lījkam*’³⁰⁰—i.e. lovable person in Greek—‘what things he did based on his faith and sincerity, and what things he endured while that uninformed shaykh did nothing for him!’ And he recited this couplet:

‘If you’ve done no work and you’re insolvent,
Come here! We’ve handled a hundred thousand like you.’

The companions lowered their head with one accord and offered thanks. Mowlānā said: ‘By my father’s pure spirit, the honest, true shaykh is one who perfects his disciple’s work without the disciple knowing or being aware of it, and he conveys him to God without any effort and struggle and rendering service. In this manner he leads him to a level where the copper of his being becomes the elixir of the copper of other people’s being, so that he changes copper into gold and performs alchemy. This strength and power is the work of the men of Moḥammad and his followers.’

Oh amazing! A philosopher’s stone changes copper to gold.
Look! Each minute this copper creates a philosopher’s stone.

* * *

[450] It is also transmitted that the dear companion, the mine of higher meanings, Bahā’ al-Dīn-e Baḥrī—*God have mercy on him*—related the following: ‘One day a Greek builder built a fire-place in Khodāvandgār’s house. The companions, by way of joking, said to him: “Why don’t you become a Muslim, since the religion of Islam

is the best of religions?" He replied: "For close to fifty years I have belonged to the religion of Jesus. I am in fear of him and I would be ashamed to abandon his religion." Suddenly Mowlānā entered through the door and said: "The secret of faith is fear (*tars*). Whoever is fearful (*tarsā*) of God, even if he is a Christian (*tarsā*), he has religion and is not without religion." Then he went outside again. The Christian builder immediately professed the faith and became a Muslim. Having joined the corps of Muslims, he became a devoted disciple.'

* * *

[451] Likewise, one day a few religious students from Jand and Khojand³⁰¹ arrived and they posed the following question: 'In this world of form what purpose does the mouse serve?' Mowlānā replied: 'Nothing in the world has taken on form without some wise purpose. Indeed, if the mouse didn't exist, the snake would lay waste the world and man. The mouse eats the eggs of the snake and destroys them. Otherwise the snake would fill up the world. The explanation regarding the peculiar traits placed in all the atoms of the world and of man is infinite.' The religious students lowered their head and became disciples.

Mowlānā also said: 'One day Moṣṭafā—*God's blessings and peace be upon him*—was seated in the prayer-niche of the Mosque of Qobā³⁰² and the noble Companions—*God be pleased with them all*—were present in his company. Suddenly a snake that had taken flight entered through the door and hid itself under the Messenger's skirts. The snake said: 'Oh Messenger of God, I am fleeing from an enemy. Since you are the refuge of both worlds, give me protection!' Following in its tracks, a hedgehog came in and said: 'Oh Messenger of God, turn over my prey to me. My young ones await me.' The Messenger ordered that the hedgehog be given some innards and, having satisfied it, they sent it on its way. The Messenger said: 'Oh snake, come out now and be off! Your enemy has departed and is gone.' The snake replied: 'But let me display my skill before I leave.' And it wrapped itself around the Messenger's waist like a belt and intended to bite him mercilessly. The Messenger presented his blessed pinkie to the snake for it to bite and when the snake brought forth its head to inflict the bite, Abū Horeyra³⁰³—*God be pleased with him*—who bore in his breast: '*The cloak of every community is a sage and the sage of my community is Abū Horeyra*', and who had set the crown of kindness on top of his head, undid the opening of a blessed sack and a black cat jumped out. The cat tore the snake to pieces with its claws and then walked gracefully to the Messenger.

That very moment the Messenger said: '*Love of the cat belongs to the faith. Love, even if it be a cat!*' And with his blessed hand he stroked the cat's back. The result of the blessings of that caress is that as often as a cat is thrown from high roofs, it necessarily lands on its feet and its back doesn't touch the ground.

That day the Messenger pronounced exalted benedictions on Abū Horeyra. It is said that the latter nourished twenty to thirty cats in his house. If anyone had need of a cat, Abū Horeyra would give him one as a present and take one of its kittens.

* * *

[452] It is also transmitted that when the Messenger—*peace be upon him*—presented his little finger to the merciless bite of the snake, the wretched finger cried out: 'Oh Lord, Aḥmad has considered poor me the weakest of his members and abandoned me. Oh Helper of the weak, come to my aid!' Straightway Gabriel the Trustworthy bestowed on the Messenger a ring with its bezel and, strengthening the state of the weak finger, made it the possessor of the signet ring (*khātam*) and the companion of the Seal of the Prophets (*khātam al-nabiyyīn*). It became established custom that until the occurrence of the Resurrection the place for the signet ring will be the little finger and no other fingers. This is so you may know what worth the supplication of the weak and the miserable has in the eyes of God Most High.

* * *

[453] Likewise, Soltān Valad—*God sanctify his innermost secret*—related: 'On the day of the Great Feast³⁰⁴ I was walking to the Meydān with my father. In every lane and every neighborhood we came to, crowds of people pronounced blessings on him and lowered their head. When we arrived at the Meydān, I beheld all the people in droves make a commotion pronouncing blessings on him and crying out, and everyone who was on horseback dismounted and made obeisance. The extent of this grandeur was such that I and the companions were left bewildered. I firmly gripped the skirts of my father and asked: "Oh God, what sort of person and what kind of spirit are you? What shall I say to you and what shall I call you? What is this strength and power, this magnificence and this situation, which God Most High has not given to any other great person but which I behold in you?" Mowlānā said: "Bahā' al-Dīn, is this a happy situation?" I replied: "It is extremely pleasant and happy, nay it even bestows happiness!" He said: "I bestow it on you and from you it will reach your offspring as an inheritance, and until the Day of Resurrection you will all receive the prostrations of mankind."'

As the poet has said:

‘The image of my good-natured King smiled on my face.
So it was for my descendants, so it was for my offspring.’

*And praise be to God, the Lord of creation, that men at large are
their bondsmen and disciples!*

* * *

[454] It is also transmitted that one day Mowlānā was sitting on the bank of a stream. In the middle of the water a large rock was visible. He said: ‘Companions, when will this hard rock turn into mud?’ They replied: ‘Perhaps after the passage of periods of time and the succession of ages.’ Mowlānā said: ‘Yes, this will turn into mud but many years will pass by and muddy hearts will not become changed. They will persist in the same hardness and narrowness and disgrace until they die.’

Who counsels better and speaks more pleasantly
Than the prophets whose words move stone.
The kind of hearts that contain ‘we’ and ‘I’,
Their description is: *And even harder [than stone]* (2/69).
The remedy for that heart is a gift from a Changer.
Capacity is not a pre-condition for God’s bounty.

‘And I feel a desire to bestow capacity on it and to change it and to render it intoxicated.’

You have a philosopher’s stone to change him with.
Though it be a stream of blood, you make it into the Nile.³⁰⁵

*Those, God will change their wicked deeds into good deeds, for
God is forgiving and compassionate* (25/70).

* * *

[455] Likewise, one of Mowlānā’s praiseworthy qualities and pleasing acts of kindness was the following. He went with the group of disciples to visit a hot spring. When they arrived at the bathhouse, it happened that Chalabī Amīr ‘Ālem ran on a little ahead and brought all the people out of the water and sent them outside so Mowlānā might be alone in the company of his disciples. And he ordered that white and red apples be brought and that they fill the pool with them. When Mowlānā entered, he saw that the people in the changing-room of the bath were putting on their clothes in great

haste and hurrying out of a sense of shame. And he saw that the pool was completely full of apples. He said: ‘Amīr °Ālem, are the souls of these people meant to be less than these apples? You have made them go outside, and filled the pool with apples. But each one of them is worth a price of thirty (*sī bahā*). So what place is there here for apples (*sīb-hā*)? Isn’t the whole world and everything in it for the sake of man (*ādamī*), and isn’t man for the sake of “that moment” (*ān-damī*)?’

The purpose of the world is man,
The purpose of man is ‘that moment’.

‘If you love me, tell them all to enter the hot spring and that no one, whether humble or noble, healthy or infirm, should remain outside so that I as well may be able to enter as a parasite on them and have some comfort for a moment.’

Chalabī Amīr °Ālem was overcome with shame. He lowered his head and indicated to everyone to wade into the pool. Then Mowlānā placed his blessed foot in the water.

* * *

[456] The outstanding men of excellence and learned religious scholars from among the disciples—*God glorify their memory*—reported that one day Mowlānā was uttering higher meanings by way of commenting on the secrets of the reed (flute) which is mentioned in: ‘*The first thing God created was the reed pen*’ and which is referred to in the words: *Nūn. And by the reed pen, and what they write down* (1/68)! Mowlānā said: ‘One day in seclusion Moṣṭafā—*God’s blessings and peace be upon him*—explained the secrets of the pure brethren to °Alī-ye Mortaḏā³⁰⁶—*God honor his countenance!* And he instructed him: “Do not tell these exalted secrets to anyone who is not a confidant and do not divulge them. Moreover, maintain obedience.” °Alī supported this [burden] for forty complete days and he became disturbed. Like a pregnant woman his belly protruded and he was not able to breathe. In the end, beside himself, he went out into the countryside and there he found a deep well. Putting his head down the well, he began to utter those secrets one by one. Due to extreme intoxication he produced a lot of foam and that foam and saliva poured from his mouth into the water of the well until he had vomited it all out. Then the sultan of the secret: ‘*Ask me!*’ found peace.

After a few days a single reed sprang up in that well and day by day it grew bigger and rose in height. It happened that a shepherd of

enlightened heart became aware of this situation and cut the reed. He made several holes in it and in the manner of a lover he played it night and day while he grazed his sheep. It reached the point that the flute playing of the shepherd became known and spread among the tribes of the Arabs, and all the Arabs of pure blood to the east and to the west desired to look upon him and hear this playing. They would weep from the extreme pleasure of the flute's sound and experience ecstatic states. Similarly, the camels also gathered around him in a circle and neglected their grazing. Through uninterrupted reports news and an account of this reached the blessed ear of the Messenger and he ordered the shepherd to be brought to him. When the shepherd began to play his prelude, all the Companions experienced ecstatic delight. They were passionately moved and lost a grip on themselves. The Messenger said: "These melodies are a commentary on the secrets which I told to °Alī in seclusion."

Similarly, if a person does not possess some choice element (*ṣafvat-ī*) from the pure ones (*ahl-e ṣafā*), he will not be able to hear and enjoy the secrets of the pure brethren (*ekhvān-e ṣafā*) in the melodies of the reed flute, because: "*Faith consists entirely of ecstatic delight (dhowq) and passion (showq).*"

As the poet has said:

'Alas! I have no one to confide in about pining for you.

Like °Alī I sigh into the depths of the well.

When it ferments, a reed grows beyond its edge.

The reed laments and my secret is destroyed.

Stop, oh reed, because we are not confidants.

Excuse us and the reed flute for these sweet sounds.'

* * *

[457] Likewise, Soltān Valad said: 'One day they asked my father: "Isn't the sound of the rebec a strange sound!" He replied: "It's the grating sound of the door of Paradise which we hear." It happened that Sayyed Sharaf al-Dīn said: "But we also hear the same sound. How is it that we don't become as passionate as Mowlānā does?" Mowlānā replied: "God forbid! In no way! Rather, what we hear is the sound of the door opening, whereas what you hear is the sound of the same door closing."'

* * *

[458] Valad also said: 'One day a Jew from among their rabbis met Mowlānā by chance. He said: "Is our religion better or is your religion better?" Mowlānā replied: "Your religion." The Jew immediately became a Muslim.'

* * *

[459] It is also transmitted that one of the noble companions one day brought some figs for Mowlānā from the orchards of the brethren. Mowlānā picked up a fig and said: ‘What a beautiful fig! But this fig has a pit in it.’ And he put it down. The dervish was taken aback in astonishment, thinking: ‘How can a fig have a pit?’ He quietly rose and, taking the figs, departed. After a moment he returned and he brought another basket of those figs and set them down before Mowlānā. Mowlānā picked one and broke his fast with it, saying: ‘This fig has no pit.’ And he indicated to Shaykh Moḥammad-e Khādem (the Servitor) to give them to those present at the gathering. The disciples were perplexed by this problem.

When the dervish went outside and set off, the disciples went out after him and asked him about the circumstances of his obtaining the figs. He said: ‘By God, I have a friend who is a gardener. I didn’t find him in the orchard. Without his permission I gathered a basket of figs and brought them to Mowlānā, intending to pay for them when I found the gardener. Through the light of his Friendship with God, Khodāvandgār knew and would not eat any of them. That was what the pit in the fig was. The next time I went straight to the orchard of my friend and bought some good figs from him, paying him the price for them and asking him for a receipt. Therefore, accepting this, Mowlānā deigned to eat the figs and bestowed favor on me.’

* * *

[460] Report: Likewise, the exalted disciples—*God increase their kind up to the hour of the Resurrection*—related that one day Moḥammad-Beg of Ūj, who was a fighter for the faith (*ghāzī*) and a champion in those regions, and who invented the white hat which people still wear, was summoned by the Parvāna. When he arrived in Konya, he had the honor of visiting Mowlānā and asked him for support and assistance so that, going to Kayseri, he might present the accounts of the crown lands of Ūj to the commanders. He lowered his head and became a disciple. It happened that during those days his men had plundered merchants of Khvāja Majd al-Dīn and carried off almost fifty thousand dirhems worth of cloth. When Majd al-Dīn beheld his beseeching and supplication, he went into a corner of the *madrasa* and said under his breath: ‘Oh vile robber, you’ve come here? You strut about and you want assistance? How much of our wealth you’ve stolen! And you shed blood! Truly, at the Resurrection I will become your adversary. By God, I will not let you get away. Where will you find escape from my hand?’ When

Amīr Moḥammad-Beg lowered his head and went outside, Mowlānā, in great anger, let out a shout and said: 'God forbid that he should not escape! Why will he not be saved? Who says he will not be saved? By God, by God, whoever passes through the door of our *madrasa* will be saved and whoever utters our name will be saved and whoever loves us will be saved.' Straightway Khvāja Majd al-Dīn lowered his head and absolved the said person of the entire amount of the wealth.

Meanwhile, when Moḥammad-Beg arrived in Kayseri before the sultan of Islam and the well-reputed Parvāna, he was distinguished by being given a variety of honors and then returned to his accustomed post. As it happened, one of Moḥammad-Beg's men recounted to him the circumstances involving Khvāja Majd al-Dīn and how Mowlānā had displayed favor on Moḥammad-Beg's behalf. Out of extreme joy he sent back all the wealth to Majd al-Dīn by trusted messengers as well as many other rare gifts, and sought his pardon. Likewise, Khvāja Majd al-Dīn also bestowed all the wealth on the companions and the offspring of Khodāvandgār as alms and then arranged a great *samā*^c-session.

* * *

[461] Likewise, the second °Abd al-Mo'men,³⁰⁷ Sharaf al-Dīn °Othmān-e Gūyanda (the Reciter), who was a special boon-companion of Mowlānā and admired by the whole world, and whose company was greatly sought after by the kings of the age, recounted: 'One day Mowlānā went to the garden of an esteemed person and the *samā*^c-session continued for seven days and nights without interruption. And this esteemed person was from among those fortunate ones accepted by Mowlānā. It happened that the brother of °Othmān-e Gūyanda said in secret: "It is many days that we have not brought meat and bread to our homes. I wonder how our family is doing." Straightway in the midst of the *samā*^c Mowlānā brought forth his hands from under the skirts of his robe and cast a handful of new silver coins onto their tambourine (*daf*). The disciples let out shouts. When they left the *samā*^c, the total of the silver came to nine hundred °*adad* in metal coins.' Similarly, the King of Teachers, the widely learned scholar of the age, Mowlānā Ṣadr al-Mella va'l-Dīn al-Marandī al-Monajjem (the Astrologer)—*God have mercy on him*—having heard this same report from °Othmān-e Gūyanda, recounted: 'I too heard this from him and, having beheld the essence of certainty (°*eyn al-yaqīn*), I attained the truth of certainty (*ḥaqq al-yaqīn*).'³⁰⁸

* * *

[462] It is also transmitted that one day Mowlānā Bahā[°] al-Dīn-e Bahārī recounted: 'It was toward the end of autumn and the beginning of winter that Mowlānā one day honored my water-wheel with a visit and during those days water had begun to freeze. Straightway taking off his clothes, he headed for the pool and remained gone a very long time. I was worried and went outside to look for him. I saw that he had entered the pool and was seated under the water-spout. The water was falling on his blessed head and he was immersed in the cold water up to his throat. He stayed like this in the same place for three days and nights, and no one dared ask him "how?" or "why?". Wretched bondsman that I am, being beside myself and moved by pity, I cried out and tore my clothes. And I beseeched him: "Cold water in this season is harmful, and your blessed body is very thin and delicate. I am afraid the cold will have effect." Mowlānā replied: "For people who are cold, not for real men!" Just then he came out of the water and began performing the *samā*[°]. He continued to perform the *samā*[°] for nine days and nights without stopping one instant and he did not sleep for a single moment. And all the while he went on uttering secrets and *ghazals*.'

* * *

[463] Likewise, another time he performed the *samā*[°] for seven days and nights, and he did not eat anything. It happened that the intimate companions prepared some refined, nourishing food in case he might condescend to eat some of it. Mowlānā said: 'Oh carnal soul, be patient and listen to my words! Do not eat of this food for should you eat it, it will eat you!' He did not eat anything and he recited:

'If you eat but once of this food of light,
You will pour earth on bread from the oven.'

Saying: '*Hunger, hunger, hunger, and then the return!*', he began to perform the *samā*[°] again.

* * *

[464] Likewise, Sharaf al-Dīn [°]Othmān-e Gūyanda (the Reciter) related: 'The day that Chalabī Amīr [°]Ālem transferred his foot from the invisible realm to the open plains of the world, Mowlānā began to recite this *ghazal*:

"Oh lovers, we declare: the moon-faced beauty has arrived!
Gird your waist for delight. The beloved is in your arms."

The *samā*^c was performed without interruption for seven days and nights, and the prominent men of the city and the sultans of the age sent so many thanks offerings and gifts that they cannot be counted. Khodāvandgār bestowed most of this on the reciters and select companions. What remained was kept by the boy's mother.'

* * *

[465] Likewise, the King of Men of Letters, mine of the sciences and resident in the halting-station of known knowledge, Mowlānā Ṣalāḥ al-Dīn al-Malaṭī—*God have mercy on him*—related the following: 'One day °Alam al-Dīn-e Qeysar—*God have mercy on him*—arranged a great *samā*^c-session, and all the commanders, prominent men, religious scholars and men of poverty (*foqarā*³) were present. Mowlānā was overcome by intense ecstatic emotions. Everything he was wearing he bestowed upon the reciters and thus he went on dancing naked. °Alam al-Dīn-e Qeysar immediately brought a matchless cloak of red *saqerlāt* bearing a lynx fur and buttons with golden knots, as well as a woollen turban from Egypt. And he dressed Mowlānā in these. When we left the *samā*^c-session, the sound of the rebec from the door of a wine-tavern arrived from one end of the neighborhood they were walking through, and reached Mowlānā's blessed ear. He halted a moment and then began turning in a circle and experienced ecstatic delights. He went on shouting and crying out until it was nearly dawn. Meanwhile, all the rogues (*ronūd*) came running outside and fell at Mowlānā's feet. Whatever he was wearing he bestowed it all upon these rogues. And it is said that they were all Armenians. When he returned to his blessed *madrasa*, the next day these rogues gathered together and came [to the *madrasa*]. In complete sincerity they converted to being Muslims and became disciples, and they arranged several *samā*^c-sessions.'

* * *

[466] Likewise, Ṣalāḥ al-Dīn said: 'One night in my room I was engaged in reading the book *The Spiritual Mathnavī*. Suddenly Mowlānā came in and, taking off his blessed tunic, he bestowed it on me with chivalrous generosity (*fotovvat*). He said: "It is a duty to display the effects of love (*maḥabbat*), and °Alam al-Dīn-e Qeysar has given me two thousand *solṭānī* °*adads* as a thanks offering."

Ṣalāḥ al-Dīn accepted the tunic and when he presented it as a gift to Gorjī Khātūn, she bestowed two thousand dinars on him.

* * *

[467] Likewise, it is transmitted from the perfect among the disciples that every Friday night all the *khātūns* of the prominent

men of Konya would gather before the *khātūn* of Amīn al-Dīn Mikā³īl, and he was the sultan's special lieutenant. They would beseech her by all means to invite Khodāvandgār because he conferred consideration and favors beyond measure on this *khātūn* of the hereafter, and he called her 'Shaykh of the *khātūns*'. When this group had assembled and was waiting in complete concentration (*ḥoḍūr*), though they had not informed him, Mowlānā, after the evening prayers, would go before them all alone without any following. He would sit down among them and they would all form a circle around this pivot and gather before him. They would pour so many rose petals over him and from these rose petals they then made souvenirs of benediction. Mowlānā, in the midst of roses and rose water, would be immersed in sweat and until midnight he would engage in uttering higher meanings, secrets and forms of advice.

Finally, slave-girl reciters and rare tambourine players, as well as female flutists would start to play. Mowlānā would begin performing the *samā^c* and an ecstatic state would come over the group such that they did not know their head from their foot or their hat from their head. They would cast all the jewels and gold ornaments they had into the shoes (*kafsh*) of this sultan of unveiling (*kashf*), in the hope that he might accept some small thing or pay them some regard. He would not glance at anything at all. Having performed the dawn prayers with them, he would then depart.

No Friend of God or prophet in any age behaved in such a way or adopted such a path, except in the time of the Chief of the Messengers—*God's blessings and peace be upon him*—when the Arab *khātūns* would come to the Messenger and, having asked about the secrets behind the legal rulings, would obtain benefit. And this was piety and licit and was from among the special characteristics of the Prophet.

Moreover, the husbands of the above-mentioned *khātūns* would gather together outside the palace with the officer Amīn al-Dīn Mikā³īl. They would keep company and mount guard lest any outsiders become aware of these secrets.

* * *

[468] Likewise, Mowlānā Ṣalāḥ al-Dīn—*God have mercy on him*—recounted: 'One day Mowlānā—*God glorify his memory*—related: "In a certain city they prayed for rain, undertook fasting and were offering up sacrifices. They performed prayers and sought help and assistance from God Most High until they had spent seven complete days doing this. Still no rain arrived, not a drop of rain fell from above. The people at large, having all become wretched and

desperate, made an agreement together, to the effect that: 'Tomorrow when the city gate is opened,³⁰⁹ let us take whatever foreigner we find at the door as our intercessor before God so he may raise a prayer of supplication. For a foreign man's prayer of supplication is quick to be answered, as the Messenger has declared.'

When they came forth from the city gate, they found a foreign dejected dervish who had arrived from Bas̄ām.³¹⁰ They said: 'Oh dervish, you are a foreigner in this city and have no bad intention toward us. The command once came to Moses—*peace be upon him*: "Call upon Me with a mouth which has committed no sin", and such a mouth, with regard to us, is your mouth. Now raise up a prayer of supplication, for perhaps God Most High will show mercy and accept your prayer and answer it.' The foreign dervish mounted the pulpit and after praising the Creator and lauding the Chief of the Messengers and the support of sinners, he said: 'Oh Lord of creation, all mankind and offspring of Adam (*ādamiyān*) and the men of "that moment" (*ān-damiyān*) belong to You and they have no one else but You. They have received someone (*kas-ī*) from You, although they behave with baseness (*nā-kasī*) and do not recognize Your persons (*kasān*). For the sake of my two eyes may You send rain and give water to Your thirsty ones.' Straightway a large cloud appeared and the world was immersed in a torrent and wetness. For several days it rained night and day.

The prominent men of the city all became the dervish's supporters and they asked him about his circumstances: 'What excellence do your eyes possess before God that you made them your intercessor?' He replied: 'As much as I looked at my body, I could not see anything which was worthy of God's divine court. I noted that with these weak eyes I had twice beheld the blessed face of Bāyazīd and witnessed his beauty. I made them my intercessor with God so that your goal would be attained.' All the people became his supporters and disciples. After that the dervish said: 'The eye which twice beheld Bāyazīd is capable of things such as this and displays Friendship with God, but what things will the eyes of those who have seen the face of Bāyazīd's God be able to accomplish and what will they display?'"

'Whoever has seen you has seen Me, and whoever has come to you has come to Me, and so on.'

The heart opened its mouth and said to Ṣalāḥ al-Dīn:

'You are my God, oh you who have seen God's face!'

‘All the companions raised a tumult and offered sugar-sweet thanks (*shokr-hā-ye shakkarīn*).’

* * *

[469] It is also transmitted that one day Mowlānā had become passionate while uttering divine insights. He said: ‘The Father of Mankind, Adam the Pure—*God’s blessings and peace be upon him*—had a son Seth—*peace be upon him*—who was extremely negligent and he was indifferent and unconcerned about the affairs of the world. The word of the Almighty arrived, to the effect that: “He is the successor of Adam. Having acquired knowledge of the names and wisdom concerning things, he will be the teacher of his brothers and give them moral guidance. All of them will obey him and attend upon him. And this is because of the detachment and withdrawal which he practices.” But Seth’s brothers always reproached him and did him harm. They were deficient in showing him respect and serving him. Seth’s blessed heart became annoyed with them and God Most High withdrew His blessings and afflicted them with a famine. Meanwhile, through divine revelation Seth invented weaving and for the first time undertook the weaving of an ‘*abā*’ (cloak). He made a garment and put it on, and everyone liked this form of clothing. People bought it eagerly and wore it. This wearing a patched cloak has come down from him. And that garment was passed on to Moses and he wore it, and so on up to the time of Seddīq-e Akbar (Abū Bakr)—*God be pleased with him!*

Meanwhile, Seth accumulated wealth from these earnings. His brothers numbered seventy-two. All of them were poor and without any means. In supplication they went before Adam and told him of their helplessness and desperation. Adam said: “You must satisfy Seth.” Along with Adam they went to Seth and, having sought his pardon, they repented. Adam said: “Oh Seth, this is the time to raise a prayer of supplication. Pray so that God Most High will grant His favor.” Seth said: “Let them specify what is the right of God, and from whatever they acquire from crops and livestock, cash and goods, fruits and animals, and anything else, let them set aside one half and give it to God.” Adam replied: “They are unable to do this. They will be disobedient.” Seth said: “Let them give one-tenth.” Everyone consented and they were reconciled. Consequently, God Most High bestowed so many blessings and bounties that they cannot be calculated and recorded in a book.’

Likewise, Mowlānā said: ‘Thus whoever concerns himself with the world of the prophets and Friends of God and busies himself day and night with the affairs of the hereafter and withdraws from this world,

obliges everyone to serve him and to respect him and to give God's wealth to the people of God so that through the blessing of his prayer of supplication all mankind and the descendants of Adam live in ease (*farāhat*) and prosperity (*rafāhat*), and acknowledge that his satisfaction is God's satisfaction. *And this is a sufficiency (kefāya) for anyone with capacity (kefāya).*

Since that upright man is accepted by God,
His hand in all matters is the hand of God.'

* * *

[470] Likewise, one day while uttering divine insights, Mowlānā said: 'A dervish with an enlightened heart went before a commander who was one of his supporters. In the midst of uttering divine insights, he said: "Last night I saw this and that in a dream." The commander was annoyed, thinking: "So dervishes go to sleep?" The shaykh understood what he was thinking. He said: "God forbid that they go to sleep. Rather, the dervishes see dreams while they are awake."'

As the poet has said:

'The Prophet said: "*My eyes are asleep.
But my heart sleeps not when it comes to mankind.*"
Whoever while awake beholds a delightful dream
Is a knower of God. Place his dust on your eye.'³¹¹

'Straightway the commander lowered his head and sought forgiveness for this thought.'

* * *

[471] Likewise, the great among the good who are free men (*aḥrār*)—*God be pleased with them all*—have transmitted that Mowlānā at the rising of the sun and the sighting of the moon would stand before them and say: '*The sun and the moon and the stars are subservient to His command. Do not the act of creation and the command belong to Him? Blessed be God, the Lord of creation (7/54).*' Then, showing them respect, he would depart.

* * *

[472] Likewise, one day they asked Mowlānā: 'Can a dervish commit a sin?' He replied: 'If he happens to eat food when he has no appetite, because for a dervish to eat food without an appetite is a great sin. Indeed, if a man is extremely hungry and eats poison, it will be digested and he will not suffer harm. If someone eats sugar after being sated with food, the sugar becomes poison. For the man with

an enlightened heart who is in a state of hunger everything is allowed.'

As they have said:

'You've a carnal soul, negligent one. Drink blood in the dust!
The man of enlightened heart eats poison and it's an antidote.'

* * *

[473] It is also transmitted that one day Mowlānā recounted the following report about the virtues and good manners of the Messenger—*peace be upon him*: 'Obayy b. Ka^cb—*God be pleased with him*—was the foremost of all the Companions and the most learned and the oldest, but he did not possess purity of language. The Messenger, out of his extreme humility and Moḥammadan kindness, recited the whole of the Koran for him with the correct pronunciation (*tajvīd*) and a clear melodious voice (*tartīl*)³¹² so that he heard all the Koran from the tongue of the Messenger—*God's blessings and peace be upon him*—and it was made known to him and he understood how the Koran should be recited.'

* * *

[474] It is also transmitted that Moṣṭafā recited the whole of the Koran seven times, one time after another, before Gabriel the Trustworthy, that is to say first Gabriel came down and recited seven times, and the Messenger listened. Similarly, on the night of the Ascension the Messenger recited it seventy times before the Most Exalted Creator.

* * *

[475] It is also transmitted that the Sultan of the Vicegerents, Chalabī Ḥosām al-Ḥaqq va'l-Dīn—*God sanctify his precious innermost secret*—read out all the volumes of *The Mathnavī* seven times before Khodāvandgār and he listened to it while experiencing a *samā^c* within his spirit. Chalabī Ḥosām al-Dīn was made aware (*moṭṭale^c*) of the symbols and treasures of *The Mathnavī*'s secrets and became the point of ascent (*maṭla^c*) of the lights of its divine secrets. Moreover, he solved all its difficulties letter by letter, *alif* by *alif*, and then recorded the text with liquid gold and put in the vowel signs.³¹³ Whoever heard it from the exalted vicegerents of this high personage and made a copy, that is an authentic copy which can be relied upon. Nothing surpasses that copy.

* * *

[476] Likewise, one day it happened that Mo^cīn al-Dīn the Parvāna said: 'How well Mowlānā laid down the rules of the *samā^c* in the

world!’ Mowlānā replied: ‘God forbid! He didn’t lay it down, but rather he raised it up well!’

* * *

[477] Likewise, one day in the blessed *madrasa* Mowlānā was uttering higher meanings. He said: ‘A shaykh one day saw that his disciple was holding a wooden stick in his hand. He asked: “Oh so-and-so, what is this wooden stick you’re holding?” He replied: “If I see you stray from the path, I will hit you.” The shaykh exclaimed: “Oh truly you are an honest disciple and my friend in religion.” And this is the way of the Commander of the Faithful, ‘Alī, who said: “*God show mercy to the man who presents my faults to me!*” And he also said: “I get along with all the people by means of my good disposition.” They asked: “How do you get along?” He replied: “I try as much as is possible to improve them. If they don’t accept, I pass them by. *It is my responsibility to speak. Acceptance is not my responsibility.*”’

This road which I showed you is the straight road.

Whether you abandon this road is for you to decide!

* * *

[478] Report: Likewise, Amīr Nūr al-Dīn, the son of Jījā, was a ‘Companion of the Cave’³¹⁴ and a reputable officer of the Parvāna, as well as governor of the district of Qīrshahr and a devoted Mowlavī disciple. One day in the presence of Mowlānā he recounted the following about the miracles of Ḥājī Baktāsh-e Khorāsānī:³¹⁵ ‘One day I went before him. He had no concern at all for maintaining appearances. He was not obedient [to the Prophet] and he didn’t perform the ritual prayers. I urged him, saying: “By all means you must perform the prayers.” He said: “Go and fetch water so I may perform an ablution and enter a state of ritual purity.” With my own hand I filled a pitcher with water from the fountain and I brought it before him. He picked up the pitcher, placed it in my hand and said: “Pour it!” When I poured the pure water over his hands, it turned into blood. I was bewildered by this situation of his.’

Mowlānā said: ‘Would that he had changed blood into water, for it is not so great a feat to make clean water polluted. The fact that the noble Speaker [with God: Moses] changed the Nile’s water into blood for the Egyptian (*qebṭī*) [the Pharaoh], and changed blood into pure water for the Hebrew (*sebtī*),³¹⁶ was because of the perfection of his power. But this person [Ḥājī Baktāsh] has no such strength and this action is considered transformation by way of squandering and indeed: *The squanderers are brothers of the devils* (17/27). Special

transformation consists in your wine becoming vinegar (*khall*) and your difficulty being solved (*ḥall*) and base copper becoming pure gold and an infidel soul becoming a Muslim and being saved, and your clay (*gel*) taking on the character of heart (*del*).’ That very moment Nūr al-Dīn lowered his head and abandoned his desire [for Ḥājī Baktāsh]. He recited:

‘Since many an Eblīs has a human being’s face,
You should not extend your hand to every hand.’

* * *

[479] Likewise, the noble among the disciples—*God have mercy on them*—related that one day—it was a Friday—Mowlānā said: ‘We must go to the Mosque of the Citadel.’ The companions all prepared themselves and went to the mosque. Mowlānā retired to a corner and in ritual prayer pronounced a *takbīr*³¹⁷ and remained in the standing posture (*qiyām*). Meanwhile, having finished reciting the Koran, the preacher concluded his Friday sermon and, the congregation having performed the ritual prayers, the sultan, commanders, religious scholars and men of poverty went outside. But Mowlānā still remained in the standing posture. The disciples, in complete politeness, also went outside since, due to the awesomeness and intensity of Mowlānā’s concentration (*ḥoḍūr*), no one had the capacity to persist in association with him, nor was able to accompany him. Later, on the following Friday, he had still not come out of the mosque. When it was the next Friday, the sultan, the pillars of state, and the religious scholars and shaykhs of the Muslim community gathered together. They saw that Mowlānā, in absolute submission and great humility, was bent over in the bowing position. Then the Shaykh of Shaykhs Ṣadr al-Mella va’l-Dīn embraced Qāḍī Serāj al-Dīn in his arms, and they wept so profusely and gazed at this situation so intensely that it cannot be described. Qāḍī Serāj al-Dīn exclaimed: ‘If worship, ritual prayer and supplication is what this man is undertaking, then we are making a fool of ourselves and have no idea what we are doing.’ Thus they went outside in tears. On Monday Mowlānā came back to himself after this spiritual immersion and then set out for the bathhouse. From there he returned to the *madrassa* and remained engaged in the *samā*^c for three days and nights.

* * *

[480] It is also transmitted that one day in the presence of all the sages and the great men of the age Mowlānā Akmal al-Dīn-e Ṭabīb (the Physician)—*God have mercy on him*—related the following

report, saying: ‘All the sages past and present agree in the belief that if a prophet had come after Moṣṭafā—*peace be upon him*—and if such a thing were possible, in truth it would have been Ebn-e Sīnā.³¹⁸ In this generation a hundred thousand Ebn-e Sīnās and Lords of Mt Sīnā [the Lord of Mt Sinai = Moses] acknowledge that there is no one higher than Mowlānā and this greatness is confirmed on his behalf, and the excitement and longing of the Messenger in his words: “*How much I yearn [to meet my brethren and helpers in religion]!*” refers to Mowlānā’s blessed person. *And that is enough said!*”

* * *

[481] Likewise, it happened one day that they recited a *ghazal* before Akmal al-Dīn and he heard this couplet which goes:

‘Within me I’ve a portrait of a fatherless beloved like Jesus.
Trying to fathom it, Bū ‘Alī-ye Sīnā is like a donkey on ice.’

Akmal al-Dīn let out shouts and was saying: ‘Whatever it says goes back to Khodāvandgār, because all religious scholars and sages gather gleanings from the harvest of his wisdom, and he is the divine sage. Indeed, the perfection of his speech, the gentleness of his behavior, and the purity of his actions are confirmed.’

* * *

[482] Likewise, it happened that a group of religious scholars were speaking about subduing the carnal soul (*nafs*). Mowlānā said: ‘There was a dervish who practiced religious devotions for years and undertook self-mortification. One day he said to his carnal soul: “*Who are you and who am I?*” *The carnal soul replied: “You are you and I am I.”* He then circumambulated the Ka‘ba several times and endured hardship travelling on foot. He said: “*Who am I and who are you?*” *The carnal soul replied: “I am I and you are you.”* After that he practiced every form of religious devotion there is. But he perceived no remedy he could apply for killing the carnal soul. Then when he engaged in fasting and self-mortification through hunger, he asked: “*How is that?*” *The carnal soul replied: “I am annihilated and you are you! But God knows best!”* That is to say, there is no form of religious devotion other than hunger which vanquishes the carnal soul and makes it become a Muslim.’

*Oh you who are imprisoned in the pledge of food,
You will be redeemed if you undergo weaning.*

* * *

[483] Likewise, it is transmitted from the religious scholars among the disciples that one day a man who was a jurist (*faqîh*), by way of testing Mowlânâ, asked him about the following secret: ‘When the Messenger came out of the privy, why did he used to say: “*Your pardon! Your pardon!*”?’

Mowlânâ replied: ‘While in supreme Paradise our illustrious father, Adam the Pure—*God’s blessings be upon him*—due to cursed Satan’s suggestion, placed the wheat³¹⁹ in his stomach by means of the soul’s faculty of attraction and its retentive power. The soul’s digestive faculty rendered the wheat concocted, and it immediately became putrid. Then the soul’s faculty of expulsion was activated, and [the concocted wheat] demanded to come out. Straightway Adam was expelled from the Garden. When in the realm of the world he had eliminated this excrement from himself and its stench reached his blessed sense of smell, he looked behind him, let out a wail and fled from the faeces. Having repented in shame and sought forgiveness from the Forgiver, he uttered the words “*Your pardon! Your pardon!*” several times. In this way it became a customary practice for his faithful descendants which will continue until the Resurrection that after having eased nature, by way of seeking forgiveness, they utter in an exaggerated pronunciation “*Your pardon!*” Thus they ask for forgiveness so as to be pardoned and shown mercy.’

The wretched jurist was immediately delivered from the desert of error and denial, and he became endowed with sincerity.

* * *

[484] Likewise, Shaykh Maḥmūd-e Šāḥeb-Qerân presented the following report: ‘After Šāḥeb Fakhr al-Dīn passed away, one of the prominent disciples beheld him in a dream and he was extremely cheerful and happy. The disciple asked him: “They used to call you Abū’l-Kheyrât (the father of charitable deeds). How has God Most High treated you in the other world?” He replied: “Of the many charitable deeds I undertook none assisted me as much as a tree which was conveyed from my country for the construction of Mowlânâ’s sepulchral shrine. The tree was used in that place and God Most High has bestowed upon me this amount of goodness and has shown me mercy.”’

Similarly, after Mowlânâ’s death Šāḥeb Fakhr al-Dīn displayed great respect for the disciples and rendered many services to Solṭân Valad and continually undertook different forms of kindness on behalf of Chalabî Ḥosām al-Dīn. Thus his final outcome was praiseworthy.

You will rest in the shade of every kindness you do.

You will find much peace. Come, give to the dervishes!

Sow one seed and you receive a hundred ears of corn.

Why scratch your ear? Come, give to the dervishes!

* * *

[485] Likewise, it is transmitted from Mowlānā Fakhr al-Dīn-e Div-Dast that one day Mowlānā was uttering higher meanings in the house of the Parvāna, and it was a great gathering. Mowlānā said: ‘*The believers do not die but they are transferred from one house to another.*’ Shaykh Tāj al-Dīn-e Ardabīlī who was shaykh of the Parvāna’s *khānaqāh* and the possessor of excellence and eloquence of that age, objected, saying: ‘Then why did God say: *Every carnal soul (nafs) will taste of death* (3/183, 21/36, 29/57)?’ Mowlānā replied: ‘Well now, He said: “*Every soul.*” He did not say: “*Every heart (qalb).*” Either become heart or take up a place in the heart of a believer so that like the heart of a believer you will not die. And if you practice counterfeiting (*qalbī*), you will never reach the ready money of the heart (*naqd-e qalbī*). And if you proceed in the passion of the carnal soul (*nafs*) and are the tool of the carnal soul, then *Every carnal soul will taste of death* applies to you.’ Tāj al-Dīn fell silent and said nothing more.

* * *

[486] Likewise, one day in commenting on the following Koranic verse, Mowlānā expressed this strange meaning: ‘When God Most High declared: *All things perish except His face* (28/88), it was not in order to praise Himself and to boast of His superiority over His bondsmen because of His eternity in pre-existence and in the future, as if to say: “I am everlasting and you are ephemeral”, but rather it was an invitation to mercy, to the effect that: “Become entirely annihilated in Me like the existence of a single drop in the ocean so that in Our noble face—referred to in *except His face*—you become eternal and everlasting.”’

As the poet has said:

‘*All things perish except His face.*

If you’re not within His face, don’t seek to exist.

Whoever is annihilated within Our face,

All things perish will not be his reward.

Because he is in *except*, he has left *not* behind.

Whoever is in *except*, he has not perished.’

* * *

* * *

‘In love’s kitchen only the good are slaughtered.
They don’t slaughter the skinny and ill-disposed.
If you’re a sincere lover, don’t flee from slaughter.
Whatever person they don’t slaughter is a carcass.’³²¹

* * *

[489] Likewise, it is transmitted from the religious scholars among the disciples that one day Mowlānā related the following: ‘It happened that Satan who is pelted with stones stood at the door of

the mosque of the people of Qobā.³²² He was waiting for the Messenger to accept his visit but Moṣṭafā—*peace be upon him*—would not allow it and hindered him from entering. Then Gabriel the Trustworthy came from the Magnificent Presence and said: “Allow Our Satan to visit you!” When Satan entered, adopting a humble bearing, he seated himself in an inferior position and said: “Oh Messenger of God, do you know the way I was and what I was like and what my work was?” The Messenger replied: “Tell me!” He went on: “For several thousand years, in self-abasement, humility and abjectness, I was master of the dominions of the celestial spheres and the teacher who addressed the angels. My pulpit, as you witnessed on the night of your Ascension,³²³ was placed against a leg of the glorious Celestial Throne. A thousand angels would attend a sermon by me and it would take a thousand more years before it was the turn of this first troop to gather for a sermon again. But for the sake of one small slip I became repulsed for eternity and, having attached on my neck the collar of the curse: *Verily, upon you is My curse until the Day of Reckoning* (38/78), God made me loathsome to human beings. He deprived me of the company of the angels and promoted Adam, an abandoned creature made of earth, to sovereignty and selected him as His vicegerent (*khelāfat*), whereas He made me the Pelted One in full sovereignty (*khelāfat*). Therefore, oh Moḥammad, watch out and be fearful lest you become conceited in your capacity as the Praised One (*moḥammadī*) and you take pleasure in your being God’s beloved (*ḥabībī*),³²⁴ for there is no end to His cunning and deception, and always be on guard and do not empty your inside (*jowf*) of fear (*khowf*) toward Him.”

And Satan wept profusely. And this is why the Messenger—*peace be upon him*—was engaged in combatting the carnal soul (*nafs*) up to his last breath (*nafas*) and did such heroic deeds in the lesser *jehād* [Holy War] and the greater *jehād* [war against the carnal soul]. He didn’t rest for an instant and didn’t sleep for one moment. He always had a burning heart and tear-filled eyes. “*Due to his fear [of the carnal soul] in his interior, he gave off a whistling sound like the whistling of a kettle.*” He would always say: “*I know God more than you do and I fear God more than you do.*” He never ate of barley bread to satiety and he never slept fully out of worry for what would happen to others. True obedience is that people behave in this manner and they become like this.’

Then suddenly Mowlānā let out shouts and ordered the *samā*^c to begin. He wept without limit and was overcome with passionate emotion, and for seven complete days he didn’t sit down.

* * *

[490] Likewise, the pride of the companions, Chalabī Shams al-Dīn, the son of Modarres—*God have mercy on him*—related: ‘One day in his private chamber Mowlānā—*God sanctify his innermost secret*—was uttering divine insights to the disciples of close association. He said: “In a human being’s body there are three thousand serpents. Each group of a thousand serpents comes to life from one mouthful of food. If you eliminate one out of three mouthfuls, a thousand serpents in your carnal soul die, and if you eliminate two mouthfuls, two thousand serpents die. In brief, if you eat one additional mouthful, a thousand serpents of the carnal soul come to life and if you eliminate it, they die. If it pleases God, may God Most High give us and all our companions success in eating little, saying little and sleeping little. *Amen! Amen! Oh Lord of creation!*” And these words in this order are what Mowlānā said. *But God knows best!*’

* * *

[491] Likewise, the dear companion Ḥosām al-Dīn-e Dabbāgh (the Tanner)—*God have mercy on him*—related: ‘One day Mowlānā stood at the door of the tannery, on the bank of a stream which flowed forth from inside the city and poured into that spot. He gazed at the water and saw that it had become extremely polluted and dirty. Thus he looked at it and after having looked for a long time, he said: “Oh wretched water, give thanks that you did not enter into their hearts. Then you would see what your state would be like! It is hoped that the All-Holy (*qaddūs*) King will confer purity on you from His own holiness (*qods*) and render you holy (*moqaddas*).”’

As the poet said when commenting on the divine name the All-Holy:

‘When water joined battle and became dirty,
 Such that water was rejected by the senses,
 God brought it back to the ocean of rectitude
 And the Water of water washed it out of generosity.
 The following year it came trailing its train.
 “Oh where have you been?” “In the ocean of beauties.
 I left here dirty and have come back pure.
 I received a robe of honor and returned to land.
 Oh you who have become soiled, come to me!
 My nature has partaken of the nature of God.
 I will accept all your ugliness.
 I will bestow an angel’s purity on a demon.

When I become polluted, I will go back there again.
 I will go back to the source of purity's source.
 There I will take off my dirty frock
 And He will give me a pure robe of honor again.
 This is His work and this is my work as well.
 The Lord of creation is the world-beautifier.”

* * *

[492] Likewise, one day Mowlānā was uttering higher meanings by way of commenting on the Koranic verse: *And in heaven is your sustenance and what you are promised* (51/22). He told the following anecdote: ‘A dervish was seeking heavenly sustenance. One day he suddenly found a wine jar in a particular place. But he would not accept this, saying: “I most definitely want heavenly benefaction (*fotūḥ*).” When he came back to his house at night, his children were crying from hunger and reproached him. The dervish said: “God Most High gave me some sustenance but I was obstinate and didn’t take it.” As it happened, a thief had placed his ear above the dervish’s window and was listening to the story. Having learned the whereabouts of the wine jar, off he ran like Ḥamza.³²⁵ He then saw that there was a black snake asleep in the wine jar. This greatly annoyed him. He said: “The man probably told this story on purpose to ward off his children.” With a hundred cautions he closed up the wine jar’s mouth with dough and dropped it in through the dervish’s window. The dervish looked and beheld the same wine jar filled with gold. Lowering his head, he undertook praise of the Creator and said: “I acknowledge that the indication: *And in heaven is your sustenance and what you are promised* (51/22) is right and true. There is no way it is a lie!”

Oh You who brought forth space from non-space,
 And demonstrated that: *In heaven is your sustenance!*

* * *

[493] It is also transmitted from the religious scholars among the disciples that one day Mowlānā was uttering higher meanings by way of commenting on the secret behind [the *ḥadīth*]: ‘*Consult with women but do the contrary of their advice.*’ Mowlānā said: ‘One day Ebn-e Mas‘ūd³²⁶—*God be pleased with him*—was walking on the roof of his house in the city of Baṣra. He indicated to his wife: “I am going to jump from this roof.” His wife cried out, saying: “You mustn’t.” He didn’t listen and he jumped from the high roof. As fate would have it, he broke his foot. After he had been bedridden a while, a group of envoys arrived from Damascus, saying: “You are

the best mounted warrior in this day and age. You must be present so that after consulting with the prominent men, we may get rid of °Othmān, for *he has lingered among us too long.*” He replied: “*My excuse is clear and perfidy is shameful.* I am in this state which you see, and it is absolutely impossible for me to move.” Thanks to the blessing of the broken bone he was exempt from that neck-breaking affair and was not present. He said: “*The Messenger’s words were true* because doing the contrary of what my wife said saved me from the crime of great sins.”

As the poet has said—*may his innermost secret be sanctified:*

‘Consult with women, but then *do the contrary.*

Whoever doesn’t disobey them will be destroyed.’

* * *

[494] Likewise, Mowlānā Tāj al-Dīn-e Khorūs al-Modarres (the Teacher)—*God have mercy on him*—related: ‘In youth we studied in the Jalāl al-Dīn-e Qarāṭā’ī Madrasa before the great scholar of the world Mowlānā Rokn al-Dīn-e Māzandarānī—*God have mercy on him*—and all the great religious scholars were present and a curtain was hung over the door. Suddenly I saw that the curtain was lifted. Mowlānā greeted us with “salaam” and said: “What are the learned men of religion engaged with?” Mowlānā Rokn al-Dīn, along with his students, immediately rushed forward and replied: “We’re engaged with jurisprudence (*feqh*).” Mowlānā said: “Where, I wonder, do they teach the jurisprudence of God, the science of God and the wisdom of God?” And he let out a sigh. All the religious scholars raised shouts while they wept and their livers burned.³²⁷ Then Mowlānā quickly went outside again. Everyone ran after him, but they found no trace of him and saw no sign of him. Due to this awesomeness our teacher Mowlānā Rokn al-Dīn fell ill and remained secluded for a week. When he recovered, he came with all the religious scholars to Mowlānā’s *madrassa*. In absolute devotion he presented his apologies, and that day twenty fortunate jurists became sincere disciples.’

* * *

[495] Likewise, some of the great companions, whose ‘little’ is ‘much’ in the eyes of God, related before Mowlānā that foolish people among the jurists earnestly reproached the disciples, saying: ‘It is not permitted to prostrate oneself in front of a created being.’ Mowlānā said: ‘Oh your sister’s a whore! If someone has delivered me from the hands of Satan and that executioner the carnal soul, and

freed me and bestowed life upon me once again, why should I not lower my head before him and offer my life on his behalf.

For example: The sovereign of the day and age became angry with someone and handed him over to the wicked executioner. The latter binds his hands and neck, and takes him to the place of execution and is about to chop off his head. That very moment one of the royal courtiers sees to it that the ring of immunity (*angoshtarī-ye amān*) arrives, so that the man is necessarily set free and given a robe of honor. The wretched person who has been pardoned says: "I wonder who undertook this humanity and beneficence on my behalf and restored my life to me?" And he earnestly searches for him and he is told that: "So-and-so undertook this generosity." Out of extreme happiness and in absolute sincerity and great humility, he falls at the feet of that person and performs prostrations before him. He weeps and he praises him greatly, saying: "Oh my giver of life and restorer of life, oh my Khedr³²⁸ of this day and age, you have caused me to be alive again and restored my dear life to me!" Evermore, until the day of his death, he feels obliged to give thanks to his benefactor and invokes God on his behalf.

Similarly, the Friends of God behave like this with regard to the people and show compassion by freeing them from the world's place of execution and from the hands of ignoble Satan and that sultan, the refractory carnal soul. They bestow on them deliverance (*khalāṣ*) and sincerity (*ekhlāṣ*), and they rescue them from abysses of perdition and perilous roads, and guide them to the straight path (*ṣerāṭ-e mostaqīm*) and proximity to God the Generous. Why should the people not perform a prostration of thanks to them in complete sincerity and not consider this prostration an obligation on themselves? According to the mystic path and higher truth, gratitude toward the Friends of God and prostration [before them] and showing them reverence is gratitude to God, and is prostration and reverence for the sake of God. Now, this is an obligation for the person on whose behalf they have performed the above-mentioned beneficence and whom they have led from a lower to a higher level. But it is not permitted for him to perform prostrations before those persons who have not undertaken this beneficence on his behalf. Rather, that is infidelity: *Those, they are the unbelievers and the profligates* (80/42).

And these dear Friends of God (*ʿazīzān-e khodā*) are also unconcerned with the latter person and with his prostration. Indeed, if suddenly out of imitation he performs a prostration, he becomes an infidel. And this knower of God, if he does not perform a prostration,

does not become an infidel. Showing reverence to the followers of the Messenger, who are loved by God and accepted by the Messenger, is an individual duty (*farḍ al-‘eyn*) for human beings: Say: “If you love God, follow me, and God will love you” (3/31), so that they may share in that state of being loved. And peace be upon him who follows the guidance (20/47)!”

* * *

[496] Likewise, one day Mowlānā recounted the following story about the meaning of unity among the prophets and Friends of God—*peace be upon them*: ‘Two persons went before the *qāḍī* with a dispute. The *qāḍī* asked one of them to produce witnesses. The man went outside and he brought two Sufī dervishes as witnesses. The *qāḍī* asked for another witness. The man brought two other dervishes but the *qāḍī* asked for another still. The man said: “In place of two witnesses I have brought four persons. Why do you still want another witness?” The *qāḍī* replied: “If you bring forty thousand, [it wouldn’t matter] because they are one and in the true reality of unity they are one spirit, for: ‘*The believers are like a single soul.*’”’

As the poet has said:

‘The souls of wolves and dogs are each separate.

The souls of the lions of God are united.

When you see two of them joined together as friends,

They are one and they are six hundred thousand.’

* * *

[497] Likewise, one day Mowlānā was expressing subtle points about the meaning of: ‘*The believer is a mirror of the believer.*’ He said: ‘One of God’s names is the Believer, and similarly the bondsman is called a believer. “*The believer is a mirror of the believer*” means therefore that his Lord reveals Himself in it.’

The Creator of souls made a mirror of water and mud³²⁹

And then He held it up in front of Himself.

Whenever the sun shines into a mirror,

What can the mirror do but say: ‘*I am the sun*’?

‘That is to say: in the mirror of the bondsman who is a believer, God the Believer reveals Himself. If you want a vision of God, enter this mirror and you will see.’

When the iron of my being was polished by his love,
It became like a mirror. It ceased to be made of metal.

* * *

[498] Likewise, one day a group of scholars of religion asked Mowlānā: ‘What is the explanation of: *And He is with you* (57/4)?’ He replied with a parable, saying: ‘It is like the presence (*ma‘iyyat*) of spring which is mixed in with all the atoms of the world and they all come to life because of it and are smiling, just as every rose and clod of earth and rock and color becomes illuminated and embellished with spring. However, the intimate closeness of spring with the atom of the thorn and the nature of stone is not like that with the red rose and the brilliant ruby. And likewise, the intimate closeness of God’s being with (*ma‘iyyat*) the soul of the prophets and the Friends of God is not like that with the common people. And a king’s way of being with his courtiers is not the same as his way of being with the grooms, the donkey-drivers and the young male attendants.’

Since God has togetherness (*ma‘iyyat*) with everyone,
Seek the togetherness He maintains with the aware.

‘Similarly, the teacher’s togetherness with the beginner student is not the same as with the religious scholar who can present proofs. *This much is sufficient!*’

They all lowered their head and became disciples.

* * *

[499] It is also transmitted from the companions that one day a reputable commander came to visit. He asked Mowlānā the following question: ‘A bitch gives birth to a great number of pups, whereas the ewe has no more than one or two lambs. And during twelve months of the year sheep are slaughtered and sacrificed, and God Most High, in accordance with: “*Sheep (ghanam) are booty (ghanīma)*”, has placed a blessing, a gain, a comfort and many benefits in sheep. Although the pups (*katīla*?) of dogs are numerous and no one kills them, they are fewer and they possess no blessing. What is the secret behind this?’ Mowlānā said in reply: ‘The sheep rises at dawn, whereas the unfortunate dog sleeps through dawn. That is why the sheep has a greater blessing and the dog has none.’ The commander lowered his head and rendered services.

* * *

[500] Likewise, it happened that a dervish was complaining of his lack of wealth, his impotent situation and his meagre sustenance.

Mowlānā said: ‘If God Most High all at once poured down on you fifty years of sustenance, what would you do and where would you store it? He is a noble sage. In His wisdom He conveys to you day by day the pension of blessings from the storehouses of omnipotence and the invisible realm devoid of direction so that you do not rebel and become insolent: *If God had spread out His sustenance for His servants, they would have been insolent on the earth* (42/26). Thus those who lived in an earlier age revolted because of their wealth and in impropriety had the pretention to ask: “*Whose is the kingdom* (40/16)?”, and to declare: “*I am your lord most high* (79/24)”³³⁰ so that having lost dominion (*molk*), they became the target of perdition (*holk*). Be on guard not to say that He does not give to you. Also remember past sustenance received and be not deficient in giving thanks for God’s blessings and His generosity.’

Do not look to the future, and stop weeping.

Remember as well past food and drink you consumed.

* * *

[501] Likewise, those endowed with divine knowledge (‘*erfān*) and friends who are knowers of God (‘*ārefān*) related that one day a great person came to visit Mowlānā and said: ‘I request of you that at the time of death nothing cause me pain.’ Mowlānā replied: ‘Death is like the Khvārazmian bow. It is extremely tight and strong. Moreover, no archer or bowman who draws a strong bow is able to draw it. Anyone who has not served a master archer will certainly not be able all at once to draw the bow-string to his ear. And until he has drawn a bow-string (*zeh-ī*) to his ear, no “bravo!” (*zehī*) will reach his ear. Verily, he must practice with a weak bow (*kabbāda*) for years and persevere in that art until he becomes capable of drawing the bow of an archer. Now the easy practice-bow of death is the constant performance of religious devotions, acts of charity and good deeds, as well as generosity with one’s wealth and one’s person. Once you have made generosity a habit and established yourself in that art, when the angels who collect the soul come to you and demand your soul, you will bestow it on them easily and without any hardship and pain, and you will not refuse to return the deposit of God to the exalted Creator, for: *Verily, God commands you to give back deposits to their owners* (4/57). And in accordance with: *By those who gently take souls* (79/2), your limbs will cause you no pain, and there will be no hardship and suffering. By contrast, those who in no way made a habit of generosity with their person and bestowing their wealth and did not learn how to give, most

certainly when their soul is sought from them, they never hand it over willingly and happily but they display stinginess. Necessarily, in accordance with: *By those who pluck out the soul violently* (79/1), that person's soul is taken from him in violence and hardship so that it occurs with great difficulty and causes great pain, and he does not wish to depart.'

If you're a believer and sweet, death is also a believer.

If you're an infidel and bitter, dying is also an infidel.

* * *

[502] It is also transmitted that one day in a gathering a man of distinction asked the question: 'Can a person, without keeping company with a shaykh, become a somebody and arrive somewhere?' Mowlānā replied: 'There was a dervish who continually recited a *dhekr*-formula of his own without having had the *dhekr* conferred on him by a shaykh, and this he undertook with great effort. One night he beheld a light emerge from his mouth and sink to the ground. He then rose in bewilderment and fear, and having gone to a shaykh, he described for him the appearance of the dream. The shaykh said: "A *dhekr*-formula which is not conferred by a shaykh of sure knowledge is like that." The dervish then had a *dhekr*-formula conferred on him. The same night he beheld that the light of: *To Him good words go up, and the righteous deed—He uplifts it* (35/11) was radiating from his mouth up to the Celestial Throne. Know that without the training of a shaykh there is no proper arrangement, and all acts of religious devotion are fruitless and without light, and: "*Whoever has no shaykh has no religion!*"'

Entrust your hand only to the shaykh's hand.

His hand receives help from the hand of God.

* * *

[503] Likewise, a dervish was fed up with the cunning of his carnal soul and its desire. One night he beheld his *pīr* in a dream who set down a bowl of mercury before him and placed a diamond-like sword in his hand, and as often as he cut the mercury in two with that sword [as sharp as] a diamond, it would unite and come back together again. Having become exhausted by this effort, he woke up. He saw that the shaykh was standing by the head of his bed. The shaykh said: 'Until the time of your death, do not cease from practicing mortification of the carnal soul and from striving, and to the extent of your ability do not neglect slaying the murderous carnal

soul. For until the carnal soul dies, you will not be able to escape its cunning.’

Like a he-man drag it about in war and battle.

God will reward you with divine union.

Until you die, the death throes are not over.

Without completing the staircase you won’t reach the roof.

* * *

[504] Likewise, one day Mowlānā said: ‘People asked a shaykh: “Whose disciple is So-and-so al-Dīn?” The shaykh replied: “What are you talking about! He is dying to become a shaykh himself.” And he recited this couplet:

“For any person who finds life in love,

Anything besides servitude is unbelief to him.”

Again he said: ‘The person who experiences the sweetness of servitude and being a disciple does not desire to be a shaykh during his whole life. Likewise, a prominent man sent someone to a shaykh and told the person: “Have the shaykh send me a dervish as a companion and confidant.” The shaykh said by way of reply to him: “A dervish is rare to come across and will not be found. But oh yes, oh yes, I can send as many shaykhs as he wants!”’

* * *

[505] Likewise, it is transmitted from the exalted among the disciples that one day Gorjī Khātūn, by way of pleasantries and requesting, asked ‘Alam al-Dīn-e Qeysar: ‘What miracle of Mowlānā’s did you witness so that you became enraptured with him and became his disciple and now love him so greatly?’ He replied: ‘May the Lady of the World enjoy long life! The smallest of Mowlānā’s miracles is this. Whereas every prophet has a nation which loves him, and every shaykh has a group which imitates him, in complete agreement all the nations and rulers of states love Mowlānā and are honored hearing his explanation of secrets and overflow with enthusiasm for him.³³¹ What miracle will be greater than this?’ The Lady of the World, beaming with happiness, dressed him in robes of honor and bestowed a succession of services on the companions.

* * *

[506] Likewise, one day in Khodāvandgār’s presence some of the companions recounted the denial of the people of hypocrisy and their raillery against the dervishes. Mowlānā said: ‘When Noah the

Confidant—*God's blessings be upon him*—by divine order finished building the ark, unfortunate Canaan along with the infidels who would not acknowledge [the faith] ridiculed Noah out of obstinacy and haughtiness and made fun of him, saying: “In the dry open countryside what use is a ship and what is it good for?” After Noah completed the ark, he remained there for a time and then left. Koranic commentators say that for two whole years the people defecated in the ark so that it filled up completely with filth. Noah was powerless to stop this. He made lamentation to God Most High. In the end, God Most High caused a deadly disease to appear among them. It's only cure was human excrement. The doctors of the tribe agreed that human excrement must be eaten. Out of extreme bashfulness and shame, unbeknowns to each other, people went and ate from the ark until nothing of this filth was left. After that God—*He is sublime and exalted: high above whatever the wicked say* (17/43)—sent down an immense rain for forty consecutive days and: *The oven boiled* (11/40, 23/27) arose from below and: *Then the vain-doers will be lost* (40/78) caused everyone to be drowned in the Flood. Indeed, denying the pious and ridiculing secrets (*asrār*) is inauspicious and brings great loss. *Praise be to God*, the watchmen (*tavvāfān*) of this Flood (*tūfān*) of affliction are lurking in ambush and the bow of divine omnipotence is in the grip of their power. May our companions prosper! In the days ahead the outcome of the affairs [of the deniers] will become known.'

As the poet has said:

'Don't worry if the rebels' garden is green for a day or two,
Because I'll find a secret way to tear up their roots.'

And similarly Valad also gave an indication about this invisible Flood and described the circumstances of the opponents' situation. He recited:

'Oh deniers of our path, oh enemies of our King,
The time is near when our Flood will overtake you all.'

They were all immersed in the fire of the Flood of affliction, and most of them died without the faith and disappeared. Due to divine wrath (*sokht*) they perished (*saqat*) in such a way that not a trace (*seqt-i*) of them remained in the world. *And say: 'The truth has come, and falsehood has disappeared; verily, falsehood is bound to disappear'* (17/83).

If Noah received no assistance from God,
 Then why did he destroy a whole world?
 Noah was a hundred thousand lions in one body.
 Noah was like fire, the world a harvest stack.
 When the harvest stack didn't pay him the tithe,
 He sent down on the harvest so great a conflagration.

* * *

[507] Likewise, the following is transmitted from the tutor of sultans, Mowlānā Fakhr al-Dīn-e Dīv-Dast, the man of letters: 'One day Mowlānā entered the assembly-room of the *madrasa* and saw the companions gathered there. He said: "By God, by God, be gathered with one another and be always assembled together because: *'Association is a mercy and separation is a punishment.'* If a sheep is left all alone in a meadow, it never flourishes and grows fat, but rather it perishes and the wolf tears it to pieces. Instead, it should be in the midst of its herd. In the same way, if a tree is planted all alone in a particular place and looked after, it doesn't grow well and it doesn't take root, except on rare occasions. Thus association and agreement without hypocrisy exert influences."

The Sunna³³² is the road, the community the companion.

Without a road and companion you're in difficulty.

Unite yourself because association is a mercy.

Then I'll be able to tell you about what there is.

* * *

[508] Likewise, Mowlānā also said: 'Nūshervān the Just³³³ was asked: "Which is best—intellect, wealth or sovereignty?" He replied: "Concord with the people and agreement with one's friends." That is to say, wherever there is concord and agreement, the other three will occur. Moreover, harshness and severity are of no use at all.' And he recited this couplet:

'If you're coarse and rough, your command is ineffective.

Treat people gently. If not, they behave like hedgehogs.'

* * *

[509] Likewise, one day Mowlānā had pity on the group of companions and gave them advice. He said: 'By God, by God, as long as it is possible to associate with the shaykh and attend upon him, nothing else matters but serving him and maintaining association with him. And if it is not possible to associate with him, then it is a duty to associate with the disciples. And if this is also not possible, the best of all things is to be occupied with their words.

And if this is also not possible, one should be occupied with worshipping God and request this association with great humility and the supplication of Moses,³³⁴ and seek the shade (protection) of the religious friend.'

The friend's protection is better than mentioning God.

This is exactly what our Aḥmad³³⁵ has said.

* * *

[510] Likewise, the King of Men of Letters, Mowlānā Fakhr al-Dīn-e Mo^ʿallem (the Teacher)—*God have mercy on him*—related: 'One day Mowlānā went to visit the tomb of his father, the Great Master Bahā^ʿ-e Valad. After having performed prayers and recited litanies and meditated for quite some time, he asked me for an inkwell and a pen. When I brought them, he stood up and, going to the tomb of his son Chalabī ^ʿAlā^ʿ al-Dīn, he wrote a couplet on the whitewashed tomb. And this is the couplet:

*If only the virtuous may have hope in you,
With whom will the sinner seek refuge and help?*

Where may the base man weep and lament,
If you, oh generous one, only accept the good?

'Mowlānā immediately forgave him (^ʿAlā^ʿ al-Dīn) and said: "I saw in the invisible world that my lord Mowlānā Shams al-Dīn-e Tabrizī made peace with the above-mentioned and pardoned him and undertook intercession on his behalf so that he became one of those forgiven by God."

Merchandise no people even took a look at
Because it's so frayed, this generous one purchased.

So imagine what things he will forgive and what things he will do on behalf of those accepted by God and those of the religious community who have been pardoned!

* * *

[511] Likewise, one day the esteemed among the Koran-memorizers of the city asked Mowlānā about the interpretation of the Tradition: '*How many a reciter of the Koran has been cursed by the Koran!*'—'What is the meaning of this?' Mowlānā replied: 'Most of the Koran consists of commands and prohibitions, and encourages good manners outwardly and inwardly. One person recites: *Perform*

the prayer and pay the alms (4/77). He doesn't perform the prayers, nor does he give alms. And another person recites: *Verily, God commands justice and good-doing* (16/90). He practices oppression and is stingy and miserly. He perpetrates treachery regarding what was entrusted to him, and he does not shun what is wicked and abominable. Inevitably, the glorious Koran, through the language of its being (*zabān-e ḥāl*),³³⁶ damns him and invokes a curse on him. And on the Day of Resurrection as well the Koran will be an adversary of his soul.'

One day these words will be an enemy to the listener.

I called you my 'water of life' but you acted deaf.

'That group of people who proceed along the road of the glorious Koran and are commanded by the command of the Wise and do not stray from the straight path, verily the expression which designates them will be: *and the Koran shows him mercy.*'

Ask the meaning of the Koran from the Koran alone

And from a person who has burned away his desires.

They all lowered their head and having sought forgiveness, they became disciples.

* * *

[512] Likewise, one day Chalabī Shams al-Dīn, the son of Modarres, complained about someone, saying: 'So-and-so the religious scholar said to me: "I will strip away your skin!"' Mowlānā replied: 'Bravo! What a man he is! Night and day we foster the desire to strip off our skin and to escape from the burden of the skin (*zaḥmat-e pūst*) so we may attain the mercy of the Beloved (*raḥmat-e dūst*). By all means may he come and release us from our skin!' When news of this reached the ear of the religious scholar, he came before Mowlānā rolling on the ground and became a disciple in complete love. Having donned the *farajī*, he acquired a joy (*faraj-ī*) and a release, and entered the corps of the Friends of God.

* * *

[513] Likewise, it happened that Mowlānā was performing the *samā°* when suddenly someone let out a shout and began to tear his clothes. Mowlānā said: 'If you bring Him in this direction (*in sū*), He will tear your clothes and you will also destroy your life. Strive to go in that direction (*ān sū*) so that you remain in safety for eternity.'

When the dervish returned to his corner, that very moment he gave up the ghost and went to the other world.

* * *

[514] Likewise, a particular person of esteem from among the great companions related that one day Mowlānā requested an inkwell and a pen. He then stood up and ordered the following verses to be written on the gate of the *madrasa*'s little garden:

Know God and the bondsman's two forms of address.

You say *hū* (He) and He says *eyyohā'l-nās* (oh people).

How beautiful, the *hā* of God and the *hū* of the bondsman!

Tumult (*hāy o hū'i*) arises between God and the bondsman.

The man of self-conceit does not see the king.

What God requires is *the wailing of the sinners*.

On this path self-conceit is not auspicious.

What is required is a thin body and a broken heart.

* * *

[515] Likewise, the son of Modarres, Chalabī Badr al-Dīn said: 'One day Mowlānā wrote something on a paper and gave it to me. The wording was as follows: "For the dervish comfort, pleasure and happiness are greater in a state of silence. But for you weariness increases in silence and anxiety takes hold. How is this? Can this be good? The moment that God manifests Himself and the curtain is raised, what place is there for speech?"'

I am not all tongues (teeth) like a comb.

I am like a mirror—all eyes!

So that my footsteps are not revealed,

I let out shouts clandestinely.

*We die unto ourselves in Him and remain in Him for Him
Because God informs and speaks on our behalf.*

"The other person resembles the silk worm's spinning (a cocoon) around itself. He thinks he is accomplishing some work. He makes the bright world narrow and dark for himself. He locks himself in the prison of himself. '*Oh my Master, increase my bewilderment!*', said Šeddīq (Abū Bakr). He never related more than seven *ḥadīths* during his whole life."

* * *

[516] Likewise, one day in a gathering of prominent men Mowlānā explained the cause for the occurrence of the following Tradition:

'Whatever the Muslims consider to be good is good in the eyes of God.' He said: 'One day the noble companions said before the Messenger—*peace be upon him*: "Sometimes we borrow a lump of leaven from our neighbors and then we return it. Is this allowed or not? Because this was the custom in olden times." The Messenger replied: "Since you have reached an agreement by mutual consent, it is permitted." And according to the doctrine of Abū Yūsuf, it is permitted to buy and sell bread by weight, and according to Moḥammad[-e Sheybānī],³³⁷ buying and selling by the individual piece is also allowed.'

* * *

[517] Likewise, one day the religious scholars of the age asked Mowlānā about the secret of the following Tradition: '*Actions are judged according to their outcomes.*' Concerning the occasion which gave rise to these words, Mowlānā said: 'At the time of the Messenger—*peace be upon him*—there was a young man renowned for his dissolution and debauchery. Suddenly he died. From extreme embarrassment about his situation his relatives buried him at night. The following morning Gabriel the Trustworthy came and informed Moḥammad the Trustworthy: "Go and perform the prayers [at his grave]!" Moṣṭafā asked for this matter to be explained to him. Gabriel returned to the Almighty Presence and when he came back, said: "God Most High declares: 'In his final hour this young man uttered the words: *I bear witness that there is no god but God, and I bear witness that Moḥammad is His bondsman and His Messenger*, and he then sought forgiveness. That very instant We showed him mercy and forgave his sins.'" The Messenger was filled with joy and said: "*Actions are judged according to their outcomes.*"'

And Mowlānā recited:

'Don't look upon an infidel with contempt,
For there is hope he will die a Muslim.
God said: "Though you're depraved and an idolater,
I will give answer any time you call on Me."

Mowlānā said: 'Over and above God there is no bestower of favors, doer of good or benefactor on behalf of His erroneous and sinful bondsmen.' And he recounted the following story: 'One day on the pilgrimage road Aṣma^c³³⁸ knocked down a bedouin Arab, hitting him one or two times with his fist, because of the water in a pool. He immediately felt remorse and repented, and he searched for the bedouin for a long time to ask his pardon. He didn't find him.

When he ascended Mt °Arafāt,³³⁹ he saw the bedouin and he was praying for Aṣma°ī's sake, saying: "Oh Lord, do not make him miserable on my account, for he was unaware." Aṣma°ī fell at his feet and said: "I should be praying for your sake." The bedouin replied: "No! My name is Moḥsen (the doer of good). I must act in accordance with my name and seek forgiveness for you." Now imagine what things our absolute Doer of Good who excels in beneficence will accomplish on the Day of Resurrection.'

* * *

[518] Likewise, one day the prominent men of the city came to visit Mowlānā and he uttered higher meanings in explanation of: *He whose breast God has opened unto Islam* (39/22). He said: 'When this verse was sent down, they asked the Messenger—*peace be upon him*: "Is there any sign that accompanies the breast which has been laid open and the opened heart?" The Messenger replied: "Yes, there is. When the light of God enters a heart, that heart becomes open and expands. Whenever God wishes to render a person's heart adorned, broad and clear-sighted, He causes that heart to be opened with His light. The sign of this is that the heart withdraws from the world and inclines toward the hereafter and sees to its provisions and preparations before death's arrival. It divorces the world before the world divorces it."

The day the Messenger—*peace be upon him*—departed from the world, °Āyesha³⁴⁰—*God be pleased with her*—performed lamentation, but not the kind of lamentation you would perform. °Āyesha did not say: "Alas, your horses and possessions, alas your wealth and dominion and family", as we say. But rather she said: "*Oh you who did not sleep in a bed, oh you who did not wear silk, oh you who did not become sated with barley bread, oh you who sleep on a mat!*" The day he gave up his sweet soul, he was lying on a mattress of fibres stuffed with the bark of palm-trees such that the imprint of the fibres remained on his blessed delicate flank. At the head of his bed was placed a wooden cup which he would dip his hand in. He would rub the water on his forehead and pour it on his chest, and he would say: "*Oh Lord God, assist me against the agony of death and its iniquities.*"

Another sign is that you turn your face toward the hereafter and you seek Paradise but on the road to Paradise there is much suffering. It is not attained with ease, because: "There is no treasure (*ganj*) without hardship (*ranj*) and no wealth (*māl*) without affliction (*vabāl*)"—*as a recompense for what they were doing* (32/17). It is the same for whoever seeks the ephemeral world. Until he removes

sleep from his eyes, undertakes to travel the long road and endures the road's hardship, he will not attain the world. Now will someone who seeks Paradise and flees from Hell and is searching for God ever be able to reach his goal through sleep and eating and taking rest? The seeker after God does not sleep, nor does sleep come over someone who flees Hell.'

Oh how strange! How can anyone in love sleep?

All sleep is forbidden for anyone who is in love.

*'Oh David! He is a liar who claims to love Me but when night descends on him, he sleeps forgetting Me. When night falls (janna), the lover becomes insane (jonna).'*³⁴¹

Jump up, oh lover! Display your agitation!

Here's the sound of water. Can the thirsty sleep?

* * *

[519] Likewise, it is transmitted from the very eminent among the disciples that one day a great man by way of inquiry asked Mowlānā—*God sanctify us through his precious innermost secret: 'What is the difference between balā and na°am?'* Mowlānā replied: *'The difference between balā and na°am is that balā is preceded by a negative and followed by an affirmative, whereas na°am is the opposite of this: it is preceded by an affirmative and followed by a negative. The following words of God—He is mighty and glorious—indicate this: "Am I not (a-lastu) your Lord?" They said: 'Balā!' (7/172)" And they are the Companions of the Right (aṣḥāb al-yamīn). As for the Companions of the Left (aṣḥāb al-shemāl), they said: "Na°am!" God Most High caused the Companions of the Right to hear the alef [of a-lastu] and they answered: "Balā!" This is preceded by a negative and followed by an affirmative, and they are the ones who believed. And God Most High did not cause the Companions of the Left to hear the alef, and they are the people of Hell. They said: "Na°am!", the opposite of balā and a contradiction to it. They answered: in the negative regarding what followed and in the affirmative regarding what preceded. The place was one, the time was one, and the people were one. But it was they who disbelieved and God Most High did not cause them to hear the interrogatory alef. Indeed, they answered in the negative as if they heard: I am not your Lord. They said: "Na°am!", and He caused the Companions of the Right—who are the people of Paradise—to hear the alef. And so He said: "Am I not your Lord?" They replied:*

‘*Balā!*’” That is to say, this has long been clear. *And they are the ones who believed and fortified themselves with Islam and the faith.*’³⁴²

Displaying immense belief in Mowlānā, the great man became his disciple.

* * *

[520] Likewise, one day a person asked Mowlānā: ‘What is the difference between *tamām* (complete) and *kamāl* (perfection)?’ Mowlānā replied: ‘*The difference between tamām and kamāl is this that kamāl consists of completeness without an end, whereas tamām entails reaching the goal of annihilation—just as, regarding death, they say: “It’s complete (tamām)”*, meaning it’s finished. Therefore, due to this distinction, with regard to religion God declared: *I have perfected [your religion] (5/4)* and with regard to benefaction: *I have completed [My benefaction] (5/4)*. *But God knows best!*’

SECTION

Various Higher Meanings (*Ma‘ānī*).

[521] Likewise, all these subtle thoughts and ingenious remarks are transmitted from the script of Mowlānā which he wrote in his own books in the following form:

The benefits of hunger.

He said: ‘There are many advantages to little food. Among them is that a man’s body is more healthy, he has a better memory, is more clever at understanding things, has a clearer heart, sleeps less, has a lighter carnal soul, has sharper sight, a more sound nature, needs fewer provisions, offers more assistance, and has a nobler character.’

It is transmitted from Moḥammad b. al-Yamān³⁴³ that he said: ‘I chose permanent fasting because I questioned six groups about six matters, and they answered with a single answer. I asked the physicians what was the most effective remedy, and they replied: “Hunger and little food.” I asked the sages (ḥokamā’) what was the greatest thing for seeking wisdom, and they replied: “Hunger and little food.” I asked those devoted to religious practices what was most useful for worshipping the Compassionate, and they replied: “Hunger and little food.” I asked the religious scholars what was most excellent for retaining religious knowledge, and they said:

"Hunger and little food." I asked the sovereigns what was the best relish and nourishment, and they replied: "Hunger and little food." I asked lovers what contributed most to reaching the beloved, and they replied: "Hunger and little food."

Moreover, Abū Ṭāleb al-Makkī³⁴⁴ said: 'The believer is like a flute. His voice is only beautiful when his stomach is empty.'

Keep your stomach empty and lament in need like the ney.³⁴⁵

Keep your stomach empty and tell secrets like the pen.

It has been said: 'The most excellent of deeds is to make a sated person's stomach hungry and to satisfy the stomach of someone who is hungry.' That is to say, to make this full stomach of yours hungry and to satisfy the hungry stomach. Some have said it refers to a dervish's stomach, and others have said: 'It means to make hungry the soul's stomach and cause it to expect and receive nourishment of the spirit.'

Fasting is a physician for bodies and a companion for spirits. This means hunger purifies the body of illnesses and sluggishness in acts of worship, and delivers the soul from the loneliness of isolation. The moment your being turns into non-existence, your non-existence immediately becomes being.

Hakīm [Sanā'ī]³⁴⁶ was asked: 'What is the secret (serr) of purity?' He replied: 'The secret of purity is purity of the innermost secret (serr).' The person asked: 'We have learned the exterior appearance of purity but what is its soul?' He replied: 'The soul of purity consists of purity of the soul from reprehensible characteristics which incite darkness.'

And it has been said: 'Purity consists of removing the innermost secret from the hindrances which prevent it being close to God Most High.' Purity is that you bring out the innermost secret and cleanse it of those dispositions which hold it back from nearness to God.

SECTION

The Secret of Gratitude.

[522] *There are three kinds of gratitude: the gratitude of the common people, consisting of their praise for food, drink and clothing. And the gratitude of the elite is for what has arrived in their hearts from recollecting (dhekr) the Benefactor and Bestower of Bounty. And the gratitude of the supreme elite is for the great*

Bestower of Bounty having revealed Himself so that the importance of all other things drops from their hearts. This means that gratitude is of three degrees: one is gratitude of the common people for food, drink, clothing and stored up goods which are ephemeral. The second gratitude is the gratitude of the elite for blessings which have descended into their heart and a delight and sweetness which is not of this world but which consists of effects from God and His acceptance. And the third gratitude is the gratitude of the elite of the elite. This is gratitude for beholding the very beauty of the Bestower of Bounty so that the importance of all the world's blessings and the blessings of the hereafter and everything which is other than God becomes contemptible in their heart.

It was said to Sanāʿī: 'Your words are only understood by one out of a thousand people.' He replied: 'Verily, we speak for the sake of that one person.'

It is said that there are three hearts: the rejected (maṭrūḥ) heart, the wounded (majrūḥ) heart, and the expanded (mashrūḥ) heart. The rejected heart is that of those who hear what is right but do not act in accordance with it. The wounded heart is that of the believers. The expanded heart belongs to the knowers of God.

When God Most High wished to reveal His workings and His attributes, He created the world. And when He wished to make His actual person appear, He created Adam.

A man said to Thowrī:³⁴⁷ 'What is the guide (dalīl) to God?' Thowrī replied: 'God.' The man asked: 'And what is the significance of the intellect?' He replied: 'The intellect is impotent and the impotent does not lead to the Almighty.'

People say: 'There are three forms of speech. One emanates from the carnal soul, the second from the intellect, and the third from love. The speech of the carnal soul is turbid and devoid of pleasure such that neither the speaker experiences delight, nor does the listener receive any benefit. The second, the speech of the intellect, is accepted by the intelligent and is a source of benefits such that both the listener and the speaker are filled with delight. The third is the speech of love which intoxicates the speaker and causes the listener to become drunk and experience merriment.'

ʿAlī—God honor his countenance—said: 'I did not tear down the gate of [the fortress] Kheybar³⁴⁸ by bodily force nor by an action due to nourishment but I was strengthened by a power from the Celestial Realm (malakūt). And my relation to Aḥmad [the Prophet Moḥammad] is like that of light to the sun.'

Whoever considers himself to be of less worth and of less value and does not see himself as having worth and value, that person is gracious, a lover and delightful, because the lover has no worth. And whoever assigns a rank to himself and attributes weight to his being and watches the roads lest his defeat be brought about, that person is frozen and dead and of oppressed spirit. *But God knows best!*

A lion (*shīr*) is required to extract thoroughly the milk (*shīr*) of higher realities from the breasts of manly men.

I have had that pleasure. The mother's breast has arrived.

She has placed it in your mouth. Now you must suck!

Verily, the shaykh puts that milk in the mouth of the disciple with a living heart, not in the mouth of a dead man. Although there is much milk in the shaykh's breast, still the dead man has no portion of it.

SECTION

The Messenger—*peace be upon him*—said: *'What a perfect cell of retirement for a Muslim is his heart!'*

A person who is attached to a king does not lack a piece of bread, but a person who is attached to a piece of bread, matters for him are difficult and his life is in dire straits.

Everything that you look upon with contempt, it is as if you looked upon God with an eye of contempt. Necessarily, you remain excluded from the benefits of that bounty.

When they gave alms, I said: 'Alms are like water. Pay attention to which tree and to which plants you give it. If you give it to a profligate, you will have increased the area of thorns, whereas if you give it to a conciliator you will have increased the apples and pomegranates.'

Alms are seeds for the sowing fields of eternal profits and benefits, and a man is under the protection of his alms until God passes judgement among the people on the Day of Resurrection: 'Oh Abraham, I made you superior by means of wisdom and manifest miracles, and by the favor I bestowed on you. I sent a guest to you from among the elite of My bondsmen and I bestowed blessings upon you. He asked them and they did not give him something to eat. Then he died. And they wrapped him in a shroud and they found the shroud sent back to them in their place of worship. It had written on

it: "This is sent back to you. He asked you but you did not give him something to eat."³⁴⁹

They are not sated with Him; they are sated by means of Him. °Āj b. °Anaq [the giant] would not be sated by means of several donkey-loads of bread. Every day seventy bakers baked bread for him and in a single trip he would bring on his back fire-wood sufficient for the seventy bakers. One day Moses—*peace be upon him*—passed by and observed him eating—how he consumed loaves of bread by the handful. Moses said to him: 'If I cause you to be sated with seven mouthfuls of bread, what would you say?' He replied: 'If I place seven mouthfuls in my nose, it will not even make me sneeze!' Moses said: 'Get up! Now wash your hands when you feel hungry and come to me!' He came and washed his hands. Moses said: 'Say: "*In the name of God, the Compassionate, the Merciful*", and extend your hand to this bowl.' He was unable to eat seven complete mouthfuls. As much as Moses politely encouraged him and said: 'Eat!', he replied: 'I am unable.' Moses said: 'Know that satiety comes from God. Bread is just a pretext.'

Those who here expunged desire from heart and soul
Removed the heart from their breast when chided: *You shall*
not see Me (7/142)!³⁵⁰

The world's realm was amber-like³⁵¹ and each of them
Hid beneath every hair a hundred treasures and jewels.
They dismissed reason and punished their lusts,
They abandoned jurisprudence and donned poverty's crown.
They're free of the blame of four, five and seven spheres.
They went to the same way-station with Khedr and Alexander.
The sort of men I have mentioned—they were served
On the beloved's path by fifty servants like Ḥakīm Sanā'ī.

Nothing is hidden from whoever knows God. But God knows best!

SECTION

[523] Someone entered a dervish's room after the latter had withdrawn in seclusion. The person said: 'Why are you sitting alone?' The dervish replied: 'I only became alone the moment you entered. You have separated me from God.'

Oveys-e Qarānī³⁵² says: 'If someone passes by me and does not greet me with "salaam", I feel very grateful because that greeting would occupy the moment and cause pain and hardship. It amounts

to occupying the lover on the night of seclusion by greeting him with “salaam”.’

Blessed is the man who is with mankind as to his body but, as to his heart, is with God Most High!

No work is more honorable in the presence of God than high-mindedness. *Prayer of supplication is the essence of worship*, i.e. noble high-mindedness, and noble high-mindedness arises from familiarity (*shenākht*).

He said: ‘I do not contaminate my hand with this world and the hereafter. Thus the more familiarity one has, the more noble is one’s high-mindedness. *“The one of you closest to me is the one I think the best of.”* At first I was somebody, at this moment I am not. My dear, dear Joseph, the guest of the grave is difficult to bear. Finally you make this person [me] into Paradise so that he can dispense with Paradise. *Verily, God is beautiful!* If you once behold His beauty, nobody’s beauty will catch your eye. He speaks of Adam while I sit before him. This fool knows nothing of me. [The sense is obscure.]

Words imbued with light will not settle within a heart of darkness. Whatever you see that is darkness and gloom, say it is unbelief. And whatever you see that is light, say it is faith. Do not be concerned with any other words. The more corpse-like you make yourself through manliness, the more the words of the living will increase with you. Whoever does not know Him, *those are the worst of creatures* (98/6). He has concealed me from men at large: *“Satan flees from the shadow of ‘Omar and the shadow of the shaykh.”* When the shaykh’s awesomeness strikes the carnal soul, the reclacitrant colt becomes tame. The Prophet possessed Friendship with God and prophethood. Through Friendship with God he was occupied with God, and through prophethood he called mankind to God. Thus the Friend of God is better. *The sign of the Friend of God is that he seeks from every house what is in it and he does not seek from anyone what is not in him. I do not want service except from a person who is worthy of serving me.* Speaking at all is childishness. Where there is a real man, there is no need for speech.’

He said: *‘Oh Lord God, bestow on me two eyes gushing with tears that the knot of my troubles may be undone through them.’*

SECTION

[524] *The Prophet—peace be upon him—said: ‘Verily, God Most High has bondsmen who recognize people by interpreting their physiognomy and He has bondsmen who recognize people through*

clairvoyance. And He has bondsmen who possess a light and walk among the people like spirits walk among bodies. And He has bondsmen who walk among the people the way disease moves among the sinews.'

Oh heart, you be in pain because of Him! This is the cure.
Feed on sorrow and speak not. This is the command.

That is to say, know that the pain He causes is the cure. Know that every loathsome thing which befalls you, whether in sleep or in waking, is the noose of His kindness. Know that this is the companion of His bounty which, while giving you a slap, brings you closer to God. He inflicts punishment on you so that you become pure. '*Punishments are atonements for those who receive them.*' He burns you with the branding iron so that the illness leaves you. For you are His camel. They put ointments on the camel and they burn it with the branding iron but they don't say to the camel: 'We employ this branding iron for such-and-such an illness.' Don't you see that pain brings you closer to God and makes the world grow cold in your heart? Don't you see that tokens of esteem turn your face toward creation, whereas penalties turn your face away from creation?

If for a while you press your foot on your desires,
You've killed that dog the carnal soul. This is sacrifice.

You see how, thanks to the effects of a sound thrashing, a dog crawls into a corner. It is the same when snow and rain fall. The little dog whimpers and withdraws underneath a covered passageway and stairs.

He said: 'The seeker wishes to experience a disclosure and to become possessed of revelations immediately but he reaches his goal through slow deliberation and waiting. This is like if someone plants an apricot-tree and wants it to bear fruit and give shade that same year. Being very weak, the tree will not bear fruit until it forms its trunk, grows tall and acquires strength: *It grows thick and rises straight* (48/29). Then it will bear fruit, and revelations will occur.'

*God Most High said: 'Whoever approaches Me by a single span...'*³⁵³ *Approaching God is by means of abandoning desires.*

If for a while you press your foot on your desires,
You've killed that dog the carnal soul. This is sacrifice.

By the purified soul of Moṣṭafā, by the purified soul of his Companion Abū Bakr-e Ṣeddiq:

Enter the crucible of non-existence. Fear not!

For this poverty is free from 'others' and the friend.

You are an existence completely noble, gracious and beautiful, once you die completely unto this ignoble, ungracious and ugly existence for all eternity.

Bāyazīd—*God comfort his spirit*—early on [in his life] would compete to say 'salām'. In the end, he would say '^caleyk al-salām'. He was asked about the secret reason behind this. He replied: 'I do it out of compassion because forty layers of light are bestowed on the person who says "salām", and I have dedicated this gift to men at large.'³⁵⁴

SECTION

You must possess a fine handwriting, for this is one of the keys to a person's daily sustenance. You must practice fasting, for this is one of the keys to the invisible world of hearts. You must undertake service and visits to the pious, for this is one of the greatest concerns. Hunger is the cloud of wisdom, the light of the eye, the door of religious devotion, the key to the door of the invisible world, and the means of sincerity and certainty. Verily, God is with those who are God-fearing, and those who are good-doers (16/128). That is to say, God bestows peace in this world upon the person who refrains from unjustly injuring anyone, and if someone harms him unjustly, does good and effaces the harm from his mind.

Restrain your tongue if you want security.

Oh tongue, because of you I am in difficulty.

I will cut off your head lest you cut off my head.

* * *

[525] Mowlānā said: 'If it were not for this bread basket [man's stomach], Gabriel would not be able to attain the dust left behind by this tribe [mankind].

Unbelief and being an unbeliever is the viewpoint (*naẓar*) of the intellect, whereas the viewpoint by means of God is professing God's oneness. Now these two differ from one another. Consequently, the person who professes God's oneness and the

unbeliever differ from one another. Nothing exists except the viewpoint.'

And he also said: 'There was a king who possessed slave girls of perfect beauty. One night for the sake of testing his male attendants he instructed one of the slave girls: "Present yourself to them so that it becomes clear who is a traitor and who is trustworthy." The slave girl, having adorned herself with different forms of ornaments and finery, came out and adopted a coquettish manner. One attendant winked at her, one took money, one caressed her, and another tickled her. The group of attendants who were the elite of the court and officers of close association reproached these ill-mannered attendants, saying: "You are giving our king a bad name and betraying the house." And they threatened the slave girl, saying: "Do not act improperly or you know what will happen!" The slave girl gave the ruler a description of the circumstances of the situation and what was said. He punished the impudent attendants and he gave presents to the faithful agents.

Now such being the case, the trusted agents of God are the prophets and the Friends of God, and the betrayers of the Divine Presence are people of the world and the lecherous. The slave girl is that old hag the world. Indeed, the abode of the trusted agents is Loftiest Heaven (*'eliyyīn*) and the dwelling place of the traitors is Lowest Hell (*sejjīn*). *But God knows best!*'

* * *

[526] Report: It is also transmitted that one night there was a great *samā'* in the Parvāna's house and the religious scholars, shaykhs and commanders of the sultan were present. Mowlānā was immersed in the *samā'* until midnight. It happened that Mo'īn al-Dīn the Parvāna whispered in the ear of Sharaf al-Dīn, the son of Khaṭīr: 'Look after Khodāvandgār for a moment so I may sleep a while and get some strength to be able to wait upon the prominent men.' Suddenly, in the midst of a spin that rendered the spinning spheres bewildered by such spinning, Mowlānā immediately began to recite a *ghazal* and said:

'If you don't sleep, my dear, for one night, so what?
 If you don't knock at separation's door, so what?
 If you spend a short night till dawn in intimacy
 For the sake of the heart of the friends, so what?
 If Solomon (Soleyman) goes to the ants,
 So that they become Solomon's ants,³⁵⁵ so what?

If two eyes become illuminated by you
And Satan's eyes are blind, so what?'

...and so on up to the end. Straightway the Parvāna tore his clothes and rolled in the dust. He made supplication and abased himself, for the Parvāna's name was Soleymān. Thus the wretched Parvāna, having been taken aback in astonishment by the Solomonian greatness of this sultan, like an ant³⁵⁶ clasped the belt of loyalty around the waist of his soul and until the true dawn undertook various forms of attendance and service in absolute sincerity.

* * *

[527] Likewise, those endowed with certainty—*God strengthen them with His clear light*—related the following from the King of the Chivalrous, Akhī Moḥammad-e Sayyedābādī, who was one³⁵⁷ of the esteemed men of chivalry and a purifier of the realms of Rūm and like Jesus was also stripped of possessions and endowed with authority and [life-bestowing] breath—indeed, Mowlānā referred to him as 'my Akhī':³⁵⁸ 'Akhī Moḥammad said: "It was the season for harvesting the crops. I had a high stack of unthreshed grain and the heap of winnowed grain that resulted was huge. Suddenly the Mongol army occupied the countryside around Konya. They cast the harvest stacks to the wind, scattered and pillaged everything. Mowlānā had dressed me in a *farajī*. I instructed the servant: 'Spread this blessed *farajī* on top of the wheat so that from the blessing of this *farajī* our heap of winnowed grain may obtain a release from suffering (*faraj*). God is All-Knowing and *He suffices as a witness* (46/8)! The Mongols plundered all our neighbors far and near but not one Mongol came close to our wheat. Not one blade of hay was destroyed and not a single grain of wheat was carried off. I took all the wheat to the city and set up a kitchen for travellers. When I entered the city, I went straight to Mowlānā. He came toward me smiling and said: 'If Akhī had given the order, they would all have escaped.'"

* * *

[528] Likewise, the following is transmitted from Senān al-Dīn-e Aqshahrī: 'One day a dervish asked about the explanation of: "*My Friends [concealed] under My domes.*"³⁵⁹ After uttering many higher meanings, Mowlānā said: "When you keep company with intoxicated Friends of God and dervishes, accept with complete sincerity whatever in their disposition is suitable and agreeable to your nature, and is graspable by your understanding. Whatever is unpleasant, whatever appears to be disagreeable in what they do and

what they omit, and in their morals, leave it where you found it and do not recount it to the ordinary people lest it lead to reproaches. Indeed, if they did not have those 'domes' of bad morals, they would not remain in the world. They would either die quickly or they would join God's *abdāl* and the beings of the invisible realm (*gheybiyān*). For the benefit of mankind and the subsistence of the world, God conceals them under the 'domes' of faults so that supporters (*moḥebbān*) with discernment and insight may be distinguished from deniers devoid of discernment: *That God may distinguish the corrupt from the good* (8/38).

Those who are sober continually strive to establish external righteousness and to improve people. Those who are intoxicated make an effort to destroy external matters and act recklessly. The group of the intelligent are sober, the group of the lovers are intoxicated, whereas those who are noble and perfect are sober in intoxication. The realm of the latter consists in improving the external and the internal. The intoxicated are always at ease but the intelligent are worn down in the hardship of the world. The other group reposes in God's embrace."

* * *

[529] Likewise, it is transmitted that one day the companions complained about the denial of the envious and the defamation of opponents. Mowlānā said: 'Moses—*peace be upon him*—was confronted by five enemies who were very fierce and cunning. He showed endurance and put up with it patiently. In the end, God Most High cut the root of the existence of all five and caused them to be subdued by Moses. God made Moses victorious over them. Among them one was Qārūn (Korah). Through the power of his wealth he undertook improper behavior: *And We made the earth swallow him and his dwelling* (28/81). He perished by being swallowed up. The second was Sāmerī who argued using religious learning and was afflicted by casting (the ornaments).³⁶⁰ The third was Bal'ām who took pride in his asceticism and was afflicted with suffering metamorphosis: *And his likeness is as the likeness of a dog* (7/175). He turned into the dog at his door. The fourth, °Ūj b. °Unuq (°Āj b. °Anaq), quarreled relying on his strength and brawn. He perished at the hand of Moses. The fifth, the cursed Pharaoh, boasted of Egypt and his rivers, and he led an army. Drowning in that same water,³⁶¹ he perished while leading an army. The enemies of the prophets and the Friends of God will continue to act in this manner until the Day of Resurrection, and they are not few in number. There is still one

test after another ahead. *That has been ordained by the Almighty, the All-Knowing* (6/96, 36/38).’

Oh youth, one trial follows after another
 For whoever says: ‘I am the officer at the door.’
 Thus in every age a Friend of God exists.
 Until the Resurrection there is a permanent testing.
 Learn the words: *There is not any nation*
In which there has not been a warner (35/24).

* * *

[530] Likewise, Chalabī Jalāl al-Dīn related: ‘One day a dervish posed a question about the secret of this higher meaning: “*He kneaded Adam’s clay in His hand forty mornings*”, asking: “Why didn’t He do this at night and why didn’t He do the work during the day?” Mowlānā replied: “If He had done the kneading at night, all His creatures would have been gloom-laden and heavy, and if He had created them during the day, they would all have been luminous and light. He arranged them and composed them mornings, so that one half of them would be gloom-laden and infidels, wicked and disobedient, and the other half would become luminous and Muslims and be blissful. *And some among you are infidels and some among you are believers* (64/2).”’

Our soul is like day, our body like night. We’re in between.
 The intermediary of day and night, happily we’re like dawn.

‘The dervish immediately lowered his head and departed.’

* * *

[531] Report: Likewise, one day Solṭān Valad—*God sanctify us through his assisted innermost secret*—related: ‘After I had studied in Damascus and become illustrious in various sciences, I arrived in the city of Aleppo. There I overcame in argument all the disputant religious scholars in whatever field of knowledge they posed a question. No one was able to utter a single word. When I arrived back in Konya, all the city’s men of excellence gathered in my father’s *madrasa*. My father requested from me some subtle insights as a souvenir of my journey. I recited from beginning to end rare fine points which I had prepared. I imagined that due to the ecstatic delights of higher meanings my father left these matters aside and was not occupied with them, and that I was inimitable in this field of learning. Straightway Mowlānā repeated all these fine points with precision and explained them in such a way that everyone remained

astonished. Then altering the fine points, he presented so many proofs and reservations that they cannot be described. Likewise, during his explanation he mixed the external sense of his words with their internal sense, and shouts arose from those present. I tore my clothes and fell down rolling before his blessed feet. All the religious scholars were bewildered and applauded what he said, and they remained amazed at his cleverness and sagacity.'

* * *

[532] Likewise, Valad said: 'In the bloom of my youth I was learning the *Hedāya* from my father in the Aqanjī Madrasa. When I had finished this traditional text, my father repeated it and recited it fluently, but with a different wording and in a wondrous manner although the meaning of the matter was the same as it had been. Everyone remained astonished by the force of his discourse, the power of his memory, and his Friendship with God.'

* * *

[533] Likewise, Chalabī Shams al-Dīn, the son of Modarres, related: 'One day a group of disciples came to bid farewell to Khodāvandgār before setting out on a trip. He said: "*Oh my brethren, my brethren, do not be concerned with prosperity and superiority but be concerned that your hearts become opened.*" After that he said: "Love one another because there are enemies waiting in ambush."'

* * *

[534] Likewise, it is transmitted from notables among the disciples that a great mourning ceremony was held for one of the Parvāna's important lieutenants. All the men of excellence, prominent shaykhs and distinguished commanders were present there. Up to the hour of the evening prayers Mowlānā was passionately warmed up uttering higher meanings and subtle points. With one accord they requested that Khodāvandgār perform the office of prayer leader. He said: 'We are *abdāls*. We sit down and rise in any place whatsoever. Men of Sufism and firm authority are worthy of the office of prayer leader.' He indicated that Shaykh Ṣadr al-Dīn—*God have mercy on him*—should become the prayer leader of the group. Having followed him in the prayers, Mowlānā said: '*When someone performs the prayers behind a God-fearing prayer leader, it is as if he performed the prayers behind a prophet.*' The shaykh showed humility and in utter confusion he made obeisance.

* * *

[535] It is also transmitted that one day Ṣāḥeb Fakhr al-Dīn implored Solṭān Valad and insisted importunately that Mowlānā give

him advice and impart to him higher meanings. From the beginning of the day until the *solṭānī*(?) mid-morning, Mowlānā sat in contemplation. He did not utter any words at all but frequently exclaimed: ‘*God is great! God is great!*’ When Ṣāḥeb went outside, Valad lowered his head and asked about this situation. Mowlānā replied: ‘He is a very unfeeling (*bī-dard*) man. He is an unaware and sober soul. He is uninformed about the world of higher meaning so that he has no delight of perception at all. Who can I talk to and what can I say?’

To whom shall I speak since he has no ear in his soul?

The excitement of explaining, oh son, is for the ear’s sake.

‘Your inner thoughts frequently stung me, and meanwhile the brides of the harem of spiritual truths fled deeper inside because of Fakhr al-Dīn not being a close confidant.’³⁶² And Mowlānā said: ‘There was a poet and one day he was engaged in working on his versification. Suddenly they threw a stone against his door. He ran outside in haste. He didn’t see anyone. This happened three times. He was at a loss. He said: “Since I don’t find anybody to talk to, who am I to speak to? And yet I am held back from my affairs.”

But Ṣāḥeb Fakhr al-Dīn’s end will be praiseworthy.’

* * *

[536] Likewise, one day all the disciples gathered together and Mowlānā was uttering higher meanings by way of commenting on chastity and contentment with little. He said: ‘Whoever of our companions extends his hand in seeking worldly possessions, we will turn away from him. Indeed, we have closed the door of begging for our companions: “*We have been taught to give and we have not been taught to take.*”’

The Prophet said: ‘If you desire Paradise from God,

Then do not desire anything from anyone else.

If you desire nothing, I will guarantee for you

The refuge of Paradise and the countenance of God.’

* * *

[537] It is also transmitted that one day someone asked: ‘Is it a sin to kill a louse?’ Mowlānā replied: ‘When you wash your hand, the sin disappears.’

* * *

[538] Likewise, it is transmitted from the companions of close association and the associates of proximity that Khvāja Majd al-Dīn-

e Marāghī had a slave girl of Greek origin. Mowlānā always called her Şeddīqa. This slave girl frequently reported miracles and would say: 'I saw a green light. I saw a red light. I saw a black light. I beheld the angel so-and-so. The spirit of so-and-so the Friend of God or so-and-so the prophet appeared to me.' Khvāja Majd al-Dīn was becoming resentful (*bad-del*), saying: 'Alas! Slave girls of the house see images from the invisible world, whereas we see nothing!' And he was jealous.

One day he went to Mowlānā. He was about to recount this story. Mowlānā said: 'Yes, light is in the pupil of the eyes. Some people it afflicts with the spectacle of beautiful persons (*shāhedān*), while others are preserved in sinlessness until they are conveyed to the beloved of the harem. For if he be made to occupy himself with the external beauties on the road and gaze at every good-looking person (*shāhed*), the virtuous lady of the house will become concealed from the *khvāja*. And so every one for whom God Most High has opened a door and revealed Himself and to whom He has shown something from the invisible realm, has been afflicted by this situation and remained at a loss. Thus they exclaimed: "*How great is My dignity!*"',³⁶³ etc. As for others, as much as they strive and are fervent and cry out, nothing appears to them until they are designated with the favor of special vision and become one of those who enjoy divine proximity.'

Majd al-Dīn lowered his head and was overcome with great emotion. He arranged a *samā*^c-session for the companions and bestowed limitless gifts of thanks.

* * *

[539] Report: Likewise, it is transmitted from those among the disciples who attained higher reality that in the Monastery of Plato the Philosopher³⁶⁴ there was a very learned, old monk. As often as the disciples went there by way of amusement, he would render them various forms of service and show his belief. And he had the greatest affection for Chalabī ʿĀref. One day the noble disciples asked him about the cause of his belief, saying: 'How did Mowlānā seem to you and what did you think of him?' He replied: 'And you, what do you know about who he was? As for me, I beheld limitless thaumaturgic gifts and many miracles on his part and I became his sincere bondsman. I also read about the deeds of past prophets in the Gospels and in their sacred books. All this I witnessed in his blessed person and I professed faith in his claim. One day he honored me with a visit right here. He spent nearly forty days withdrawn in a cell of seclusion and when he came out, I grasped hold of his blessed

skirts and said: “God Most High has declared in the glorious Koran: *There is not one of you who shall not enter into it [Hell]* (19/71). Since everyone together will enter the fire, in what way then is the religion of Islam preferable to our religion? And how will this be?”

Mowlānā gave no answer just then. After a moment he made a sign and set out in the direction of the city. I quietly walked behind this great man. Suddenly at the edge of the city he entered a bakery, and the baker’s oven had been lit. Straightway he took my black silk robe and, wrapping it in the middle of his *farajī*, he threw it into the oven and sat for a while in the corner reflecting. I saw a lot of smoke rise up and no one was able to utter a word. After that Mowlānā said: “Take a look!” I saw that the baker removed the blessed *farajī* and dressed Khodāvandgār in it. It was absolutely pure and clean, whereas my silk robe was burned and utterly destroyed. Mowlānā said: “This is how we will enter [Hell] and that is how you will enter it.” I immediately lowered my head and became a disciple.’

* * *

[540] Report: It is transmitted that Kālūyān-e Naqqāsh and ‘Eyn al-Dowla were both Greek painters and they were unrivalled in this art and in making pictures. They had become disciples of Mowlānā. It happened that Kālūyān one day recounted: ‘In Istanbul a picture of Mary and Jesus has been painted on a tablet which, like Jesus and Mary themselves, has no equal. Painters have come from all over the world but are not able to fashion anything like this picture.’

Then, out of infatuation for these pictures, ‘Eyn al-Dowla undertook a journey. For a year he resided in that great monastery in Istanbul and rendered services to the monks of that place. One night having found the opportunity, he placed the tablet under his arm and departed. When he reached Konya, he had the honor of visiting Mowlānā who said: ‘Where have you been?’ He reported the story of the tablet just as it had happened. Mowlānā said: ‘Let us gaze upon this spirit-enhancing tablet.’ It was indeed painted with great beauty and subtlety.

After looking at it a long time, Mowlānā said: ‘These two beautiful images are complaining greatly about you, saying: “He is not honest in his love of us and he is a false lover.”’ ‘Eyn al-Dowla said: ‘How is this?’ Mowlānā replied: ‘They say: “We never sleep and eat, and we continually stay awake at night and fast during the day. ‘Eyn al-Dowla leaves us at night and goes to sleep, and during the day he eats. He doesn’t do as we do.”’ ‘Eyn al-Dowla said: ‘Sleeping and eating are absolutely impossible for them, nor can they speak and say things. They are figures without a soul.’

Mowlānā said: ‘You who are a figure with a soul and know so many arts and have been fashioned by the Painter whose handiwork consists of the world, Adam, and *everything on the earth and in the sky*—is it permissible that you abandon Him and make yourself into a lover of a figure without soul and without higher meaning? What can result from these unaware images, and what profit can you acquire from them?’

‘Eyn al-Dowla immediately repented. He lowered his head and became a Muslim.

* * *

[541] Likewise, the following is transmitted from the exemplar of the brethren, Shaykh Maḥmūd-e Šāheb-Qerān: ‘There was a reputable *khvāja* and he had a lovely son. The son, in absolute love, requested of his father that he make him a disciple of Mowlānā. But his father continually forbade it. In the end, the father held a great gathering, and Mowlānā cut the son’s hair.³⁶⁵

It happened that the *khvāja* was a supporter of Shaykh Owḥad-e Khū’ī. He said secretly in the shaykh’s ear: “Will this son of mine reach God through his own doing or will Mowlānā cause him to reach God?” Since Shaykh Owḥad al-Dīn was one of the sincere lovers of Mowlānā, he replied: “Don’t say anything about this matter.” Straightway Mowlānā said: “Let him speak. There’s no harm in this. By God, by God, this son first reached God and then became my disciple. If divine favor had not exerted an attraction on him, he would not have come running in our direction.” Shaykh Owḥad al-Dīn let out a shout and tore his clothes. And a great *samā*^c then took place.

It is said that Owḥad al-Dīn was a passionate man and of enlightened heart. He continually came to Khodāvandgār’s door and asked for new *ghazals*. Mowlānā would tell them to open the door and would spend time in seclusion with him. Thus when Mowlānā passed away, Shaykh Owḥad al-Dīn, in a naked state, raised shouts and wept, all the while saying: “Oh my dear, my dear, my dear! How have you come and gone without anyone knowing you.” And he recited these verses:

“For two days he entered the world and appeared to us.
But he left so quickly I don’t know who he was.”

In this manner the *khvāja* along with his wife and his family became disciples.’

* * *

[542] It is also transmitted from Shaykh Maḥmūd-e Šāḥeb-Qerān that in the Šāḥeb-e Eṣfahānī Caravanserai there was a prostitute who was extremely beautiful. And she had many slave girls working for her. One day Mowlānā passed by there. This woman came running toward him and, lowering her head, she fell at Khodāvandgār's feet and displayed humility and self-abasement. Mowlānā exclaimed: 'Oh Rābe°a,³⁶⁶ Rābe°a, Rābe°a!' Her slave girls were informed of this and they all came forth together and placed their head at his feet. Mowlānā said: 'Bravo, oh champions! Bravo, oh champions! Bravo, oh champions! If it were not for your bearing the burden, who would have subdued so many censorious, headstrong carnal souls, and how would the chaste chastity of women ever have appeared?'

It then happened that an eminent man of the time said: 'It is not proper for so great a person to be this involved with prostitutes of the tavern and to show them these kindnesses.' Mowlānā replied: 'That woman presently goes about with a single color and she displays herself as she is without deception. If you're a man, you also do the same and abandon the quality of possessing two colors (hypocrisy) so that your exterior becomes the same color as your interior. If your exterior and interior do not become the same, whatever you do is false and vain.'

In the end, this beautiful lady repented in the manner of Rābe°a and freed her slave girls. She gave over her house to be plundered and became one of the people of good fortune in the hereafter. She experienced devotion for Mowlānā and rendered many services.

* * *

[543] It is also transmitted that at the gate of Aqṣarā there was a blind man of illuminated heart. One day, invoking the love of Mowlānā, he was begging for bread. Akhī Chūbān, the son of Akhī Qeyṣar, was present. Suddenly Mowlānā arrived. He threw his waistband to the blind man and passed on. Akhī said: 'Take one hundred dirhems and attach that waistband around my waist.' The blind man would not consent and said: 'If I were offered a thousand dinars, I would not give it up. I will attach it around my neck and bear it to the grave.'

And that night he went on lamenting through the whole night and said: 'Oh Lord, for the sake of the waist (*miyān*) which was girded by this waistband (*miyānband*), free me from the bands (*band*) of these surroundings (*miyān*), and receive my soul so I may speed (*jahān*) from this world (*jahān*).'³⁶⁷ A voice straightway was heard, to the effect that: 'The blind man so-and-so has been delivered from the bonds of the vital spirit and has become immersed in eternal life.'

Meanwhile, Akhī Chūbān in absolute longing girded his soul in readiness and provided for the funeral. He carried forth the blind man with great honors and, having arranged all his necessities, held the mourning ceremonies.

* * *

[544] Report: Likewise, the Sultan of the Vicegerents, Ḥosām al-Ḥaqq va'l-Dīn—*God sanctify us with his firm innermost secret*—related: 'One day my Shaykh (Mowlānā)—*God sanctify his subtle substance*—came to our house. Choosing the winter room (*tāb-khāna*) for seclusion, he went inside and did not eat anything at all for ten days and nights. And he ordered the doors to be closed and the windows to be covered. He ordered me to bring several packets of Baghdādī paper. He then began uttering divinely inspired meanings, and I wrote down everything he dictated in Arabic and Persian. In a loud voice I would read out what I had recorded, page by page, and set it aside when I was finished. He ordered that the oven be lit. He took hold of around one hundred sheets of paper, one page after the other, and threw them into the oven, saying: '*Do not all matters return to God (42/53)?*' And when the fire sent up flames and kindled the pages, he smiled and said: 'They came from the invisible hidden realm (*gheyb al-gheyb*) and they are returning to the hidden realm devoid of flaw (*gheyb-e bī-'eyb*).'

Chalabī Ḥosām al-Dīn said: 'For the sake of blessings I wished to hide a few pages. My Shaykh exclaimed: "No, no! That is not right. For the virgin secrets are not appropriate for the ears of the virtuous of these regions. The spirits (*arwāḥ*) of God's elite have been prepared for hearing these words, and these words are nourishment for their spirit nature (*rūḥāniyyat*).'"

My words are food for angels. If I don't speak,
The hungry angel says: 'Speak! Why are you silent?'

'He then came forth from that place and entered the Zīrvā Bathhouse and, still wearing his blessed *farajī* and turban, he plunged into the boiling water through the opening in the hot water reservoir (*khazīna*). For around seven days and nights he remained there. Then one morning he brought his head out of the reservoir and began to recite:

"I've returned like a new feast day to break the prison lock
And to break the man-slaughtering sky's teeth and claws."³⁶⁷

...up to the end of the *ghazal*. The disciples were overcome with joy. After reciting the whole *ghazal*, he departed for his *madrasa*, and for seven more days the *samā*[°] continued and there was a gathering.'

* * *

[545] Likewise, the esteemed among the disciples related that one day Mowlānā was in the garden of Chalabī Ḥosām al-Dīn and that day they experienced ecstatic delights, *samā*[°]-sessions and passionate emotions beyond measure. Suddenly Mowlānā said: 'Oh companions, I want the Ḍiyā' al-Dīn Khānaqāh to come under the direction of our Chalabī Ḥosām al-Dīn.' The next morning disciples arriving from the city brought news that the shaykh of the Ḍiyā' al-Dīn Khānaqāh had passed away, and this was proclaimed from the minarets.

The shaykh had never been ill or suffered any pains. It is said that this dervish (the shaykh) was boisterous and arrogant, and out of self-interest (*gharaḍ*) and love of possessions ([°]*arad*) was always saying something against the companions' honor ([°]*erd*) and vilifying them. Because of the inauspiciousness of his tongue's vilification (*ṭa[°]na*), he became plague-stricken (*maṭ[°]ūn*) due to the thrust (*ṭa[°]n*) of the spear of the people of Paradise, and he died.

After three days Mowlānā told them to appoint Chalabī Ḥosām al-Dīn shaykh in that *khānaqāh*. A great inauguration ceremony was held, and that day Mowlānā recited this hemistich:

'Oh you who sat on a treasure but died a beggar!

That is to say, just like a jug whose belly is full of water but whose lip is dry. And although the sun shines on a hard rock and through its nobility makes the rock warm, once the sun sets, the rock becomes cold again like it was. Likewise, the sun of wisdom of the Friends of God has the same effect on the soul of deniers and the ill-disposed.'

Thus pure speech does not remain in blind hearts.

It sets out to return to the origin of light.

And a group of deniers who were present at that place made submission and, having cut the belts [of their denial], became sincere disciples.

* * *

[546] Report: Likewise, the King of Teachers, the cream of men of recent times, ocean of knowledge based on intellect and tradition

(*ma^cqūl o manqūl*), uniter of applied and theoretical jurisprudence, Mowlānā Zeyn al-Mella va'l-Dīn °Abd al-Mo³men al-Tūqātī—*God have mercy on him*—was the master of eminent men of sciences and unique throughout the regions of Rūm. He was called a second No^cmān and a sea of °Ommān of higher meanings. In works of piety (*taqvā*) and in the science of the *fatvā* he was a second Abū Yūsuf.³⁶⁸ This humble bondsman (Aflākī) is also one of his students of lesser worth.

One day at a gathering of religious scholars of Tokat in the Madrasa of Mo^cin al-Dīn the Parvāna—*God cover the latter with His pardon*—he related: ‘In the time of Mowlānā I was a tutor (*mo^cid*) under Mowlānā Shams al-Dīn-e Mārdīnī in Konya. One day in the Madrasa of Jalāl al-Dīn-e Qaraṭā³ī—*God have mercy on him*—a group of cultivated men in the presence of Shams al-Dīn-e Mārdīnī recounted the greatness of Mowlānā’s family line, the splendor of his descent, his Moḥammad-like moral traits, and his miracles. Shams al-Dīn-e Mārdīnī, in absolute sincerity, confirmed the truth of this and applauded it. He shed tears while the others wept as well. Meanwhile, a doubt arose in the depth of my heart, to the effect that: “So great a man who is a king and a religious scholar who applies his learning, why does he engage in dancing and the *samā^c*, and why does he allow what is contrary to the religious law? This behavior with regard to matters of holy law is illicit.” But I certainly never voiced this passing thought.

In the morning it happened that I suddenly encountered Mowlānā and I saw that Shams-e Mārdīnī also arrived from a different direction. The latter straightway lowered his head and kissed Mowlānā’s hand. Humble bondsman that I am, I did the same as the teacher. Then I beheld that Mowlānā turned toward me and said: “Mowlānā Zeyn al-Dīn, there is a question concerning the religious law and I know that you have studied it, namely that in the case of necessity and perilous hunger it becomes licit for a person to eat a carcass and forbidden things, and it is considered permissible and allowed for the preservation of human life and to keep it from perishing completely and for the good of religion, and this point is confirmed among the religious scholars. Now for men of God as well there is a situation and a necessity which is like that of hunger and thirst, and the only way to ward it off is by means of the *samā^c*, dancing, ecstasy and the melodies of songs. Otherwise, due to the extreme awesomeness of divine epiphanies and the lights of God’s splendor, the blessed bodies of the Friends of God would dissolve

and become annihilated, just as the substance of ice dissolves in the July sun.”

For the sake of preserving that spiritual body,
The sun retreats a moment from the snow.

“And the indication: ‘*Speak to me, oh dear white one!*’³⁶⁹ was given in this sense. Excuse us, for dire hunger and painful thirst have become our domain. And this forbidden behavior is better than the licit, bitterness is better than the sweet, and unbelief is better than faith. These things we have made the religion of our lovers.”

I am in the state you see. You know why I lament.

Attractions exist in my soul. I know who the attracter is.
I want to rest a moment but it’s not possible for me.

“Verily, the ruins of lovers cannot be repaired, nor can this be expressed in words.”

The learning which is obtained in the *madrassa*,
That is one thing. Love is something else again.

And Zeyn al-Dīn said: ‘Such a state came over me because of Mowlānā’s awesomeness that I fell unconscious for a long period of time. When I came back to my senses, I laid my head at his blessed feet and sought forgiveness. In absolute sincerity I became a devoted disciple and enthusiast of the *samā^c* so that the *samā^c* became the entire nourishment of my soul.’

All the religious scholars voiced their approval, and their belief increased a thousandfold.

* * *

[547] Likewise, Chalabī Shams al-Dīn, the son of Modarres, along with the Chief of Men of Letters, Mowlānā Fakhr al-Dīn-e Dīv-Dast, related: ‘At that time a group of scholars of the religious law said things about the rebec being illicit and forbade the rebec. When news of this reached Mowlānā, he said: “They are [like blacksmiths] striking cold metal. By God, and then again by God, the rebec will be played on top of their grave!”

After Mowlānā’s death, it happened that the companions were performing the *samā^c* in the Meydān of Konya. Suddenly the companions were caught in a heavy downpour of rain. Still

performing the *samā*^c, they entered the tomb of Qāḍī Serāj al-Dīn—*God have mercy on him*—and they held a great *samā*^c-session. Remembering what Mowlānā had said, they lowered their head several times and acknowledged that he was right.’

* * *

[548] Likewise, the holder of the reins of the excellent, Mowlānā Ṣalāḥ al-Dīn-e Malatī—*God have mercy on him*—related the following: ‘One day Solṭān Valad said: “My grandfather, the Great Master [Bahā’-e Valad]—*God sanctify his precious innermost secret*—at the end of his life advised my father: ‘Oh my Khodāvandgār Jalāl al-Dīn Moḥammad, behold I am setting out for the presence of God and I will be in close attendance on the lights of God’s essence.’”’

We are born of Essence and to Essence we travel.

Companions, say blessings on behalf of our travelling.

““Bearers of news to the invisible world and messengers to the Heavenly Assembly continually inform the spirits of the ancestors (*arvāḥ-e aslāf*) about the moral character and affairs of the descendants (*akhlāq o akhbār-e akhlāf*)—i.e. about how they are and what they are doing. By God, by God, behave and strive in such a way that I may be happy in the divine presence and bear my head high, and not in such a way that I hang my head in shame and am embarrassed. And put this advice in your ear like a golden earring.””

Be such that mention of you is a good report.

Verily, people are the reports about them.

And Mowlānā acted as Bahā’-e Valad ordered and indicated, indeed a hundred thousand times better. In the end, the perfection of his state reached such a level that he recited:

‘Oh heart, debauchery and drunkenness have made you thus:

You neither speak like a father nor feel a child’s whims.’

* * *

[549] Likewise, it is transmitted from the noble among the disciples that Bahā’ al-Dīn-e Baḥrī fell seriously ill at the hot springs, so much so that they gave up hope of his living. Mowlānā ordered them to lift Bahā’ al-Dīn up in his bedding and to bring him to the bathhouse of the hot springs, and then he immersed him in the

Daghdaghī Pool in the middle of the hot springs more times than can be counted. All the companions were bewildered. They despaired of Bahā’ al-Dīn’s life, and they were baffled because no clever doctor ever treated anyone with this strange form of treatment and no one had ever seen this. But no one was able to say a word, except for his son, Salāḥ al-Dīn, who shouted out loud. Mowlānā with his own blessed hand brought Bahā’ al-Dīn out of the water and told him to rest for a while. Then as soon as Bahā’ al-Dīn stood up, he requested food. A quick cure having been effected, he then departed, reciting:

‘You’re a cure. When you arrive in joy and show your face,
The army of illness takes flight and shows its back.’

Thus, due to this power and great supernatural control (*taṣarrof*), a hundred thousand arrogant deniers acknowledged [Mowlānā]. They became disciples and believers, and were made into people destined for Paradise.

* * *

[550] It is also transmitted that one day Mowlānā was uttering higher meanings by way of describing deniers who are wicked by nature. He said: ‘A scorpion happened to be walking about on the bank of a stream. Suddenly a turtle, i.e. a *kāsū*, came toward the scorpion and asked: “What are you up to?” The scorpion replied: “I’m looking for a way to cross to the other side of the stream because my people and children are on that side.” Out of compassion and hospitality to strangers, the turtle took the scorpion (*‘aqrab*) on his back as if he were a close relative (*aqrab*) and set out on the surface of the water. When they reached the middle of the stream, the scorpion felt the urge to sting. He began running a plough-share over the turtle’s back. The turtle asked: “What are you doing?” He replied: “I’m displaying my prowess. You showed your generosity and put ointment on my wound. I stung you with my sting and this is my way of showing you kindness.” That very moment the turtle dove under the water and the good-for-nothing scorpion joined the serpents of Hell.’

And Mowlānā recited this verse:

‘Come now! Kill the wicked carnal soul. Hurry!
Don’t leave it alive. Indeed, it’s a scorpion.’

Should an ignorant man become your close friend,
He’ll cause you trouble in the end through ignorance.

Surely a stupid person's love is like a bear's love.

His love is hatred and his hatred is love.

* * *

[551] It is also transmitted that one day Jalāl al-Dīn-e Mostowfī—*God have mercy on him*—held a great feast and invited all the prominent men. When they set up the table and proclaimed the invitation to partake of the food, with complete gusto and a true appetite everyone busied himself with the fine foods. But Mowlānā did not eat and paid no attention to the food. Mostowfī lowered his head and implored him to eat. Khodāvandgār excused himself, saying: 'My stomach has become very weak. It resembles the lean beast of burden with sores on its back which brays and bends down when they attach the pack-saddle, and has no strength to bear the load. For if he had not been beaten (*kūfta*), several meat-balls (*kūfta*) would have been eaten.'

The unfortunate Mostowfī wept and rendering service in full (*mostowfā*), he became a bondsman and disciple. He honored the companions with splendid honorific robes and that same day he spent three thousand dirhems as money thrown to the *samā*^c-singers (*qavvāl-andāz*).

* * *

[552] It is also transmitted that one day a group of lords of disputation and masters of stratagems asked Mowlānā the following question: 'When God—*He is sublime and exalted*—brought forth into visibility the blessed body of Adam—*peace be upon him*—from concealment in non-being, and formed him from water and clay, saying: "*I kneaded Adam's clay with My hands forty mornings*", was there, or not, any straw mixed with the water and clay?'

Mowlānā replied: 'In the glorious Koran it says: *He created man from potter's clay* (55/14), the meaning of which is water and clay only. And if some straw had been mixed in with that water and clay, my heels would not have split.' And he showed both his heels which had split open because of the water he used for his ablutions during freezing periods and because of practicing the *samā*^c.

They were all astonished by his categorical answer and abundant grace. In complete sincerity they became bondsmen and disciples, and they acknowledged his Abraham-like forbearance and his Moḥammad-like religious knowledge.

* * *

[553] Report: The sons of Modarres, Chalabī Shams al-Dīn and Badr al-Dīn—*God have mercy on them*—recounted the following: 'At the beginning of the period when we became disciples of

Mowlānā, due to his awesomeness we were overwhelmed with great fear. We were unable to move and we remained withdrawn in the room of the blessed *madrasa* and burned with passion. It happened that a sleeping place had been built for Khodāvandgār on the roof of the *madrasa* and arranged like a cell. Then one night Mowlānā lowered his blessed head through our window and said: “Come upstairs! Sleeping under a roof during these days causes heaviness and sluggishness. It is better that you fall asleep gazing at the roof of the heavens.”

When we came up onto the roof, I saw that Mowlānā had filled his blessed skirts with fine earth and brought it. He poured it out at the edge of the roof and said: “This is required for ablutions and for urine so that you may avoid the trouble of having to go downstairs.” Because of this immense kindness we could endure no longer and lost our senses. Next I saw that Khodāvandgār, having placed our heads on his knee, showed compassion and kissed us. What wonderful kingly mercy, what fatherly comforting, what loving kindness toward inferiors and fostering of disciples! What perfection of Moḥammadan obedience!’

As the poet has said:

‘Come, come! You’re a rarity in our day and age.

You’re a brother, a father, a mother, a sweetheart.

Hearing your fair name, the dead rises from the grave.

Oh brother, this name of repute is no empty boast!’

* * *

[554] It is transmitted that one day Mo‘in al-Dīn the Parvāna came to visit Mowlānā. He beseeched him and asked for permission to construct an exceptional cupola and a marvelous arch over the tomb of the Sultan of the Religious Scholars (Bahā’-e Valad)—*God sanctify his spirit!* Mowlānā said: ‘Since there will be no better cupola than that of the heavenly spheres, make do with this azure arch and give up the rest.’ The Parvāna lowered his head and rendered services.

* * *

[555] Report: Likewise, it is also transmitted from the exalted disciples that Khvāja Shams al-Dīn-e ‘Aṭṭār—*God have mercy on him*—was one of the disciples who attained close proximity and from among those who became lords of the Divine Bestower’s domes.³⁷⁰ At times he indulged in drinking wine and when he was drunk, he would utter secret matters and miraculous insights. It happened that one day when he was completely drunk, he rose and

went to Mowlānā. He requested that Mowlānā provide him with a candle, a good-looking person (*shāhed*), sweetmeats (*noql*), etc., and was insistent in this request. Mowlānā ordered that he be taken to a room and that a candle be placed in front of him. And they brought his wife as the good-looking person for his intoxicated state, and prepared various kinds of sweetmeats. After his intoxication wore off, he came back to his senses. He found himself in a room of the *madrasa* and saw his wife sitting beside him. In the manner of a madman he asked: 'What is this situation?' His wife described everything that had happened. He let out a shout. Standing up, he tore the clothes he had on and poured earth over his head and wept tears of blood. Mowlānā, grasping the said person in his embrace, comforted him and forgave him. That instant, falling at the feet of Khodāvandgār, Shams al-Dīn renounced this form of wickedness and repented in sincerity. As long as he lived, he never again ate food during the daytime.

* * *

[556] Likewise, one day while uttering divine insights, Mowlānā said: 'God Most High declares: "I love the supplication (*niyāz*) of bondsmen so much that if My bondsmen did not display wretchedness and lowliness and beseech Me humbly, I would take supplication away from them and I would entreat them Myself. But My divine presence devoid of need (*bī-niyāz*) loves those who are in need (*niyāzmandān*)."'

* * *

[557] Likewise, a dervish was asked: 'Why have you abandoned supplication?' He replied: 'I undertook so much supplication (*niyāz*) that I became free from want (*bī-niyāz*). Supplication is the halting-station of the latest comers. He who is always without need [i.e. God] loves supplication.'

Two days ago love said: 'I'm all affectation (*nāz*).

Be all supplication (*niyāz*) the moment I show affectation.

When you leave off affectation, you become all supplication.

For you I'll make myself all supplication.'³⁷¹

* * *

[558] Report: Likewise, the esteemed among the disciples, who were especially intimate with Mowlānā, related: 'It was the first of the month of blessed Ramaḍān. Suddenly Mowlānā disappeared from among the companions. However much they searched in specified places, no one had any information [about him]. In several groups, the companions searched in one direction after the other. But

his whereabouts was simply not revealed. Having all mounted up, they remained bewildered in this situation. As it happened, there was a well in the little garden of the *madrasa*. Like Joseph,³⁷² Mowlānā withdrew in seclusion and settled there, and no one knew anything about it. Then on the day of blessed °Īd³⁷³ while the disciples were seated in a sad and mournful state, Mowlānā came out and walked gracefully into the *madrasa*. An uproar arose from the interior of the lovers. They were overcome with joy. Mowlānā began the *samā°* and started reciting this *ghazal*:

“A moon has returned which the sky never saw in a dream.
It has brought a fire which will not be put out with water.”

...and so on up to the end. When the prominent men heard about this, they came in droves and did themselves the honor of visiting Mowlānā.’

* * *

[559] Likewise, the hidden Friend of God, pearl of the ocean devoid of place, Mowlānā Ekhtiyār al-Dīn the Imam—*God be pleased with him*—related the following: ‘One day Mowlānā was walking alone in the garden of Chalabī Ḥosām al-Dīn, and humble bondsman that I am, I clandestinely followed after this sultan of religion.’ And he swore exalted oaths, to the effect that: ‘By the Divine Possessor of majesty and generosity, with these external eyes I saw that the Shaykh (Mowlānā) was walking a cubit above the ground suspended between heaven and earth. I lost consciousness and fell down. When I got up, Khodāvandgār had gone off to attend to his affairs.

One day in seclusion Mowlānā said in my ear: “It is not possible to be less than a bird, especially if you are a bird of God’s Throne (°*arshī*).”³⁷⁴ And he recited:

“I’m a bird of Heaven’s garden, not of the world of dust.
For a few days they made a body into a cage for me.”

* * *

[560] Likewise, it happened that some of the poor companions complained about their lack of resources and their weary state. Mowlānā said: ‘In the time of Moṣṭafā—*peace be upon him*—there was a great famine, and one of the Companions possessed a measure (*modd*) of barley flour. He was rebuking the Messenger, saying: “What am I to do these days when everything is so expensive?” The Messenger replied: “Sell that flour and put your trust in God.” In

accordance with the Prophet's instructions, he lifted the flour onto his shoulder and offered it for sale to the highest bidder among the Companions, saying: "Who will buy a *modd* of flour?" No one would buy it. They had no desire for it. One person said: "I have a month's supply of food. That is enough for me." Someone else said: "I have food for ten days." Another Companion said: "I have food for two days. When nothing is left, there is always the Divine Provider." Finally, a dervish said: "I have a single mouthful to break my fast with tonight. I have no need of food stores." Thus the Messenger—*God's blessings and peace be upon him*—having exercised his power, had bestowed on each one of them separately the strength (*qovvat*) of trust in God so that they had no worry about food (*qūt*) and had raised the banner on the path of the kings of higher reality. Then the esteemed Companion in question felt embarrassed, and the Messenger said: "You have food for two months and still you complain. It is not right, and God Most High is not pleased with this." Straightway he gave the flour away as alms. He repented and put his trust in God and he was strengthened with spiritual nourishment.³⁷⁵

Come, place trust in God! Don't let foot or hand shake!

Your daily sustenance loves you more than you love it.

If you don't hurry, it will come to your door.

If you do hurry, it will cause you a headache.

You're not one of those choice delicate ones

That they would leave without nuts and raisins.³⁷⁶

The companions sought forgiveness. They offered thanks and ceased worrying.

* * *

[561] Likewise, one day Mowlānā said: 'Intelligent men have undergone so much hardship and experienced limitless suffering in order to hide silver and gold in the earth so that someone else could not have any profit from it. In the end, they will depart naked and devoid of resources, and this wealth will be left behind as a legacy.

In the end, you will depart still incomplete,

Your affairs defective and your bread unbaked.

If by way of tribute you gather gold like sand,

You will die and it will be left as a legacy.'

* * *

[562] Likewise, one day Mowlānā said: ‘Manliness is turning earth into gold, but humaneness consists of turning gold into earth. *Praise be to God* that we are a champion in both these situations!

We’ve learned the profession of manliness from God.

We’re a champion of love and a friend of Aḥmad.’³⁷⁷

* * *

[563] Likewise, one day Mowlānā excused himself to the Parvāna, saying: ‘The ship of a dervish’s being in the sea of God’s power of disposal is not under the dervish’s control.

The winds bring things which ships do not desire.

And God is master over all things (12/21). Whoever reads the light from the face of: *God does whatever He pleases* (14/27), no opposition remains in his interior and he shows compassion for all people. And likewise, a good deed performed for the contentment of God and *purely for His sake* is better than light of the sun and moonlight. Moreover, the bones of a benefactor go into the grave but light does not go down into a grave. Test this! Go ahead and put the light of the sun in a grave. It will come back up and not remain below. This matter has no end. The meaning here is that the goodness of good men is like this. Although a good man goes down into the grave, none the less the light of his benefaction and the radiance of his good name shine on forever.

Goodness is like the sun. It’s not hidden for long.’

And these words have the same form Mowlānā gave them. The Parvāna lowered his head and went off. He performed unlimited services for the companions.

* * *

[564] Likewise, it is transmitted that after Mowlānā’s death—*God comfort his innermost secret*—a group consisting of partisan jurists and ascetics given to outward formalities (*motarassem*) went beyond the bounds, saying in the Parvāna’s presence: ‘The *samā*° is absolutely forbidden. *We accept* that Mowlānā practiced the *samā*° during his time and it was allowed for him. But despite that, his disciples should not insist on practicing this reprehensible innovation and display it openly. Prohibiting such unwarranted innovation is one of your duties and making a noble effort in this regard is required of you.’

The Parvāna rose and went before Shaykh Ṣadr al-Dīn. He reported the situation to him and that day all the prominent men of Konya were present in that place. The shaykh said: 'If you accept my words and trust in what the dervishes say and your belief in Mowlānā's person is firm, by God, by God, do not interfere in this matter in any way, do not say anything irreversible, do not enter into what men of ill-will say and do not argue, for in a sense that would be to turn away from the Friends of God as well, and that is inauspicious. Indeed, the innovation of the Friends of God is like customary practice (*sonnat*) of the noble prophets, and the Friends know what the wisdom behind it is. Whatever issues from them is not without the prompting of the Almighty. As has been said: "*The good innovation which issues from the perfect Friends of God is like the splendid customary practice established by the prophets—peace be upon them!*"'

Thus the Parvāna repudiated this disagreeable idea and sought forgiveness. Meanwhile, that group devoid of meaning, which consisted of people of dispute, became dispersed (*motaḥḥarraq*). Nor did their dispersed state (*taḥḥarraq*) ever again attain concord and composure.

* * *

[565] Likewise, it is transmitted from the generous among mankind that one day the wife of Mowlānā—*God sanctify their innermost secret*—said: 'Khodāvandgār should have a precious life of three hundred years, nay of four hundred years, so that he may fill the world with higher truths and meanings.' Mowlānā said: 'Why, why? Are we Pharaoh? Are we Nimrod?'³⁷⁸ What have we to do with the world of dust. Or what place of rest and stability is there for us? We have been incarcerated in the world's prison for the sake of freeing a few prisoners. It is hoped that the return to the Beloved will soon take place.'

What has the world of dust to do with pure essence?

Why have we alighted? Pack up! What place is this?

'Were it not a benefit for the situation of these unfortunate ones, we would not have settled for one moment in this residence of dust.' And he recited:

'I have remained in the world's prison to be of benefit.

What have I to do with prison? Whose money did I steal?'

* * *

[566] Likewise, it is said that, when Mowlānā was about to depart from the world, for three full days and nights he did not speak to anyone at all, nor was it possible for anyone to speak to him. Mowlānā’s wife came before him and, lowering her head, she asked about the circumstances of this trouble and constriction. He replied: ‘I am concerned with my death, thinking how it will be.’

See those lions’ souls trembling in the forest before death.
For faced with the lion of death, lions only piss blood.

She let out a shout and didn’t come back to her senses for several hours.

* * *

[567] Likewise, during those days Mowlānā walked about in his blessed *madrassa* and he shouted out loud and fetched up great sighs. As it happened, there was a cat in the house. It came forward and in absolute lamentation made noise and raised a tumult. Mowlānā smiled and said: ‘Do you know what this unfortunate cat is saying?’ They replied: ‘No, we do not.’ He said: ‘It says: “During these days you will set out for the lofty kingdom and return to the original homeland. Wretch that I am, what will I do?”’ All the companions let out a cry and fell into a swoon.

After Mowlānā’s departure from the world, the cat did not eat or drink for seven days and nights, and then it died.³⁷⁹ Mowlānā’s daughter, Maleka Khātūn, wrapped the cat in a shroud and buried it near the blessed [family] tomb. [On the occasion] *ḥalvā* was prepared for the companions.

* * *

[568] Likewise, it is well known that at the end of his life Khodāvandgār owed an amount of dirhems which came to fifty ‘*adad*. He said: ‘Let them give the creditor (*ṣāheb-e qarḍ*) several gold filings (*qorāda*) and ask him for a receipt.’ The man of wealth would not accept this but forgave the debt. Mowlānā said: ‘*Praise be to God, the Lord of creation* that I have been delivered from this frightful obstacle!’

* * *

[569] Likewise, it is transmitted from Chalabī Ḥosām al-Dīn that one day Shaykh Ṣadr al-Dīn along with the prominent dervishes came to visit Mowlānā when he was sick. Having displayed great affection, Ṣadr al-Dīn was very pained by the situation at hand. He said: ‘*God grant you a swift cure!* May this prove to be an elevation in rank! It is hoped that full recovery will take place. Mowlānā is the

soul of mankind. He is worthy of recoveries.’ Mowlānā said: ‘After this let the words *God grant you a cure* be for your sake. When there is no more than a silk shirt between the lover and beloved, don’t you want them to remove it so that light may join with light?’

Though his robe be made of silk or Shoshtar cloth,
His embrace without partition is more delightful.
I have been denuded of body, he of fantasy.
I am walking gracefully in the final stage of union.

The shaykh along with his disciples shed tears profusely and departed. Mowlānā then began to recite the following *ghazal*, while all his disciples, tearing their clothes and crying out, raised shouts:

‘What do you know of the King who resides inside me?
Don’t look at my golden face, for I have a foot of iron.
I have wholly turned my face to the King who brought me.
And I say a thousand bravoos because He created me.’

...and so on up to the end.

* * *

[570] Likewise, it is transmitted that one day, having gathered together his close disciples and his proven friends, Mowlānā said: ‘Don’t be in any way afraid of my departing and don’t be sad, because the light of Maṣṣūr³⁸⁰—*God be pleased with him*—after one hundred and fifty years revealed itself to the spirit of Farīd al-Dīn-e ‘Aṭṭār³⁸¹—*God have mercy on him*—and became his spiritual director. Whatever situation you are in, be with me and remember me so that I show myself to you. Whatever clothes I have on, I will always be with you and will scatter higher meanings in your hearts. And I say the same words our sultan Moḥammad, the Messenger of God, said—*the most perfect greeting and salutation be upon him: “My life is a benefit for you and my death is a benefit for you.” The meaning of this is: “My life gives guidance and my death bestows favor.”*’

In this world I say: ‘Show them the road.’
In the other world I say: ‘Show them the moon.’

The companions shed tears profusely. They went on letting out shouts and lowering their head.

* * *

[571] Likewise, it is said that at the time Mowlānā was preparing to depart from the world, Kerā Khātūn undertook great lamentation and tore the clothes she had on, saying: ‘Oh light of the world! Oh soul of Adam! Oh secret of “that moment” (*ān dam*)!’³⁸² To whom will you entrust me and where are you going?’ He replied: ‘Come now. Where am I going? Truly I will not be outside your circle.’ Kerā Khātūn said: ‘Will there exist and appear anyone else like our Khodāvandgār?’ He replied: ‘If there is, he will also be I.’ And he recited:

‘In the world is one spirit which is ashamed to enter form.
It dons a human being’s form but it’s my human being.’

And he also said: ‘We have two attachments in the world, one is attachment to you and the other is attachment to the body. When through the favor of the King I become single (*fard*) and denuded (*mojarrad*), and the world of denudation and Oneness appears, that attachment to you will still exist.’

* * *

[572] Likewise, the exemplar of the companions, the seeker³⁸³ and knower of God, Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God have mercy on him*—related the following: ‘One day they asked Mowlānā: “Moṣṭafā—*God’s blessings and peace be upon him*—said: ‘I will not remain in the bowels of the earth for a thousand years.’ Is this true?” Mowlānā replied: “Yes, indeed! What he said is true, and he always spoke the truth and was trustworthy.”’

* * *

[573] Likewise, it is transmitted that at the time of his last breath Mowlānā instructed Chalabī Ḥosām al-Dīn: ‘Place me at the top of the sepulchral niche because I will arise before everyone else.’

* * *

[574] Likewise, it is said that Mowlānā was still bedridden when an earthquake took place for seven days and nights. The earth’s shaking surpassed all bounds and several houses and garden walls were destroyed, and the world was thrown into disorder. When during the seventh earthquake the companions were letting out shouts and seeking assistance from God Most High, Mowlānā said: ‘Yes, the poor earth desires a savory (fatty) morsel. It must be given to the earth.’ After that he began to give his final advice to the disciples, and this is what he advised: ‘*I recommend to you fear of God (taqvā) silently and publicly, paucity of food and paucity of speech, shunning transgressions and sins, diligence in fasting,*

continual standing, the permanent renunciation of lusts, forbearance in the face of injustice from all mankind, renouncing the company of fools and the common people, and associating with the virtuous and the noble. Moreover, the best of people is someone who benefits people, and the best of speech is what is brief and gives guidance.'

Leadership is characterized by turning from passion.

Abandoning passion is the power of prophethood.

Praise be to God alone, and peace be upon whoever professes His oneness!

* * *

[575] Likewise, it is transmitted from the godly companion, the theologian and man of poverty, Serāj al-Dīn-e Faqīh-e Tatarī—*God have mercy on him*—that at the time of Mowlānā's transference from this world, Mowlānā recited the following prayer before him and told him to learn it and he said always to recite the prayer, whether in ease or in difficulty: *'Oh Lord God, I draw breath for Your sake and I direct my words to You. Oh Lord God, I desire Mowlānā to be an intermediary before You and I desire well-being to be an intermediary before You so that I may glorify You abundantly and recollect You abundantly! Oh Lord God, do not impose sickness on me which makes me forget to recollect You and disturbs my longing for You and cuts off from me the delight in glorifying You, and do not give me health which makes me rebellious and increases my pride and insolence—by Your mercy, oh Most Merciful of those who are merciful!'*

* * *

[576] Likewise, it happened that a dervish with an enlightened heart intended to ask Mowlānā: 'What is poverty?' Straightway, while in the midst of the *samā'*, Mowlānā recited this quatrain:

'The substance is poverty. All other things are accidents.

Poverty is convalescence, all other things a disease.

The entire world is treachery and pride.

Poverty by comparison is a treasure and a goal.'

The dervish fetched up a sigh and, rolling about at the shaykh's feet, he became a disciple.

* * *

[577] Likewise, one day an esteemed person asked: ‘*What is self-mortification.*’ Mowlānā—*God sanctify his precious innermost secret—replied:*

*‘Little food suffices for the person who is praying,
Whereas much food helps put a person to sleep.
When I’m hungry, a flat-bread is sufficient
And my cupped hand filled with Euphrates water.’*

* * *

[578] Likewise, during those days all the imams of the city and the shaykhs of the age came to visit Mowlānā [at his bedside] and they wept profusely [at the prospect of] separation from his good fortune. Someone in this group asked: ‘Who is suitable to succeed Mowlānā and who has been so designated?’ Mowlānā replied: ‘The Vicegerent of God, the Joneyd of the age, our Chalabī Ḥosām al-Dīn.’ This question and answer was repeated three times. On the fourth occasion they said: ‘What do you have to say to Mowlānā Bahā’ al-Dīn-e Valad?’ He replied: ‘He is a heroic champion. He has no need of advice.’

Wherever there is the sign of love’s wound,
It is visible like a light in the person’s face.
Valad has no need to boast and make claims.
In his face it is as plain to see as the sun.

They all lowered their head and went outside.

* * *

[579] Likewise, the godly man of poverty, the pride of God’s bondsmen, Mowlānā Ekhtiyār al-Dīn the Imam—*God have mercy on him*—related that Chalabī Ḥosām al-Dīn said: ‘On Khodāvandgār’s last day I was seated at the head of his blessed bed, and my Khodāvandgār and my Shaykh was propped up against me. Suddenly a handsome man appeared. His spirituality (*tarowhon*) took on corporeality and assumed an extremely beautiful form. I was dazed by the exceptional fineness of his beauty. Mowlānā immediately stood up and, going to welcome him, ordered the bedding to be removed. When this young man had stood there a while, I went to him and asked: “What is this situation? Who are you and what is it you wish?” He replied: “I am the angel of resolution and decision, Azrael.³⁸⁴ I have come at the order of the Exalted One to learn what Mowlānā commands.” Mowlānā said: “What excellent perceptive sight which is able to see a face like that!”’

Such was the pure sight that beheld Divine Magnificence.

“Due to this awesomeness I was taken aback in bewilderment and then I heard him say:

“Draw closer, oh my soul, draw closer!
Oh messenger from the court of my Sultan!

Do what you have been ordered. You will find me—God willing—among those with forbearance (37/102).”

And he said: “Fill a basin with water and bring it!” He then placed both his blessed feet in the basin and every moment wet his chest with this water and rubbed it on his blessed forehead. Meanwhile, he recited:

“The beloved brought to us a cup full of poison.
Since the poison was from his hand, we gladly drank it.
In attribute we are above the sky, in body under the earth.
In attribute we became alive, though in form we died.
The spirit is like a clear mirror, the body dust upon it.
Beauty doesn’t appear in us when we’re under dust.
Both these inns and way-stations are surely His dominion.
Serve Him and be happy, saying: ‘We have served!’”

And again he rubbed this water on his forehead and chest, and he recited:

“If you’re a believer and sweet, death is also a believer.
If you’re an infidel and bitter, dying also is an infidel.”

Thus we were in a state such as this when the reciters entered and they began reciting this quatrain:

“When far from you, the heart bears you a grudge.
It does so from weakness when far from you.
You’re bitter in the mouth of every choleric heart.
Even sugar feels jealous of you when far from you.”

Meanwhile, all the disciples, crying out loud, wept and raised shouts. Mowlānā said: “Yes, it is as the companions say but when your house is being destroyed, what good does it do [to weep].”

Behold my ruined heart! Look upon me kindly.
The sun casts a kind gaze upon a ruined site.

“Our companions pull in one direction, and Mowlānā Shams al-Dīn calls me in the other direction. *Answer the call of God’s summoner and believe in him* (46/31). We are obliged to depart.”

All this existence came out of non-existence.
Then it became imprisoned again in non-existence.
The divine judgement is this way for eternity.
Judgement belongs to God, the Lofty, the Great (40/12).

And it is said that Solṭān Valad had become extremely weak from limitless service, much sorrow and lack of sleep. He was constantly crying out, tearing his clothes and lamenting. And he did not sleep at all. That night Mowlānā said: ‘Bahā’ al-Dīn, I am happy. Go sleep a while and get some rest.’ When Valad lowered his head and departed, Mowlānā recited the following *ghazal* which Chalabī Ḥosām al-Dīn wrote down while shedding tears of blood:

‘Go to bed and sleep! Leave me be!
Let me wander in the night, ruined and afflicted.
We are alone in waves of passion all night till dawn.
If you wish, come be merciful. If not, depart, be cruel.
The king of the beautiful has no duty to be faithful.
Oh sallow-faced lover, you be patient, be faithful!
He treats us tyrannically, he has a heart of stone.
When he kills, no one says: “Pay the blood-money.”
This is a longing that has no cure but death.
How can I beseech him: “Cure this longing!”?
Last night I dreamt I saw an old man in love’s street.
He waved his hand, as if to say: “Come to us.”’

...and so on up to the end. And this was the last *ghazal* that Mowlānā composed.’

* * *

[580] Likewise, the Sultan of the Knowers of God, Chalabī [°]Āref—*God sanctify his precious innermost secret*—related: ‘When Mowlānā’s sanctified spirit returned to the Lofty Presence of God whose essence is devoid of comparison (*bī-chūn*) and chose the enclosures of Paradise over the assemblies of intimacy (*ons*) with humanity (*ens*), the Mowlavī Imam, Mowlānā Ekhtiyār al-Dīn, who

was an angel in physical form, said: "I placed Mowlānā's blessed silk-like body on the bench and was washing it with absolute propriety, great reverence and extreme awe. The intimate companions were pouring the water and whenever a drop of water dripped onto the ground, they would drink it all, just as the noble Companions did with the water of the Prophet—*peace be upon him!* Then when I placed my hand on his blessed Sinai-like (*sīnā*) chest (*sīna*), our Khodāvandgār made an awesome movement³⁸⁵ and involuntarily I let out a loud shout. I placed my face on his blessed chest devoid of malice and wept. Suddenly with his right hand he gripped my ear in such a way that I lost my senses—as if to say: 'Be silent and do not be so bold!' Thus I was astonished and remained bewildered. I heard the voice of an invisible speaker say: '*Verily, the Friends of God have nothing to fear, nor are they sad* (10/62) and: '*The believers do not die but they are transferred from one house to another.*'"

Azrael has no power over lovers and no access to them.

It's love and passion that kills the lovers of love.

When they brought forth Mowlānā's corpse, all the great and small bared their head. Absolutely all the men, women, and children were present and they raised a tumult which resembled the tumult of the great Resurrection. Everyone was weeping and most men walked along naked, shouting and tearing their clothes. Likewise, all the religious communities with their men of religion and worldly power were present, including the Christians and the Jews, the Greeks, the Arabs and the Turks, and others as well. All of them, in accordance with their customary practice, walked in procession while holding up their books. And they recited verses from the Psalms of David, the Torah and the Gospels, and made lamentation. Meanwhile, the Muslims were unable to beat them off with sticks and blows and swords.³⁸⁶ This group would not be kept away and a great disturbance arose. News of this reached the sultan of Islam, Šāḥeb and the Parvāna. The prominent monks and priests were summoned and told: 'What does this event have to do with you? This king of religion is our chief, imam and guide.' They answered: 'We came to understand the truth of Moses and the truth of Jesus and of all the prophets because of his clear explanation, and we beheld in him the behavior of the perfect prophets we read about in our [sacred] books. If you Muslims call Mowlānā the Moḥammad of your time, we recognize him to be the Moses of the era and the Jesus of the age. As

much as you admire him and are devoted to him, we are his bondsmen and disciples a thousand times more so.””

As the poet has said:

‘Seventy-two religions³⁸⁷ heard their secret from us.

We’re like a flute whose mode fits two hundred creeds.’

““Thus Mowlānā’s essence is a sun of higher truths which has shone on mankind and bestowed favor, and all houses have been illuminated by him.’ Another priest who was Greek said: ‘The similitude for Mowlānā is bread. No one can do without bread. Have you ever seen a hungry person who shuns bread? But what do you know about who he was!’

All the prominent men fell silent and said nothing. Meanwhile, from a different direction the euphonious Koran-memorizers (*hoffāz*) recited marvelous Koranic verses with diligence (*hefāz*) and the Koranic readers (*moqrīyān*) of sweet breath raised to the clouds (*‘anān*) of heaven their sighs (*‘an‘ana-hā*) along with chants arousing lamentation and mingled with grief. And the beautiful-voiced muezzins instead of calling out the arrival of the time for the prayer of Resurrection, announced this other [tumultuous] event. And twenty groups of splendid singers chanted dirges for Mowlānā which he had composed himself. Likewise, the din of those beating the kettle-drums and the noise of the oboe and the trumpet and the *bashārat*,³⁸⁸ and more besides, raised an uproar like: *When the Trumpet is sounded* (74/8). Thus, lifting up the coffin from the blessed *madrassa* at the beginning of the day, they set out and when the coffin was broken to pieces six times on the road, [each time] a new coffin was built. It was night-time when they reached the enclosure of the illuminated [family] tomb.””

* * *

[581] Likewise, it is transmitted that Chalabī Ḥosām al-Dīn asked our Khodāvandgār: ‘Who is to perform the prayers for you?’ Mowlānā replied: ‘Shaykh Ṣadr al-Dīn is the most worthy.’ Indeed, all the great among the religious scholars and the *qāḍīs* desired to perform the prayers. This was not granted to them but this favor was reserved for that unique person.

* * *

[582] Likewise, Chalabī Ḥosām al-Dīn said: ‘Qāḍī Serāj al-Dīn came on a visit [when Mowlānā was bedridden] and I had a cup with a medicinal potion in my hand in case Mowlānā might drink something. But he paid no attention to it at all. I placed the cup in the

qāḍī's hand in case Mowlānā might take it from the hand of so great a person. He did not do so. When the *qāḍī* went outside, I saw that Shaykh Ṣadr al-Dīn entered. He took the cup from my hand and offered it to Mowlānā. After drinking a little from it, Mowlānā gave it back to him. The shaykh exclaimed: 'Alas, oh alas! What is to become of us without the blessed existence of Khodāvandgār?' He replied: 'After us you too will be taken from the world of separation and joined to the world of union, and reach your true goal.'

* * *

[583] Likewise, on the day of visiting [the tomb] Kamāl al-Dīn, the Master of Ceremonies (*amīr-e mahfal*), stood in the road and proclaimed each person's titles and invoked God on his behalf. When Shaykh Ṣadr al-Dīn arrived, Kamāl al-Dīn declared: 'In the name of God, [here is] the king of those who have attained reality, the Shaykh of Islam throughout creation', and he invoked God on his behalf. The shaykh said: 'There was only one Shaykh of Islam in the world but he has departed. Thus as of today the thread of composure has broken and the central jewel in the necklace of higher meaning has become hidden. After this the regulation of affairs and the ordering of the mass of people will be defective.' And this came to pass just as he had said. And he wept at great length and a din arose from within the hearts of the people. A group of shaykhs of the age who opposed him said: 'Why did you not express this thought before now?' He replied: 'So that your shops would not be destroyed and the world would not be utterly annihilated.'

Then Fakhr al-Dīn-e 'Erāqī came outside and departed. The cohesion of this group little by little became dispersed and the carpet of joy was rolled up entirely. Among the sons of the age there no longer remained traces of purity (*ṣafā*) and loyal (*vafā*) brethren. The throne of good fortune of the sultans and the elegant commanders was trampled under foot by the Mongols. Money and human heads (*zar-hā o sar-hā*) were scattered to the wind and all the *madrasas* and *khānaqāhs* were turned into inns. Blessings departed from the world and the darkness of oppressors settled over the world. The universe was thrown into confusion. For forty days after Mowlānā's death the sultan and the commanders did not mount a horse. Meanwhile, for several days in succession all the commanders and the men of poverty held funerary banquets (*'ors-hā*)³⁸⁹ separately. Thus, one night during the funerary banquet of the Parvāna, the King of Men of Letters, Amīr Badr al-Dīn Yaḥyā—*God cover him with His pardon*—became passionately excited during the *samā'*. He tore the clothes he had on and recited this quatrain:

‘Where is the eye that was not wet in sorrow for you?
 Or where the sleeve that was not torn in mourning you?
 I swear by your face that no one the likes of you
 Has ever quit the earth’s surface and gone under ground.’

The Parvāna, having conferred presents on him, gave him a fine mule. Then similarly, all the eminent men such as the King of Poets, Amīr Bahā° al-Dīn-e Qāne°ī, and the skilful men of excellence, while weeping, recited graceful quatrains and showed their belief [in Mowlānā]. One of the dervishes of religion recited this quatrain and wept:

‘Oh earth, out of heart’s grief I dare not say
 What a jewel death has hidden within you today.
 The trap of the world’s hearts has fallen into your trap.
 Mankind’s beloved has gone to sleep in your embrace.’

*[Mowlānā]—God sanctify his precious innermost secret—was transferred from the world of sovereignty (molk) to the dominions of the Celestial Realm (malakūt) on Sunday at the time of the sun’s setting, the 5th of the month of Jomādā°l-Ākhar, in the year six hundred and seventy-two.*³⁹⁰

That sultan of higher thought set out with vigor,
 Dancing along his way toward the ocean of light.

* * *

[584] Likewise, it is transmitted from the noble disciples that on the day of Mowlānā’s death seven oxen were led before the bier. The disciples sent one of them to the hospice (*langar*) of the *qalandars*, to the everlasting knower of God, Shaykh Abū Bakr-e Jowlaqī-ye Nīksārī, for him to slaughter. The shaykh ordered that it be slaughtered immediately and distributed among the needy and the poor. As it happened, Shaykh °Omar-e Gerehī, who was his ‘Companion of the Cave’,³⁹¹ arrived and said: ‘Aren’t we to receive a haunch from the ox as well?’ Shaykh Abū Bakr said: ‘What a shame that this rusticity has still not left you! Indeed, you are a child of the countryside. We must sacrifice our life as alms on behalf of Mowlānā’s life, and sell our mule and hold a funerary banquet (°ors). Nor is it manliness for us to deny his ox to the poor and to fix our desire on it.’ With one accord the *qalandars* shouted out and raised an uproar. Shaykh °Omar was annoyed and said: ‘Bābū³⁹² has carried off our coin!’ He rose and, as he went off, he declared: ‘The

poverty of the dervishes!’ He then sold his mule and they held a splendid funeral banquet. Shaykh Bū Bakr said: ‘Come here, oh dervish! We take back what we said.’ They proclaimed: ‘*God is great!*’ and serenity (*ṣafā*) was restored between them. Such is the justice of people of the mystic path, and even more so.

* * *

[585] Likewise, the most excellent of latter-day men, the blessed martyr, Mowlānā Qāḍī Najm al-Dīn-e Ṭashtī—*God have mercy on him*—one day in a gathering of prominent persons expressed the following subtle point: ‘In the whole world there were three general things which, once they were associated with Mowlānā, became particular, and the elite among the people approved. Firstly, there is the book *The Mathnavī*. They used to call all couplets [that rhyme] *mathnavī*. In this day and age when the name *mathnavī* is used, reason naturally assumes *The Mathnavī* of Mowlānā is intended. Secondly, all religious scholars are addressed as *mowlānā*. At present when the name *mowlānā* is employed, it is Mowlānā who is meant. Thirdly, every tomb used to be called *torba*. After today when people think of the word *torba* and say *torba*, the final resting place of Mowlānā which is a tomb is what is understood.’

* * *

[586] Likewise, one day Solṭān Valad said: ‘After my father’s departure from the world I was sitting with Chalabī Ḥosām al-Dīn and Kerā Khātūn. Kerā Khātūn saw Mowlānā with the appearance of an angel *with two, three or four pairs of wings* (35/1). He had stretched out his wings and, standing over us, he was protecting us.’

* * *

[587] Likewise, the cream of the companions, the spirit of the Friends of God, Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God be pleased with him*—related: ‘After Mowlānā’s death Serāj al-Dīn-e Tatarī—*God have mercy on him*—saw Mowlānā in a dream sitting in the corner of a house and absorbed in contemplation. He asked Mowlānā: “What is the situation like in the other world?” Mowlānā replied: “Serāj al-Dīn, they have not come to know me in the hereafter, nor do they understand me in this world. Just as no angels of divine proximity were informed about the rank of: *He drew near and then hung suspended* (53/8)³⁹³ and no one acquired knowledge (*voqūf*) of that station (*vaqfa*), and the one who did acquire that knowledge [the Prophet Moḥammad during his Night Journey] and became aware (*vāqef*) of the meaning, only halted at that spot [before the Lote-tree]—so our rank is the same way with regard to the noble and perfect spirit-beings.”’

* * *

[588] Likewise, Bahā° al-Dīn-e Bahrī—*God have mercy on him*—related: ‘One day Chalabī Ḥosām al-Dīn—*God sanctify his precious innermost secret*—said: “Seven complete years went by after the death of my Shaykh [Mowlānā] and I never saw him in a dream. As much as I sought him in that world of spiritual degrees, I never found him and no one gave me a sign of that personage devoid of signs.”’

Who seeks a sign of you who are devoid of signs?

Who finds your place, since you’re devoid of place?

“And I remained in this state of perplexity. Suddenly one day I was walking in the garden. I beheld the door of the ninth heaven open up and Mowlānā spoke to me, saying: ‘Chalabī Ḥosām al-Dīn, how are you (*chūnī*)?’ And I saw nothing else. In the grace (*laṭāfat*) of the qualitative state (*chūnī*) of the one without qualities (*bī-chūn*) having asked: ‘How are you (*chūnī*)?’, it is years now since I have become devoid of qualities (*bī-chūn*) and go about in a state without qualities (*bī-chūnī*).”

A thousand assemblies are over there (*ān sū*)

But this assembly is more ‘over there’ (*ān-sūtar*),

Because this is more devoid of qualities (*bī-chūntar*)

Within the world without qualities (°*ālam-e bī-chūn*).

* * *

[589] Report: Likewise, it is transmitted from the noble disciples that one day an important man asked Mowlānā—*God sanctify his innermost secret*: ‘On the night of the Ascension³⁹⁴ what secrets did God share with Moṣṭafā and did Moṣṭafā share with God, and what took place between them?’ Mowlānā replied: ‘The Creator—*His omnipotence is magnificent, and lofty is His word*—reported to Moḥammad the Chosen seventy thousand secret utterances filled with lights. After that God said: “You are authorized to reveal thirty-five thousand secrets according to your own choice. Report them to whomever you wish from among the good Companions. And keep hidden thirty-five thousand secrets and do not tell and inform anyone among the good and the upright.” Then, having bestowed some of these secrets on the noble Companions, he communicated around ten thousand secrets to the ear of the Commander of the Faithful, °Alī—*God cause his countenance to be revered!* The rest he kept hidden in his most secret concealment. Then one day he entered the room of

the pure (*ṣafā*) brethren and the loyal (*vafā*) companions. There he heard from them those secrets which he had hidden from mankind. He said: "Who informed you of these secrets, and where does this knowledge of yours come from?" They replied: "What God instructed you not to speak of and to hide, He told to us without the intermediary of an angel of divine proximity and a dispatched messenger."

As the poet has said:

'Unbeknowns to Gabriel the Trustworthy,
I have put my trust in a different Gabriel.'

'Then the Messenger's amazement at their divine closeness and acceptance increased a thousandfold, and an ecstatic state came over him.

And *praise and gratitude unto the Lord*, for God Most High has conferred on us knowledge of secrets which all the pure brethren (*ekhvān-e ṣafā*) are amazed at and long for.'

As the poet has said:

'Be silent for one moment! If it were then allowed,
I'd tell a secret no one's told the pure brethren.'

'And when the Commander of the Faithful became filled with these sure secrets and clear lights, he was aroused in excitement and let out shouts. He went off into the countryside and, placing his head down a well, he emitted sighs and uttered higher meanings and all the while went on saying: "*If the veil were removed, my certainty would not be increased!*"'

* * *

[590] Likewise, an esteemed person asked: 'Eblīs subjected Moḥammad—*peace be upon him*—to temptation, but he would flee from 'Omar's³⁹⁵ shadow, in accordance with: "*Verily, Satan flees from 'Omar's shadow.*" What is the divine wisdom in this?' Mowlānā replied: 'Moḥammad was an ocean, whereas 'Omar was a cup of water. They do not protect the ocean from a dog's muzzle because the encircling ocean does not become polluted by a dog's tongue.'

The bottomless ocean which gives birth to pearls
Does not become polluted by the mouth of a dog.

‘But they do protect a cup of water from a dog’s tongue because the water of a small cup suffers change and is spoiled by a dog’s avidity.’

* * *

[591] It is also transmitted that Mowlānā had a female disciple who was a Friend of God and she was called Neẓām Khātūn. She constantly kept company with Fakhr al-Nesā³. It happened that she had a desire to provide a *samā*^c-session for Mowlānā and to render service to the companions. She owned nothing other than a full-length veil of *būrī* cloth³⁹⁶ and she was saving this for her burial and for use as a shroud. She instructed her servants to sell it and to make arrangements for the *samā*^c. The following morning Mowlānā came to the house of the said lady and exclaimed: ‘Neẓām Khātūn, here in this world you are destitute (*būrī*) but do not sell the *būrī*. You will have need of it. Behold I have come to your *samā*^c!’ In her house there was a *samā*^c-session with the group of disciples for three days and nights.

* * *

[592] It is also transmitted that there was a great *samā*^c in the Parvāna’s house and the prominent men of the age in that place were brethren of the [heightened] moment (*ekhvān-e vaqt*). Due to Mowlānā’s extreme excitement and ecstatic states, Shaykh Ṣadr al-Dīn became filled with delight and recited this quatrain:

‘Without you who’ll inform me on revealed Koranic verses
Or the difference between sound and defective *ḥadīths*?
Oh revealer of secrets, tell me who will elucidate
Each subtle point that falls under learned scrutiny?’

And he rubbed (*mī-mālīd*) his head on Khodāvandgār’s feet and moaned (*mī-nālīd*) in the lover’s manner and felt pride (*mī-bālīd*) in this spirit-enhancing association and went on voicing his approval.

* * *

[593] Likewise, it is transmitted from the noble disciples that one day Mowlānā Shams al-Dīn-e Malaṭī invited Mowlānā to his garden along with all the disciples. An ambling-paced mule was provided for the Shaykh (Mowlānā) to mount. As much as he excused himself, it was of no avail and when they absolutely insisted, out of consideration for their dignity he mounted up. The mule had only walked a few paces when it sank to the ground. The companions from every side exclaimed: ‘*In the name of God! In the name of God!* What has happened that a mule such as this should fall down?’

Mowlānā said: ‘The mule sinks down because of the weight of: “*In the name of God*”, nor do I know what soul or creature would be able to bear the awesome weight of: “*In the name of God*.”’

I saw an amulet which contained the secrets of love.
 I placed it around my neck by way of jesting.
 When it grew heavy, the divine amulet was set aside.
 A hundred Arabian steeds cannot lift it on their back.

All the companions raised an uproar and lowered their head. They were amazed at this divine power. Thus Mowlānā set out on foot, while uttering higher meanings and performing the *samā*^c.

* * *

[594] Likewise, one day having entered an ecstatic state in the blessed *madrasa*, Mowlānā was intoxicated during the *samā*^c. He had given away all his clothes and was dancing naked except for a single shirt. Suddenly the knot of his drawers came undone. Chalabī Ḥosām al-Dīn quickly lept to his feet. Claspings Mowlānā in his embrace, he covered him with his *farajī* and Mowlānā began the *samā*^c again. It is said that Mowlānā was immersed in the immersion of the goblet of divine delights for three days and nights, and recited this *ghazal*:

‘Drunkenness and debauchery have brought me to this pass.
 I don’t know the difference between earth and water.
 I can’t find a single person in this house.
 You’re sober. Come, perhaps you’ll find someone.
 This I know. The gathering’s been arranged due to you.
 But I don’t know whether there’s wine or kebab.
 Inwardly, you’re the soul of the soul of the soul.
 Outwardly, you’re the sun of the sun.
 You cast happy spells because you’re the Messiah.
 You burn up devils because you’re a shooting star.
 Make my disposition kindly, since you’re wine.
 Make me sweetly scented, since you’re rose-water.
 You’re a zephyr that causes the meadows to smile,
 Though you’re a nuisance for small gnats.
 Come look at those drunk without limit in the bazaar,
 If you’re the police chief and policing is your work.
 Sometimes like seekers after bread you ask.
 Sometimes like the sick you give [the doctor] answers.³⁹⁷

Your laughter is like a brief flash of lightning.³⁹⁸

That's why you're locked up in a cloud's darkness.

Come, enter the gathering of the eternal Sultan.

Behold the circulating *dishes as large as troughs* (34/12).

You're a delightful ruby but hidden in a mine.

You're extremely beautiful but covered with a veil.

You fly toward the King; you're a white falcon.

And if you're an owl, in the graveyard you're a raven.

Oh noble youth, clap your hands and be repeating:

"Oh my youth! Alas my youth! Alas my youth!"

If he should bully you, breathe not a word to anyone.

Say: *"God knows best what is right!"*

* * *

[595] Report: Likewise, the King of Men of Letters, Fakhr al-Dīn-e Dīv-Dast, who had an angel's disposition—*God have mercy on him*—one day recounted: 'I had written a copy of Solamī's *Ketāb al-Haqā'eq*³⁹⁹ for Khodāvandgār. When I completed this, I brought it to him. He approved of it and bestowed much praise on it. He then dressed me in his own blessed *farajī*. I saw that it was too long for my stature. With both hands I pulled up my skirts so they would not become soiled. Mowlānā said: "Fakhr al-Dīn, adjust it to your height so it doesn't cause you trouble." I cut an amount off the edge of the *farajī* and wore it in comfort. Suddenly it occurred in my heart: "If in one day I write out two sheets of paper in *ta'liq* script, I'm paid a wage of four *‘adad* for it. And this book which I've written out is more than forty sheets. Does Khodāvandgār intend to give me no more than this?" Mowlānā was immediately aware of what had occurred to me and said: "No, no, Fakhr al-Dīn! That is a mistaken thought." And he began to recount the following story:

"It happened that one Sunday in the city of Baghdad a dervish was passing around his basket. Suddenly he came before the door of a very splendid palace. He asked for something *for the sake of God*. A hand came out from under the curtain and threw a rolled-up flat-bread into the dervish's basket. At night when he returned to his abode, he poured out all the pieces of bread onto the table-cloth. He beheld the flat-bread rolled up that way and he was surprised that this was so insignificant, given how grand the palace was. To be brief, when he unfolded the bread, he saw that it contained a fattened fowl. He picked up the fowl and perceived that it was extremely heavy and that its belly was stitched shut. When he opened it, it was full of jewels and pearls. He was astonished. He was completely delivered from his poverty and indigence, and became rich."

Humble bondsman that I am, I felt ashamed and I wept and sought forgiveness. After Khodāvandgār's death a drought suddenly occurred in Konya. The people were unsuccessful in beseeching God for rain and Solṭān Valad was away on a journey. The prominent men and notables asked me for this *farajī*. They went forth into the countryside and, making the lord of the *farajī* into their intercessor before the Lord of lords, they begged for rain. God Most High sent so much rain of mercy that it cannot be described. When all the thirsty of the world had been quenched and the inhabitants of the city, one and all, displayed their belief, they then rendered so many services it is impossible to recount. That year I sold the produce of my garden for nine thousand dirhems and I harvested so much wheat that I filled up the grain hampers and storage rooms.'

Finally, when the King of the Vicegerents, the pride of the knowers of God, the high-born and noble personage of the world who is accepted by the Friends of God, Chalabī Owḥad al-Dīn-e Sāmīsūnī—*God Most High prolong his life*—became a disciple of the Sultan of the Knowers of God, Chalabī °Āref—*God sanctify his precious innermost secret*—and obtained a certificate of authority (*ejāzat*), favor and limitless consideration, he came to Konya and succeeded in obtaining this blessed *farajī* from Mowlānā Fakhr al-Dīn. As a thanks offering he gave him six hundred °*adad* and bestowed gifts individually on all those living in the vicinity of the [family] sepulchral shrine because of the perfection of his belief and the abundance of his accord. At the present time this sanctified relic is with that great person. *Peace!*

* * *

[596] Likewise, it is transmitted that when the pride of the knowers of God, the mine of secrets, possessor of vision, King of the Substitutes (*abdāl*), Shaykh Senān al-Dīn-e Aqshahrī-ye Kolāh-Dūz (the Hat-Maker)—*God comfort his soul*—came to Khodāvandgār after having travelled widely, Mowlānā asked him: 'During these travels did you ever meet a real man? How did you find Sayyedī Maḥmūd? What is he busy with?' Senān al-Dīn lowered his head and replied: 'I found him to be a fox sitting in a disheveled state with his eyes closed to your pure world.' Khodāvandgār smiled and said nothing. When Shaykh Senān al-Dīn went back to Aqshahr, he saw Sayyedī Maḥmūd lying down in the marketplace. Sayyedī Maḥmūd called out: 'Oh Shaykh Senān al-Dīn, if we are a fox in the time of such a sultan over the chiefs of the free men, then our soul owes a thanks offering.' Shaykh Senān al-Dīn kissed Sayyedī Maḥmūd several times and showed him much kindness. When he returned to

Khodāvandgār another time, Mowlānā said: ‘There are many persons in the world with an enlightened heart. Don’t be preoccupied with that.’ And he recited these verses:

‘If he’s still alive, let the [famous] Majnūn⁴⁰⁰ come
 And learn from me the rare form of madness (*majnūnī*).
 And should you wish to become mad yourself,
 Then sew a likeness of me on your clothing.’

*‘After a while every madness has its recovery.
 Oh Majnūn, why have you not had a recovery?’*

Shaykh Senān al-Dīn said: ‘Due to the intensity of the awesomeness of Khodāvandgār’s words such a state of excitement came over me that I came outside in utter confusion like a madman. I set out on the road for the mountain wilderness and did not come back to myself for a year. When I did come back to myself, I swear by Mowlānā that I was without self and I still go about in that state of selflessness.’

* * *

[597] Likewise, it is transmitted from the most cultivated among the disciples that in the city of Konya there was a person highly endowed with the sciences whose peers called him Tāj al-Dīn-e Motaṣadder (who sits in the position of honor). He was very much accustomed to sit in the highest seat of honor and to seek pre-eminence. And he firmly denied the world of the Friends of God. Displaying apostasy, he denied Khodāvandgār and rebelled against the association of the unanimous brethren. Then one night he beheld himself standing at the entrance to Hell. He became aware of the state of Hell’s inhabitants and witnessed the way it actually is. Then he saw that someone in shackles and chains was taken out of one Hell and brought to another Hell. Four persons who came there addressed him, saying: ‘Oh wretched nobody, recite the words of the Friends of God so that you may be delivered from this heavy and painful burden devoid of mercy!’ Tāj al-Dīn-e Motaṣadder, because of this awesomeness, felt himself become withered where he stood. The other wretched man urgently requested: ‘*For the sake of God Most High*, teach me some words [of the Friends of God].’ They imparted to him some verses of Mowlānā. When he recited the verses, all his chains and shackles fell from him, and the wretch was delivered and set out in the direction of the breeze of felicity. Thus Tāj al-Dīn-e Motaṣadder woke up and rushed off to Mowlānā’s

madrasa. He saw Khodāvandgār who came toward him and said: ‘Mowlānā Tāj al-Dīn, all this was due to your blessings. That person escaped from the moaning of Hell-fire and reached the abundant felicity of the great Dominion. Now, oh great man of religion, if in this manner the words of the Friends of God provide help and become the support of those seeking assistance, imagine what things one may receive from their pure company and where one may arrive through the blessings of their love.’ Tāj al-Dīn immediately bared his head and along with his wife and family became a disciple and bondsman.

* * *

[598] Likewise, the pride of the pious, Shaykh Maḥmūd-e Najjār (the Carpenter)—*God have mercy on him*—recounted: ‘One year, in accordance with an old custom, Khodāvandgār along with the disciples and his family were going to the hot spring [outside Konya]. When they came to the Abū’l-Ḥasan Bridge which is near the meadow of the hot spring, their caravan halted at that spot. This is a fearful bridge. From the midst of the meadow and its reedbeds a great fearsome river flows forth and passes by that spot. It is well known that in that river is “the lord of the water” and the Turks call him Şū Essā. Every year he necessarily takes below an animal or a human being and after suffocating him, sends him back to the surface of the water. It happened that Mowlānā’s wife related this story to Khodāvandgār, the point being that he should not walk alone by the river bank lest some misfortune from the evil eye occur. Mowlānā immediately stood up smiling and said: “How excellent! I have wanted to meet the lord of this river for years. My hope is to be able to find him.” Then, wearing his *farajī* and his turban, he threw himself into the deadly river and disappeared. The disciples let out shouts and watched attentively to see what would happen.

After a moment Kerā Khātūn saw a very frightening figure enter through the tent door and lower its head. It was immersed in hair from the crown of its head to its feet. Its face was like the face of human beings, and its hands and feet were like the hands and feet of a bear. Kerā Khātūn was immediately frightened and became constricted. In clear speech this water creature greeted her with “salaam” and professed its belief, saying: “We are also among Khodāvandgār’s bondsmen and supporters. He has several times honored us with a visit and at the bottom of the river called us to the faith and divine knowledge (*‘erfān*). Twice I repented, saying: ‘I will not carry off people ever again.’ Suddenly I committed a blunder and I destroyed a young man. This being the case, I take you as my

intercessor so that Khodāvandgār may pardon me and have mercy on me. I did not consider it proper to present myself to Khodāvandgār without first seeking your intercession.”

They were thus engaged when that sultan, like a fierce lion reciting *ghazals* and experiencing ecstatic states, entered through the tent door. Mowlānā saw the creature in this situation and said: “Those who are ignorant of the Lord of the water, this is their lord. The lovers [however] who are bondsmen of the Lord of the water and the world of causes are all subordinates and bondsmen of His.” And Mowlānā said: “Oh crocodile, after today for as long as I am in the world do not do these things!” The creature lowered its head and placed before Kerā Khātūn a quantity of several tens of translucent and well-rounded unpierced pearls and then departed. She brought these to Maleka Khātūn as a souvenir of the journey, and they were placed in the latter’s trousseau.’

* * *

[599] Likewise, it happened that one day Shaykh al-Eslām Ṣadr al-Mella va’l-Dīn—*God comfort his spirit*—recounted the following in the presence of the Parvāna and the sultan’s ministers of state: ‘Last night I saw Mowlānā immersed in such close proximity to God that a single hair would not fit between him and God.’ When this story was related to Mowlānā, he said: ‘Then how did he fit in between? Indeed, in the world of: *He alone without any partner and there is no partner unto God*, no room exists for any kind of partner or anything inserted (*shabīk*).’⁴⁰¹ As [*the Prophet*]*—God’s blessings and peace be upon him—said due to the perfection of his state: “I experience such a moment with God that an angel of divine proximity finds no room in me at that time, nor a dispatched prophet, nor a revealed Book.”*’ Thus, due to this wondrous state of affairs, an ecstatic state came over the Parvāna. He went outside weeping, and how many thanks offerings he sent to the companions!

* * *

[600] Likewise, religious scholars among the disciples who were perfect possessors of intelligence related that one day Khodāvandgār was seated in his blessed *madrasa*. Suddenly a group of Jewish rabbis and Christian monks came and, lowering their head in complete sincerity, they asked about the wisdom of the obligations of religious law and the secret behind the Koranic commands and prohibitions which have been imposed on the humble Muslim community, so that they might grasp the purpose of establishing the legal rulings. Responding to the rabbis with speech that rains down pearls, Mowlānā said: ‘*God prescribed faith for the bondsmen as a*

purification from polytheism, ritual prayer as a cleansing from pride, alms-giving as a means of providing sustenance, fasting as a test of the people's sincerity, the pilgrimage as a reinforcement of religion, holy war as glorification of Islam, enjoining the good as a benefit for the common people, prohibiting what is wrong as a restraint on the foolish, kinship ties as a means to increase in number, the law of retribution as avoidance of bloodshed, the legal punishments as a deterrent from what is unlawful, renunciation of drinking wine as a strengthening of reason, avoidance of theft as an obligation to honesty, renunciation of adultery as a strengthening of lineage, renunciation of sodomy as an increase of progeny, professions of faith as the vanquishing of deniers, renunciation of pleasures as homage to sincerity, greeting people with "peace" as security from fears, being trustworthy as an ordering of the Muslim community, and obedience as showing respect to leadership.' And when Mowlānā had explained these ideas *in the appropriate manner*, with one accord they cut the belts⁴⁰² of infidelity and embraced the faith. They became strung on the thread of the confirmed true believers and, having experienced devotion, they became sincere disciples. And it is transmitted that, from the time of Mowlānā's appearance until the day of his death, eighteen thousand infidels found the faith and became disciples. And they are still becoming disciples.

* * *

[601] Report: Likewise, the following account has been transmitted in unbroken succession from the King of the Chivalrous (*fetyān*), the precious rarity of the age, Akhī Aḥmad-Shāh—*God have mercy on him*—who was a chief of the men of chivalry (*fotovvat*) in the royal capital Konya, enjoyed affluence and wealth, and disposed over several thousand soldiers (*jonūd*) and rogues (*ronūd*): 'After the death of Mowlānā, Keyghātū Khān⁴⁰³ arrived before Konya with a huge army and limitless provisions. Approximately fifty thousand warriors camped in the countryside around the city. Their purpose was to sack and plunder the city, and to kill the inhabitants. One night in a dream the Khān beheld Mowlānā who gripped his throat firmly and strangled him, saying: "Konya belongs to us! What business have you with the people of Konya?" Keyghātū awoke from sleep in complete anxiety and sought forgiveness. He wished absolutely to know what the secret was behind this situation. He sent an envoy and requested to enter the city, to take a bath, and then to describe to the prominent men of the city what he had dreamt.

The notables of the city along with Akhī Aḥmad-Shāh went to Soltān Valad and told him about this. He gave permission for Keyghātū to enter the city with two to three thousand Mongols and to look about the city but not to take control over it. When the Khān entered the city and had alighted at the royal palace, the prominent men of Konya, one group after another, came and brought marvelous gifts for the sovereign. Finally, Akhī Aḥmad-Shāh rose and along with several young men presented a jewel-studded belt and fine horses as a gift to a superior (*pīsh-kash*) and brought numerous rare presents to the sovereign. He was granted an audience alone. When he had kissed the sovereign's hand and sat down before the Khān, Keyghātū became troubled and asked: "Oh Father Akhī, who is this person sitting beside you?" Akhī replied: "I am presently sitting alone. I don't see anyone." The Khān said: "Hey now! What are you saying? I see a man of medium height, with grey hair and a sallow complexion. He has a smoke-colored turban on his head and is wearing an Indian cloak (*bord*). He is staring at me very fiercely." Akhī, through his perspicacity, realized immediately that such an appearance indicated the image of Mowlānā. He replied: "Oh sovereign of the world, apparently the Khān's blessed eye is able to behold the image of that great sultan, the son of Bahā'-e Valad-e Balkhī, Mowlānā Jalāl al-Dīn, who is at rest in this earth." Keyghātū said: "I also saw him in a dream last night. He was strangling me and saying: 'This city belongs to us!' Now, oh Akhī, I have adopted you as my father and I have renounced the bad intention I had. I have resolved not to cause trouble to the people of Konya and not to inflict harm on them."

Then he said: "Does this true sovereign have descendants and kinfolk?" Akhī replied: "Yes, he does. His son Mowlānā Bahā' al-Dīn-e Valad is the shaykh of our city and there is no godly religious scholar like him in the whole world. He is the guide of the people of divine knowledge (*‘erfān*) and the sultan of the knowers of God." The Khān said: "Then we must go to pay him our respects." Akhī Aḥmad-Shāh took the Khān together with a group of the Khān's prominent men, and they went to Soltān Valad. That day Soltān Valad uttered so many higher meanings and subtle points that Keyghātū, out of the sincerity of his soul, felt devotion and became a disciple. Soltān Valad placed a Mowlavī hat on the Khān's head and bestowed much favor on him. Likewise, he described the matter of Bahā'-e Valad's expulsion from Balkh and the Khvārazmshāh's recalcitrance and the very way these events had happened. Having displayed kindness beyond measure, Soltān Valad, along with all the

others, went out in order to visit the sanctified [family] sepulchral shrine. Until it was near the time for the noonday prayers, Valad was engaged in performing the *samāʿ* and went on reciting this quatrain:

“Let the world be. The world doesn’t belong to you.
 Nor is the breath you breathe under your command.
 Don’t be happy because you gather the world’s wealth.
 And don’t rely on your life. Your life’s not yours.”

Keyghātū shed tears and was filled with great joy. Thus he kissed Solṭān Valad’s hand and departed in a state of absolute serenity (*ṣafā*). Meanwhile, the inhabitants of Konya, having once again embraced sincerity, renewed their devotion and rendered many services.’

CHAPTER FOUR

The feats of *the Sultan of the Poor, God's secret among mankind, the man of perfect spiritual state (ḥāl) and speech (qāl), Mowlānā Shams al-Ḥaqq va'l-Dīn Moḥammad b. 'Alī b. Malakdād al-Tabrīzī—God sanctify his precious innermost secret!*

[1] It is transmitted that one day Mowlānā Shams al-Dīn-e Tabrīzī said: 'I was in children's school. I hadn't yet reached the age of puberty. Because of the love I felt for the Moḥammadan life, thirty to forty days would go by without my desiring food. And if they would talk about food, I just went on the same way. I would withdraw my head and hands. And yet if the people of the inhabited quarter of the world are on one side and I am on the other, I give them all an answer. I don't run away from talking, and I flit from branch to branch. [After all] the inhabited quarter is where men at large live. The other three-quarters of the world burn because of the blaze of the sun. Men at large don't have the ability to live there. When they raise a problem, I give answer after answer, and name condition after condition. My words contain ten answers and proofs for every one of them.'¹

* * *

[2] Likewise, it is transmitted that one day Mowlānā said: 'The religious scholars of externals are knowledgeable about the reports from the Messenger, and Mowlānā Shams al-Dīn is knowledgeable about the secrets of the Messenger—*peace be upon him!* For my part, I am the manifestation of the lights of my Messenger—*peace be upon him!*'

Shams-e Tabrīzī, you know the Messenger's secrets.

May your sweet name be a remedy for everyone in love!

* * *

[3] Likewise, it is transmitted from the old *pīrs*² that in Tabrīz the *pīrs* of the mystic path and the knowers of higher truth used to call Mowlānā Shams al-Dīn 'the Perfect Man of Tabrīz'. And the group of enlightened travellers used to call him 'the Flyer' (*paranda*) because of his miraculous power to cover distances in a short time (*teyy-e zamīn*).³

* * *

[4] It is said that at the beginning of his career Shams al-Dīn became the disciple of Shaykh Abū Bakr-e Tabrīzī-ye Sella-Bāf (the Basket Weaver)—*God have mercy on him!* In the end, when his progress on the mystic path and the perfections of his spiritual states surpassed the limits of perceptive men's perception, he set out journeying in quest of the ultimate perfect one, the most excellent of the perfected who confer perfection. Becoming a seeker of the men of God (*mardān-e khodā*) in accordance with: *'Travel and you shall be well-off and find booty'*,⁴ he wandered throughout all the climes several times and visited them as indicated in: *'The earth has been gathered up for me and I have been shown its eastern and its western parts, and the dominion of my community will reach whatever has been gathered for me, to the east and to the west, on land and on sea, the distant and the near.'* He met many *abdāl*, *owtād*, *aqṭāb* and *afrād*,⁵ people of laxity and of piety, and prominent men [in the realm] of higher meaning (*ma'ni*) and of appearance (*ṣūrat*), but he did not find anyone equal to his own exaltedness. Having made shaykhs of the world his bondsmen and disciples, he went on travelling and sought after his desire and beloved. Thus he hid the mirror of his blessed being under a felt cloak and became concealed from the gaze of the perceptive of the world in the robe of invisibility and the veil of divine jealousy.

As Mowlānā has said about his dignity devoid of indication:

*'My lord has a cheek that amazes the beauty of Joseph,
Though Joseph's beauty⁶ was the best of mankind.
The birds of daylight cannot support his radiance.
How then will the nocturnal birds desire to see it?'*

*'Oh you whom Adam and his progeny
Have never beheld even in their dreams!
Whom shall I ask to describe your beauty?
Take it for granted I have asked everyone.'*

And he always wore a felt cloak and wherever he went, he would stay in a caravanserai.⁷ After this dear soul of the world had made a tour around the world, passing from one halting-station to another, he arrived in the region of Baghdad, the Abode of Peace.

It is transmitted that here he met Shaykh Owḥad al-Dīn-e Kermānī⁸—*God have mercy on him!* Shams al-Dīn asked him:

‘What are you doing?’ He replied: ‘I’m looking at the moon in a bowl of water.’ Shams said: ‘Unless you have a boil on your neck, why don’t you look at it in the sky? Now get hold of a doctor so he may cure you and so that whatever you look at, you may see the real object of sight [i.e. God].’ The shaykh said with complete desire: ‘After today I want to be in your service (*bandagī*).’ Shams replied: ‘You don’t have the capacity for association (*ṣoḥbat*) with me.’ The shaykh insisted, saying: ‘You must accept me in your service and in association with you!’ Shams said: ‘On the one condition that you drink wine with me in public in the middle of the bazaar of Baghdad.’ He replied: ‘In no way can I do that.’ Shams said: ‘Can you fetch some fine wine for me?’ He replied: ‘I cannot.’ Shams said: ‘When I drink wine, can you keep me company?’ He replied: ‘No, I cannot.’ Shams al-Dīn then shouted at him: ‘Be gone from the presence of manly men! *He said: “Didn’t I tell you that you would not be able to bear with me patiently”* (18/75)?⁹ You’re not one who is able, because you’re a weakling. Remain at ease, for you lack that strength and you don’t have the power of the elite of God. Therefore association with me is not your work, and you’re not a fellow (*ḥarīf*) of my association. You must sell all the disciples and all worldly reputation for one goblet of wine. This is the work of champions (*mardān*) of the arena (*mezdān ast*) and of the person who was knowing (*mī-dānest*). And know that I will not take someone as a disciple. I will take a shaykh but not just any shaykh—no, rather the perfect shaykh who has attained reality.’

* * *

[5] Likewise, it is transmitted that one day Shams al-Dīn said: ‘Shaykh Owḥad al-Dīn-e Kermānī was quite close to the perfection of passion. The magicians of Pharaoh¹⁰ were perfect in passion. Thus the scent of the spirit (*rūḥ*) necessarily reached them. Pharaoh was not perfect. He was a dialectician and qualified, but the magicians of Pharaoh possessed a skill which he did not. Sayyed [Borhān al-Dīn] had more scent of the spirit and intoxication of the spirit than Owḥad did. That Shaykh Abū Bakr[-e Sella-Bāf] possesses intoxication from God but he has none of the sobriety which comes after intoxication.’

As much as Owḥad al-Dīn beseeched him, Shams al-Dīn would not accept him in association. Shams said: ‘You will achieve no work. You’re not my gracious associate (*ḥarīf-e laṭīf*). There is only the son of Bahā³-e Valad-e Balkhī—*God sanctify his*

precious innermost secret!' After a long interval Shams al-Dīn came upon Mowlānā for the first time in the city of Damascus in the city's main square. At that time Mowlānā was engaged in studying the [religious] sciences.

* * *

[6] It is also transmitted from the old companions who were sailors on the encompassing ocean of the attainment of reality that one day in the midst of a crowd of people in the city of Damascus, Mowlānā grasped Shams al-Dīn's blessed hand. Mowlānā said: 'Money-changer of the world, catch me!'¹¹ By the time Mowlānā Shams al-Dīn returned to himself from the world of his spiritual immersion, Mowlānā had gone.

* * *

[7] After much time Mowlānā Shams al-Dīn, having passed from one halting-station to another, reached the royal capital of Konya on Sunday morning the 26th of Jomādā'l-Ākhar in the year six hundred and forty-two,¹² and he stayed in the Sugar Confectioners' Caravanserai. Mowlānā was at that time engaged in teaching the religious sciences and he held the post of teacher in four well-reputed *madrāsas*. The great among the religious scholars would walk on foot in attendance on his stirrup.

* * *

[8] Likewise, it is transmitted from the prominent disciples that one day Mowlānā had come forth from the Cotton-Sellers' Madrasa with a group of distinguished men and was passing by the Sugar Confectioners' Caravanserai. Mowlānā Shams al-Dīn rose and, coming forward, he took hold of the reins of Mowlānā's mount and said: 'Oh Imam of the Muslims, was Bāyazīd¹³ greater or Moḥammad?'

Mowlānā said [on a later occasion]: 'Due to the awesomeness of this question, it seemed like the seven heavens separated from one another and fell down upon the earth. It was as if a great fire from within me rose to the skull of my brain and I beheld smoke emerge from there and rise up to the leg of the Celestial Throne.'

Mowlānā replied: 'Moḥammad, the Messenger of God, is the greatest of all mortals. Where is Bāyazīd [by comparison]?' Shams al-Dīn said: 'Then what does it mean that, despite all his loftiness, Moḥammad exclaimed: "*We have not known You as You should rightly be known*", whereas Bāyazīd declared: "*I am exalted! How great is My dignity! I am the Sultan of sultans!*"' Mowlānā replied: 'Bāyazīd's thirst was quenched by a single mouthful and he claimed to be sated and the water jug of his

discernment was filled by that quantity. That light accorded with the size of the window of his house. However, Moṣṭafâ's quest for water—*peace be upon him*—was immense, consisting of thirst upon thirst. His blessed breast through the expansion of: *Did We not expand your breast for you?* (94/1) became: *God's wide earth* (4/97). Consequently, he claimed to be thirsty and every day there was increase in his appeal for divine closeness.

Of these two claims, Moṣṭafâ's claim is the greater. Whereas Bāyazîd considered himself full and looked no further when he reached God, Moṣṭafâ—*peace be upon him*—saw more every day and advanced further. *Day by day, hour by hour*, he beheld more of God's lights, magnificence, omnipotence and divine wisdom. For this reason he would say: "*We have not known You as You should rightly be known.*"

As the poet has said:

'The sand was sated with water. Alas I am not sated!

In all the world my bow alone is worthy of a bowstring.

A mountain is a little morsel for me, an ocean a little drink.

What a sea monster I am. Oh God, open a path for me!

Mowlânâ Shams al-Dîn immediately let out a shout and fell down. Mowlânâ dismounted from his mule and dismissed the religious leaders. He ordered Shams al-Dîn to be lifted up and carried to Mowlânâ's *madrassa*. It is said that until Shams al-Dîn recovered his senses, Mowlânâ held Shams al-Dîn's blessed head on his own knee. After that Mowlânâ grasped his hand and they departed. And for a long time they kept company, sat together and conversed with one another.

* * *

[9] It is also transmitted that for three complete months they sat in a room of seclusion night and day observing an uninterrupted fast¹⁴ such that they didn't come out at all and no one had the boldness and the force to infringe upon their seclusion. Mowlânâ entirely stopped his instruction and teaching and giving sermons, and engaged in revering the greatest holy man. Meanwhile, all the prominent men and religious scholars of Konya came to a boil and raised a din, saying: 'What is this situation? What sort of person is this? Who is he and where has he come from? He has severed Mowlânâ from his old friends, close relatives and his distinguished posts, and made Mowlânâ occupied with himself [Shams]. So great a man, born of so great a father, has been

snatched away and become seduced by a single person.’ All men burned in this state of bewilderment and were uttering various forms of nonsense and unspeakable words. They remained impotent in the face of this provision of the divine decree, and the disciples had no knowledge as to what sort of person Shams al-Dīn was.

* * *

[10] Likewise, during this unveiling (*jalvat*) in seclusion, Mowlānā Shams al-Dīn uttered a hundred thousand wondrous questions and answers and tests, and spoke to the point. Indeed, a spiritual state and discourse of this kind had never been seen and never been heard from any shaykh or Pivot (*qoṭb*).

* * *

[11] Likewise, the Sultan of the Knowers of God, Chalabī °Āref—*God sanctify his precious innermost secret*—related the following from Valad—*God glorify his memory*: ‘One day Mowlānā Shams al-Dīn, by way of testing and great provocation, asked my father for a good-looking person (*shāhed-ī*). My father took his wife, Kerā Khātūn, by the hand and presented her. With regard to her good looks and perfection she was the beauty of her day and age, and a second Sarah.¹⁵ As for her chastity and sinlessness, she was the [Virgin] Mary of her era. Shams al-Dīn said: “She is the sister of my soul. She is not suitable. Rather, I want the graces of a delicate beautiful boy (*shāhed pesar-ī*) who will serve me.” Straightway Mowlānā brought forth his own son, Solṭān Valad, who was the Joseph of Josephs, and said: “It is hoped that he will be worthy to serve you and to fetch and change your shoes.” Shams al-Dīn said: “He is my beloved son. Now if at times some wine should be available, I would make use of it in place of water because I cannot do without it.” I then saw that my father himself went outside and, filling up a pitcher from the neighborhood of the Jews, he brought it and set it down before Shams al-Dīn’s eyes.

Then I saw Mowlānā Shams al-Dīn let out a shout and tear the clothes he was wearing. He placed his head on my father’s feet and he was amazed by that power and obedience to the *pīr*’s command.¹⁶ He said: “I swear by the First who has no beginning and the Last who has no end that from the commencement of the world until the extinction of the universe, there has not appeared in the world of existence a sultan such as you who are heart-ravishing and Moḥammad-like in character, nor shall one ever appear.” And that very moment he lowered his head and became

a disciple. He said: "I was testing the limits of Mowlānā's forbearance. The amplitude of his interior [world] is not something which can be contained within the scope of reports."

There are a hundred thousand tests, oh son,
For whoever says: 'I have become captain of the gate.'

"Now I say:

*'Words perish and do not encompass his description.
Can what perishes encompass what never ends?'*"

Though each hair on my body became a tongue,
Thanks uttered would not match one gift in a thousand.

* * *

[12] Likewise, the old disciples and the noble brethren—*God be pleased with them one and all*—transmitted from Mowlānā that he said: 'When Mowlānā Shams al-Dīn reached me and kept company with me, the fire of love sent forth great flames inside me. With complete domination Shams al-Dīn said to me: "Don't read the words of your father any longer!" Following his instruction, I ceased to read them for some time. Then he said to me: "Don't speak to anyone!" I fell silent for a while and didn't undertake to say anything. Because our words had become the nourishment of the soul of the lovers and the wine of the spirits of the people of purity (*ṣafā*), all at once they were left thirsty, and from the radiance of their higher aspiration (*hemmat*) and sorrow the evil eye fell on Mowlānā Shams al-Dīn.'

* * *

[13] Likewise, the certain friends and the truthful lovers related that at the beginning of Mowlānā's career he would assiduously read the words of Bahā³-e Valad. Suddenly Mowlānā Shams al-Dīn entered through the door and said three times: 'Don't read them! Don't read them!' After the spring of divinely inspired knowledge (*'elm-e ladonī*) began to bubble up in Mowlānā's blessed heart, he no longer gave attention to those words [of Bahā³].

* * *

[14] It is also transmitted that when he first came into contact with Mowlānā Shams al-Dīn, Mowlānā would read the *dīvān* of Motanabbī¹⁷ at night. Mowlānā Shams al-Dīn said: 'That is not worthwhile. Don't read that any longer.' He said this once or

twice but Mowlānā, because of his state of spiritual immersion, continued to read it. It happened one night that he had been reading Motanabbī assiduously and then fell asleep. He beheld himself in a *madrassa* discussing heatedly with religious scholars and jurists. He went on until they were all refuted. Already in the dream he felt regret and was sorry, thinking: 'Why did I do this? Was this really necessary?' He was about to leave the *madrassa* and that moment he woke up. Then he saw Mowlānā Shams al-Dīn enter through the door and say: 'Did you see what trouble you caused those unfortunate jurists? All this is due to the inauspiciousness of reading the *dīvān* of Motanabbī.'

* * *

[15] Likewise, one night he again beheld in a dream that Mowlānā Shams al-Dīn had taken hold of Motanabbī by the beard and brought him before Mowlānā, saying: 'This is the person whose words you read!' And Motanabbī was a skinny man with a weak voice. He beseeched Mowlānā: 'Release me from the hands of Mowlānā Shams al-Dīn and do not disturb that *dīvān* again.' In the end Mowlānā abandoned the [religious] sciences and teaching. Having donned a *lālīshī*(?) turban and put on a *hendbārī farajī*, he began to practice the *samā*^c and self-mortification. He recited:

'I was the ascetic of the land, a preacher in the pulpit.
My heart's destiny made me a lover who applauds you.'

* * *

[16] It is also transmitted that Mowlānā Shams al-Dīn one day arrived in Aqsarā from Kayseri and put up in a mosque as a traveller. After the bedtime prayers the muezzin of the mosque firmly insisted: 'Leave the mosque and stay somewhere else as a guest.' Shams al-Dīn said: 'I am a foreigner. Excuse me. I don't want anything. Just leave me to rest.' Due to extreme impropriety and ignorance, the unfortunate muezzin acted very foolishly and committed a great injustice. Shams al-Dīn said: 'May your tongue swell up!' The muezzin's tongue immediately swoll up, and Mowlānā Shams al-Dīn went outside and departed for Konya. The imam of the mosque came in and saw the muezzin in his death throes. When he asked him about what had happened to him, the muezzin indicated: 'Find that dervish traveller. It was he who caused this state to come over me.'

The imam set out in pursuit of Mowlānā Shams al-Dīn. When the imam reached the Qolqol River, he lowered his head and

uttered limitless supplications, saying: 'He was a poor wretch. He was unaware of your greatness.' And he proceeded to present apologies in earnest. Shams al-Dīn said: '*The matter has been determined.* The ruling has been delivered. But I will raise up a prayer of supplication so he may die in the faith and not endure torment in the hereafter.' The imam was a man of enlightened heart. He acquired sincere devotion and became a disciple. By the time the imam returned, the muezzin had died.

* * *

[17] Likewise, the knower of God endowed with the light of dawn (*saḥarī*), Mowlānā Serāj al-Dīn-e Tatarī—*God have mercy on him*—related the following from Mowlānā: 'One day Mowlānā Shams al-Dīn was in the company of a group of intimate friends and they were seated in a quiet corner. It was in the midst of bitter winter. As it happened, an esteemed person (°*azīz-ī*) from the group asked for a bouquet of roses. Mowlānā Shams al-Dīn stood up and went outside. When he came in again, he placed a lovely bouquet of flowers before that esteemed person. Everyone lowered his head. Shams al-Dīn said: 'This is not a miracle. This arose due to the request of the companions. God Most High has made a rare gift appear from the invisible world in response to your devotion.'

* * *

[18] It is also transmitted that Mowlānā at times said: 'Our Mowlānā Shams al-Dīn had the miraculous capacity of Moses¹⁸ to subdue the carnal souls (*nofūs*) of the Jinn and human beings, as well as regarding the secret of the holy names and the secrets of things. Indeed, his blessed breath (*nafas*) was like the [life-giving] breath of the Messiah. In the science of alchemy he had no match, and when it came to invoking the stars, classifications in mathematics, theology, questions of judgement, astrology, logic and controversy, he was called: "*There is no one like him throughout the whole world and the world's inhabitants*" (cf. 41/53). But when he kept company with the men of God, he registered all this as uncertain and stripped himself of universal concepts of composed (*morakkabāt*), abstract (*mojarрадāt*) and simple words (*mofradāt*), and he chose the world of denudation (*tajrīd*), isolation (*tafrīd*) and profession of God's oneness (*towḥīd*).'

Since I obtained a single page of your love,
I have forgotten three hundred pages of learning.

* * *

[19] Likewise, the eminent among the disciples related from the sultan of those endowed with deeper insight (Mowlānā): ‘One day Mowlānā Shams al-Dīn had sat down at the door of the *madrasa*. Suddenly an executioner passed by. Shams al-Dīn remarked: “This person is a Friend of God.” The companions said: “He is the executioner of the Dīvān.”¹⁹ Shams replied: “Yes indeed—because he killed a Friend of God. He released him from the fetters of the body’s prison and the cage of the physical frame. Thus the Friend of God bestowed his Friendship upon him.” The following day the executioner repented. He came to be one of the elite of God’s bondsmen and became a disciple.’

* * *

[20] Likewise, Mowlānā Shams al-Dīn one day said: ‘Our disciple can find access to us by three kinds of situation: firstly through wealth (*māl*), secondly through a spiritual state (*ḥāl*), and thirdly through pleading and supplication (*ebtehāl*).’

* * *

[21] It is also transmitted that Chalabī Ḥosām al-Dīn—*God sanctify his innermost secret*—in the beginning of his youth displayed great humility and practiced self-abasement in serving Mowlānā Shams al-Dīn. When the perceptive companions beheld his attachment and reverence for that personage, they rendered services themselves in absolute sincerity. One day Shams al-Dīn said: ‘Shaykh Ḥosām al-Dīn, it will not happen through these means. *Religion comes with money!* Give something and do service so that you can find access to me.’ That very moment Ḥosām al-Dīn rose and set out for his house. Everything he had in the way of domestic chattels, property, goods and cash—even household utensils and the ornaments of his womenfolk—he gathered up and placed before the sight of Mowlānā Shams al-Dīn. It also happened that in the village of Felīrās he owned a garden which resembled the flower-garden of Paradise. He immediately sold it and poured the money from the garden into the blessed shoes of Shams al-Dīn. He performed prostrations and wept and offered up thanks that so great a king had requested something from him.

Shams al-Dīn said: ‘Yes, oh Ḥosām al-Dīn, I cherish the hope that through the generosity of God and the spiritual power of manly men, after today you will reach such a place that the perfect Friends of God will look upon you as blessed and the pure brethren (*ekhvān-e ṣafā*) will love and envy you. Although

the men of God are not in need or lacking in anything and are above both worlds, none the less when the beloved tests the lover's affection, there is no first footstep other than abandonment of the world, and the second step [on the stairs] is abandonment of everything besides God. The disciple (*morīd*) who seeks more will not find access to the beloved (*morād*) by any means except through service and bestowing wealth. After all, is not the Koranic verse: *As for him who gives and is God-fearing and believes in the happy final outcome* (92/5-6), the signature (*towqī^c*) on the banner of Şeddīq-e Akbar [Abū Bakr]? And the true friends (*şadīqān*) are in need of a friend who is upright (*şeddīq*).'

Fetch the purse of gold, as in: *Make God a loan* (73/20).

Lend a gold-filing and receive a hundred thousand mines.

'And every disciple and lover who is able to bestow money (*zar-bāzī*) on the path of his shaykh is also able to stake his life (*sar-bāzī*). Sincere lovers have never remained attached to religion and the world.'

Moreover, it is said that Shams al-Dīn only accepted one dirhem from that entire sum. Bestowing it all on Shaykh Ḥosām al-Dīn again, he conferred so much limitless favor on him that it is impossible to describe. *And the final outcome of affairs belongs to God* (31/22) finally came to pass. Ḥosām al-Dīn became a dignitary (*şadr*) such that the disciples of expanded heart (*şadr*) would rest their head on his breast (*şadr*). And Mowlānā addressed him with the title 'Guardian of the Treasures of the Celestial Throne', and the six volumes of *The Mathnavī* which consists of twenty-six thousand six hundred and sixty couplets were a commentary on his innermost secret and were sent down as a description of him.

* * *

[22] It is also transmitted that one day Mowlānā Shams al-Dīn said: 'Baṣṭāmī²⁰ was veiled. For sixty years he didn't eat water-melon. They asked him: "Why don't you eat it?" He replied: "I don't know how Moṣṭafā cut it." Thus someone who doesn't know how the Prophet cut water-melon—what information will he have to give about the Prophet's sciences that are more hidden and difficult?'

Shams al-Dīn said: 'If my words of abuse reach an infidel who is a hundred years old, he becomes a believer. If they reach a believer, he becomes a Friend of God and enters Paradise.'

Finally, he said: 'Some one asked me: "Who is Eblīs [Satan]?" I replied: "You are! Because at this moment we are immersed in Edrīs.²¹ If you are not Eblīs, then why aren't you immersed in Edrīs? And if you possess any effect of Edrīs, what concern is there for Eblīs? If you had asked: "Who is Gabriel?", I would have said: "You are."'

* * *

[23] Likewise, the King of Disciples, Chalabī Jalāl al-Dīn—*God have mercy on him*—related: 'The first time that Mowlānā Shams al-Dīn arrived in Konya, he found three *solṭānī* dirhems on the road of the Ḥalqa be-Gūsh Gate. He concluded to himself: "This is the money for my expenses." Indeed, at that time one dirhem was worth a hundred and twenty *pūl*, and a fine, white flat-bread sold for one *pūl*. Thus every night he would eat half a flat-bread and give the other half to a poor person. Afterwards, when the period of time came to an end and the money was used up (*pūj*), he put on his shoes (*pā-pūjī*) and set out heading for Syria.'

* * *

[24] Likewise, at the beginning of his youthful prime he usually only broke his fast once every twenty or every fifteen or every ten days. Rarely he would eat something every seven or every five days. When he resolved to set out for Syria, he then disappeared. Khodāvandgār dictated the date of his journey to Chalabī Ḥosām al-Dīn in the following way: '*The most precious Master, the summoner to the good, quintessence of the spirits, mystery of the niche-lamp, the lamp-glass and the lantern, sun of the truth and religion (Shams al-Haqq va'l-Dīn), secret of God's light among the ancients and contemporaries—God prolong his life and make us encounter the good of an encounter with him—departed on Thursday the 21st of the month of Shavvāl in the year six hundred and forty-three.*'²²

* * *

[25] And it is said that his expenses for one year amounted to a single dinar. Once every seven days he would soak half a flat-bread in a broth made from a sheep's head and eat this. It happened one day that the cook of the sheep's heads caught some small whiff of Shams' situation and that day added an amount of clarified butter on top of his soaked bread. Shams

never again came near the shop of a seller of sheep's heads. Most of the time he was on his feet and journeying.

* * *

[26] It is also transmitted that, because of separation from Shams al-Dīn, Mowlānā grew unsettled. Day and night he found no rest and didn't sleep. And he would often become intoxicated and utter secrets.

* * *

[27] It is also transmitted that one day on his travels Shams al-Dīn met a shaykh who had the fault of playing with beauties (*shāhed-bāzī*)²³ and gazing upon a [beautiful] face (*tafarroj-e šūrat*). Shams al-Dīn said: 'Hey! What are you doing?' The shaykh replied: 'The faces of the beautiful are like a mirror. I am beholding God in that mirror.'

As they have said:

'We gaze upon you with eyes of purity.

We don't gaze upon you with lust and passion.

Your beautiful face is a mirror of God's grace.

We gaze upon that grace of God within you.'

Shams al-Dīn said: 'Oh fool, if you see God in a mirror made of water and clay,²⁴ why don't you look at the mirror of your soul and heart, and seek yourself?' The dervish immediately lowered his head and sought forgiveness. From one glance of favor from Shams al-Dīn, he obtained guidance. He reached perfection and beheld his own reality, and perceived that Shams al-Dīn's claim was right.

* * *

[28] It is also transmitted that one day in Baghdad Shams al-Dīn passed by the door of a palace. It happened that the sound of a harp reached his ears. He went inside to listen for a moment. The *khvāja* of the palace (*sarā*) who was veiled from the secret (*serr*) of happiness (*sarrā*) ordered a male attendant: 'Strike that dervish so he goes away!' The attendant drew his sword and went on the attack. Straightway his hand became paralyzed. The *khvāja* gave the order to another attendant. This attendant's hand also stopped in mid-air and became withered. Mowlānā Shams al-Dīn went outside and departed. No one was able to find a trace of him. The next day the *khvāja* made the journey from this world to the hereafter.

* * *

[29] Likewise, the old companions, being intoxicated on the wine of Tasnīm [fountain in Paradise], related that one day Mowlānā Shams al-Dīn was performing the *samāʿ* in Persian Iraq.²⁵ It happened that a *qalandar*²⁶ was spinning about at that gathering. Every so often his patched frock (*kherqa*) brushed against Shams al-Dīn and he would not desist from this. A few times they said: 'Dervish, go further to one side.' The *qalandar* replied: 'The arena is spacious.' That same moment Shams al-Dīn went outside from the *samāʿ* and departed. The *qalandar* immediately fell down and rendered up his soul. A fire [of grief] burst forth in the heart of those illuminated dervishes and they raised a cry, saying: 'Alas, once again the Flying Shams has killed a dervish!' Though they quickly ran after him, Shams al-Dīn had flown away.

* * *

[30] Likewise, those experienced on the mystic path (*ṭarīqat*) and the *pīrs* of higher truth (*ḥaqīqat*) related that Bahāʾ-e Valad—*God sanctify his subtle substance*—had a disciple and he was called Qoṭb al-Dīn Ebrāhīm. He was a man with deeper insight and an enlightened heart. It happened that one day Shams al-Dīn became annoyed with him, and the pathway of both Qoṭb al-Dīn's ears became blocked so that he couldn't hear anything. After a while Shams al-Dīn showed him favor again and that deafness of his disappeared. None the less, a trace of emotional constriction remained in Qoṭb al-Dīn's heart and would not depart. One day Mowlānā Shams al-Dīn said: 'Oh friend, I have pardoned you several times and feel friendly toward you. Why are you sorrowful? Be happy and remain in happiness!' But still this state did not leave him.

Then suddenly Qoṭb al-Dīn met him in the middle of the bazaar. In complete sincerity he lowered his head and pronounced the profession of faith: '*There is no god but God, and Shams al-Dīn is the Messenger of God!*' The people became so upset they were on the point of striking him. It happened that a particular person came forward first and struck him. Mowlānā Shams al-Dīn shouted in such a way that the man immediately died. The people of the bazaar, like poor wretches, lowered their head in absolute supplication and became bondsmen. Then taking hold of Qoṭb al-Dīn's hand, Shams al-Dīn left the bazaar and went to one side. He said: 'In fact my name is Moḥammad. You should have said: "*Moḥammad is the Messenger of God*",

because people don't recognize gold that's not in the form of minted coins.'

* * *

[31] Likewise, an esteemed person related that one day a group was talking about the prohibition of hashish. Mowlānā Shams al-Dīn said: 'Our companions become excited by "the herb" (*sabzak*). This is an illusion of the devil. It wouldn't be anything, even if it were an illusion of an angel, much less an illusion of the devil. I wouldn't be satisfied with a real angel, much less the illusion of an angel. So what's the devil then, not to mention an illusion of the devil? Why don't our companions experience ecstatic delight from the pure, infinite world? Moreover, it affects people in such a way that they don't understand anything and they become stupified.'

Someone raised the objection: 'The prohibition of wine is in the Koran. There's no prohibition of the herb.' Shams al-Dīn replied: 'There was a cause for every Koranic verse and only then did it arrive. As for the herb, people didn't eat it in the time of the Prophet—*peace be upon him*—because otherwise he would have ordered them to be killed. Every Koranic verse came down in accordance with a need and came down through a cause for its arrival. When the Companions recited the Koran out loud in the Messenger's presence, confusion occurred. In the Messenger's blessed heart the Koranic verse arrived: *Oh you who believe, do not raise your voices above the voice of the Prophet* (49/2).'

* * *

[32] Likewise, when Mowlānā made Valad a disciple of Mowlānā Shams al-Dīn-e Tabrīzī—*God sanctify their innermost secret*—he said: 'My Bahā' al-Dīn does not eat hashish and never commits sodomy, because *in the eyes of God the Generous* these two practices are highly uncommendable and blameworthy.'

* * *

[33] It is also transmitted that at the time of Mowlānā—*God be pleased with him*—it happened that in a gathering of shaykhs a Sufi said: 'Alas! The lovely son of Bahā'-e Valad-e Balkhī has become obedient to a lad of Tabrīz. The land of Khorasan is obeying the land of Tabrīz.' Mowlānā Shams al-Dīn said: 'He lays claim to Sufism (*ṣūfī'ī*) and purity of spirit (*ṣafā*) but he doesn't even have the sense to know that no esteem belongs to a land. If a man from Istanbul possessed "grace",²⁷ it would be incumbent on someone from Mecca to obey him. The Prophet

said: "*Love of the homeland is part of the faith.*" But how could his meaning—*peace be upon him*—be Mecca, since Mecca belongs to this world? Faith, however, does not belong to this world. Therefore whatever is part of the faith is necessarily not of this world but is of the other world. "*And Islam began as a stranger.*" Since it's a stranger and belongs to another world, how could he desire Mecca? *Peace!*"

* * *

[34] Likewise, the cream of the companions, Mowlānā Shams al-Dīn, the son of Modarres—*may his earth rest lightly*—related: 'A group of dervishes who had reached the goal asked Mowlānā: "What sort of man was Khvāja Faqīh?"' Mowlānā replied: "Kāmel-e Tabrīzī, who is the Substitute (*abdāl*) of the city of Konya, is several degrees higher than Faqīh Aḥmad. At times Kāmel-e Tabrīzī entered the quarters of the sultans and commanders, and the chamberlains and door-keepers of the palace didn't see him. He slipped in and sat on the sultan's throne. And he entered their gatherings and took objects from the gatherings and went outside. No one had the boldness and courage to say anything. And some of the prominent men with perceptive hearts called Mowlānā Shams al-Dīn-e Tabrīzī 'Seyf Allāh' (the Sword of God) because everyone he became angry at, he would either kill or wound his soul. Moreover, in the ocean of Shams al-Dīn, a hundred thousand Kāmel-e Tabrīzīs would be a single drop.'"

* * *

[35] Likewise, Mowlānā Shams al-Dīn would always say: 'The honest friend is an intimate confidant like God. When enduring affliction, shameful acts and forms of ugliness or any error and fault on the part of the friend, he doesn't become angry. Nor does he allow himself to turn away and undertake opposition. This is how God Most High who is full of mercy behaves. He is not disturbed by all the sins and flaws and shortcomings of His bondsmen, and in absolute kindness and kingly compassion He bestows their daily sustenance on them. This is friendship and love devoid of fault.'

As the poet has said:

'You are God's bounty and mercy. Whoever resorts to you,
You accept with all his twists and roughness.'

* * *

[36] Likewise, it happened that one day a troop of women passed by at a distance from where Kāmel-e Tabrizī was standing. He said: 'In the midst of that group a light is gleaming and that portion of light appears to be from the mine of Mowlānā's lights.' When they looked into the matter, they saw that it was Maleka Khātūn, Mowlānā's daughter—*God be pleased with her and her father!* Kāmel-e Tabrizī ordered that they be taken to his house and he entertained them and showed them great kindness.

* * *

[37] Likewise, Solṭān Valad recounted: 'One day my father went to great lengths in praising Mowlānā Shams al-Dīn and he described beyond measure his spiritual stations, miracles and powers. For my part, out of extreme belief and joy, I went and stood with lowered head outside the door of his room. Shams al-Dīn said: "What kind of jest is this, Bahā' al-Dīn?" I replied: "Today my father described at length the qualities of your greatness." He said: "By God, by God, I am not even a drop in the ocean of your father's greatness. But I am a thousand times more than what he described." I returned to Mowlānā and, lowering my head, I said: "Mowlānā Shams al-Dīn said such-and-such." Mowlānā replied: "He praised his own light and displayed his greatness, and it is a hundred times more than what he said."'

* * *

[38] Likewise, one day in the midst of the disciples Mowlānā Shams al-Dīn said: *'I will tell you in secret so that Mowlānā doesn't hear. We have left aside the men who lived in the past because the excellent among present-day men are more numerous. By God, after Moḥammad, the Messenger of God, no one has spoken the way Mowlānā has spoken.'* And he said: 'To me one *pūl*²⁸ of Mowlānā—*God glorify his memory*—is worth more than a hundred thousand dinars, and the same is true of those attached to him. Moreover, whoever finds access to me is one of his followers. Because a door had been closed and then became open through him. By God, I am deficient in my acquaintance with Mowlānā! In these words—that I am deficient in my acquaintance with him—there is no hypocrisy and politeness, nor speech in need of figurative interpretation. Every day I become aware of something in his way of being and his actions which did not exist the day before. Get to know Mowlānā somewhat better than this so that afterwards you will not be confounded. *That shall be the Day of Mutual Fraud [the Resurrection]* (64/9). Here is a beautiful face, and he speaks

beautiful words. Do not be satisfied with this because there is something behind it. You must seek that from him.'

And he said: 'When it comes to speech, some of it is hypocrisy, some of it is truth. But what is hypocrisy is that the spirit and soul of all the Friends of God long to have met Mowlānā and to have sat in his company. And what is the truth is that the soul of the prophets experiences the longing: "Would that we had lived in his time and had heard his words!" Now do not lose [this chance]. Whoever has greater devotion to him will arrive earlier in the world of God. Now I am a friend of Mowlānā and it is certain for me that Mowlānā is a Friend of God (*valī-ye khodā*). Now a friend of a friend of God is a Friend of God. That is confirmed. The face of the sun is always toward Mowlānā because Mowlānā's face is toward the sun. The back of the sun is toward others, it's face is toward the heavens. No book is more useful than the forehead of the friend. But not every person is a perfect friend. One person is one-tenth (*‘oshr*) of a friend and another is a half of one-tenth of a friend. For otherwise he would end up withdrawing in seclusion. Thus every friend is like a thirtieth (*sī-pāra*). The gatherer (*jāme‘*) of this thirtieth is God Most High.'²⁹

* * *

[39] Likewise, it is transmitted from Solṭān Valad: 'One day the excellent Sufis asked my father Khodāvandgār: "Bāyazīd³⁰—*God have mercy on him*—said: '*I saw my Lord in the face (ṣūra) of a beardless youth.*' What does this mean?" Khodāvandgār replied: "This thought has two interpretations: either he saw God in the face (*ṣūrat*) of a beardless youth, or God actually took on the appearance (*ṣūrat*) of a beardless youth before Bāyazīd because of Bāyazīd's desire.'"

After that he said: 'Mowlānā Shams al-Dīn-e Tabrīzī had a wife named Kīmīyā. One day she became angry at him and went off to the gardens of Marām. Mowlānā instructed the women of the *madrasa*: "Go and bring back Kīmīyā Khātūn because Mowlānā Shams al-Dīn's heart is greatly attached to her." A band of women prepared themselves to go off to look for her. Mowlānā then went in to see Shams al-Dīn and the latter was seated inside the pavilion (*khargāh*). He saw Mowlānā Shams al-Dīn talking with Kīmīyā and caressing her. And Kīmīyā was sitting there in the same clothes she had been wearing. Mowlānā was taken aback in amazement, and the wives of the companions had still

not left. Mowlānā went outside and walked about in the *madrasa* so they might be engaged in their delight and flirtatious play.

Afterwards Mowlānā Shams al-Dīn called out: "Come inside." When Mowlānā entered, he didn't see anyone besides Shams al-Dīn. Mowlānā asked about this mystery, saying: "Where has Kimiyā Khātūn gone?" Shams al-Dīn replied: "The Lord Most High loves me so much that He comes to me in whatever appearance I wish. Just now He came to me in the appearance of Kimiyā, having taken on her form."

Thus it was like this with Bāyazīd. God Most High would take on appearance before him in the shape of a beardless youth.'

When you adopt form, how fair and soul-stirring you are!

Drop form and you're the same love, the same unique one.

* * *

[40] Likewise, the great companions and the experienced *pīrs* related: 'One night Mowlānā and Shams al-Dīn were in a pavilion on the roof of the *madrasa* talking alone. That night there was bright moonlight and people were sleeping on their roof terraces. Meanwhile, they both experienced a wondrous ecstasy, astonishment and higher insight. Then Mowlānā Shams al-Dīn turned his blessed face toward Mowlānā and said: "All these unfortunate wretches are dead. They are ignorant and unaware of the Lord Most High. I want you to make them all alive through your limitless favor so that they are not left without a share in the mercy of this our Night of Power."³¹ Mowlānā turned his blessed face toward the Qebla of Supplication and said: "Oh Sultan of heaven and earth, for the sake of the pure innermost secret of Mowlānā Shams al-Dīn bestow wakefulness (*bīdārī*) on everyone!" Straightway an immense cloud appeared from the invisible world. Thunder and lightning began to leap about and so much rain fell that no one remained on the roofs. Everyone grabbed hold of some form of covering and ran off. Mowlānā Shams al-Dīn began smiling sweetly and felt happy. When it became day, the companions gathered together like drops of rain. Mowlānā Shams al-Dīn recounted what had happened.

Afterwards he said: "Before this all the prophets and Friends of God endeavored to become hidden and concealed from people's eyes lest anyone should be aware of their condition. Now my Khodāvandgār has striven to such a degree and undertaken such effective effort on the path of love of God that he remains hidden even from the eyes of the hidden kings."

As the Prophet said: '*Verily, God has hidden Friends.*'

He who made you a person is the person who knows you.

No other person knows you because you're invisible.

* * *

[41] Likewise, it is related from the perfect companions that one day jealous jurists, by way of denial and stubbornness, asked Mowlānā: 'Is wine allowed or forbidden?' Their purpose was to discredit the pure honor of Shams al-Dīn. Mowlānā gave a figurative answer, saying: 'It depends on who drinks it. Indeed, if a skin of wine is poured into a river, the river doesn't undergo change and the wine doesn't darken it. And it is permitted to use that water for ritual ablutions and for drinking. But in the case of a small basin, one drop of wine without a doubt renders the basin impure. Likewise, whatever falls into the salty sea takes on the character of salt. The clear answer is this that if it's Mowlānā Shams al-Dīn who drinks, for him all things are allowed because he is like the river, whereas if it's someone like you—your sister's a whore—even barley bread is forbidden!'

This is not so but if it were, oh terrestrial bird,

What harm can a carcass do to the Red Sea?

He is not less than two pitchers and a small basin³²

So that one drop could take away his ritual purity.

The fire caused no damage to Abraham.³³

Tell whoever is a Nimrod to be afraid of this.

If a Friend of God drinks poison, it becomes an antidote.

If a student drinks it, his consciousness turns black.

* * *

[42] Likewise, it is transmitted from Soltān Valad: 'One day Mowlānā Shams al-Dīn was describing virtuous women and their chastity. He said: "But despite all this, if a woman were given a place above the Celestial Throne and her sight suddenly alighted on the world and she saw an erect penis on the earth's surface, like a madwoman she would fling herself down and land on top of it. Because in their religion there is nothing higher than this."'

After that he said: "Shaykh °Alī-ye Ḥarīrī who lived in Damascus was a man of great spiritual rank (*ṣāheb-qadam*) and enlightened heart. Anyone he glanced at while he performed the *samā*°, immediately experienced devotion. And the patched frock he wore was so completely torn that during the *samā*° all his limbs were visible. It happened that the son of the caliph felt a

desire to attend his *samā^c* after having heard about his state. When he entered Shaykh ^cAlī's abode to watch those who perform the *samā^c*, the shaykh's glance fell upon him. He immediately became a disciple and donned a robe.

News of his becoming a disciple reached the caliph in Egypt. He was greatly angered and intended to kill the shaykh. When the caliph beheld the shaykh's face, he then regarded him with complete devotion. The caliph's wife also felt the desire to meet him. The shaykh was invited to the house. The *khātūn* came forward and having placed her head on the shaykh's feet, was about to kiss the shaykh's hand. The shaykh flung his penis into her hand, saying: 'My hand is not the object of your devotion (*mazār*) but this is!' And he began performing the *samā^c*. As a result of this the caliph's belief in him increased a thousandfold."³³

* * *

[43] It is also transmitted that the wife of Mowlānā Shams al-Dīn, Kīmīyā Khātūn, was a beautiful and chaste woman. It happened that one day, without Shams al-Dīn's permission, the women took her in the company of Solṭān Valad's grandmother to visit the latter's garden. Suddenly Mowlānā Shams al-Dīn came home and asked for Kīmīyā. He was told: 'Solṭān Valad's grandmother along with the ladies has taken her sightseeing.' Shams al-Dīn let out a loud shout and displayed intense anger. When Kīmīyā Khātūn came home, she immediately felt pain in her neck and became motionless like a dry piece of wood. She went on screaming and after three days she died. Then when seven days had passed after her death, Shams al-Dīn departed for Damascus during the month of Sha^cbān in the year six hundred and forty-four.³⁴

* * *

[44] Likewise, the confidants endowed with secrets—*God confer on them the outpouring of lights*—related that one day Mowlānā said: 'One day I experienced an ascension through the worlds of the Celestial Realm (*malakūt*) and a journey along the roads of the Realm of Omnipotence (*jabarūt*). When I reached the fourth heaven, I saw that the globe of that celestial sphere bore a dark mien, and I asked the inhabitants of the Well-attended House (*beyt al-ma^cmūr*)³⁵ and those immersed in the world of light about the absence of the sun. From the holy spirits of the divine court I heard the reply: "Our sun has gone to pay its respects to the Sultan of the Poor, Shams al-Dīn-e Tabrizī." After

viewing the halting-stations and inspecting the wonders of the heavens, when I came back to the fourth celestial sphere, I saw the supreme luminary (the sun) in its place engaged in sending forth lights and beams of brightness.'

When news of the face of Shams al-Dīn arrived,
The sun in the fourth heaven³⁶ drew in its head.

* * *

[45] Likewise, one day a young man's funeral bier, draped with a cover of silk and fully adorned, was being carried along. The mourners and the people were lamenting and displaying grief. Suddenly Mowlānā Shams al-Dīn met them and said: 'Where are they taking this poor wretch full of sorrow? Let them take us who have been drinking the liver's blood for years because of this object of sorrow without his coming to meet me!'

If death is a manly man, let him come before me
So I may clasp him happily in my tight embrace.
I'll wrest from him a soul devoid of splendor.
He'll carry away from me a multicolored cloak.

'Furthermore, if the dead person they're carrying away had a tongue to describe clearly his situation and had permission to disclose the secrets of death, what things he would say and what things he would reveal!'

* * *

[46] It is also transmitted that one day Mowlānā—*God sanctify his precious innermost secret*—said: 'When my lord and the person attached to my soul, Mowlānā Shams al-Dīn, became angry at someone, he would invoke God and say: "God prolong your life and give you much wealth!"'

* * *

[47] It is also transmitted that one day Valad related: 'At times Mowlānā Shams al-Dīn would request water-melon from his disciples and lovers. They would necessarily bring sweet water-melons. He would eat and strike their head with the skins, saying: "Oh corpses, what have you brought?" In these circumstances they would experience unveiling and see strange things from the invisible world and tear through veils.'

* * *

[48] Report: Likewise, Valad recounted: 'One day my father praised the magnificence of Mowlānā Shams al-Dīn's dignity

beyond measure and, by way of describing his greatness, high rank, forms of miracles and proximity to God, he said so much about his clairvoyance into the hearts of his disciples and other things which surpass description that all the companions were taken aback in bewilderment. And he recited this couplet:

“Shams-e Tabrizī walks above the head of the spirits.
Place your head, not your foot, where he sets his foot.”

I was overcome with joy that he praised and honored my shaykh openly before the noble companions. I went running to Mowlānā Shams al-Dīn’s room. I lowered my head and after kissing his blessed hand, pressed it against my eyes, and I caressed him lovingly. Shams al-Dīn was amazed by this behavior of mine. He said: “Bahā’ al-Dīn, you confer great favor on me and display much kindness. You have never behaved like this in the manner of itinerant dervishes (*ahl-e sabīl*).”³⁷ I replied: “My father gave such a description of your magnificence that we all became insane. If my life were to last a full hundred years and I rendered you service on my head and it all met with acceptance, the soul of this devoted bondsman would still not have acquitted its obligation.” And I recited:

“A world conqueror is your male slave without rations,
A beggar with a begging basket imploring you.
Were the heavens to attend on your dust a hundred years,
One day’s obligation toward you would not be fulfilled.”

Shams al-Dīn said: “Bahā’ al-Dīn, what Mowlānā said about us is true. I cannot say it is not true. But by God, and again by God, a hundred thousand like Shams al-Dīn-e Tabrizī are no more than a mote in the sun of Mowlānā’s magnificence!”

In the radiance of your world-conquering sun
We are the mote that possesses no significance.

“After so many revelations and beholding the manners of kings of the mystic path and proximity to lights and keeping company with the virtuous and witnessing the invisible world which is my absolute dominion, I have still not been able to reach the foot of Mowlānā, much less reach his true reality.”

* * *

[49] Likewise, the greatest of the great disciples—*God be pleased with them one and all*—related from Mowlānā—*God glorify his memory*—that one day a group asked Mowlānā Shams al-Dīn: ‘What is the profession of God’s oneness (*towḥīd*)?’ He replied: ‘Posing a question to a shaykh is reprehensible innovation.’³⁸ The profession of God’s oneness is that you know that all things belong to God, come from God, exist through God and return to God. As for what belongs to God: *To God belongs the kingdom of the heavens and of the earth, and all that is in them* (5/120). And as for what comes from God: *Whatever blessings you have come from God* (16/53); say: “*Everything is from God*” (4/78). And as for what exists through God: [*And of His signs is*] *that the heavens and the earth stand firm through His command* (30/25). And as for what returns to God: *And unto God all matters are returned* (2/210, 3/109, 8/44, 22/76, 35/4, 57/5); *and unto Him every matter is returned* (11/123); *unto Him is the homecoming* (5/18, 40/3, 42/15, 64/3). Whoever recognizes himself as something recent recognizes his God as something eternal. Whoever recognizes his body as injustice (*jafā*) recognizes his God as fidelity (*vafā*). Whoever recognizes his body as fault (*khaṭā*) recognizes his God as munificence (*‘aṭā*).’

* * *

[50] Likewise, Shaykh Maḥmūd-e Šāḥeb-Qerān, the son of Najjār (the Carpenter)—*God have mercy on him*—related from the old companions: ‘One day the prominent disciples said to Mowlānā Shams al-Dīn: “Mowlānā possesses great favor and limitless love toward you, to the extent that he has adorned and honored thousands of *ghazals* with your blessed name, and those higher meanings bestow grace and elegance on your memory.” He replied: “By God, by God, I have come under the power of such a king that if they so wish, he may raise me to the Celestial Throne (*‘arsh*) and if they so wish, he may lower me to what is spread out on the ground (*farsh*).”’

As the poet has said:

‘My heart became like a pen in the beloved’s fingers.

Tonight she writes: “Live (*zī*)!” but tomorrow: “Shit (*rī*)!”

She shaves the pen to write *raqā‘*, *naskh* and other scripts.

The pen says: “I give up. You know best. Who am I?”

* * *

[51] Likewise, Mowlānā possessed such love and heart-felt attachment for him that after Shams al-Dīn’s disappearance whoever gave him a false report and said: ‘I saw Mowlānā Shams al-Dīn in such-and-such a place’, Mowlānā would immediately confer his blessed turban and *farajī* on the bearer of the good news and bestow thanks offerings and give thanks to God and be amazed. One day it happened that a person reported: ‘I saw Mowlānā Shams in Damascus.’ Mowlānā became more cheerful than can be expressed in words. Everything he was wearing, his turban, *farajī*, shoes and stockings, he gave to the man. An esteemed person from among the companions said: ‘He is reporting a lie. He never saw Shams al-Dīn.’ Mowlānā replied: ‘I have given him the turban and *farajī* for his false report. Indeed, if his report were true, instead of clothing I would give him my life and sacrifice myself on his behalf.’

* * *

[52] Report: Likewise the foremost disciples and leaders among the friends—*blessedness unto them and a happy return* (13/31)—related that one day in the Khānaqāh of Vizier Nāṣer al-Dīn—*God have mercy on him*—a splendid inauguration ceremony took place and a great man was installed as shaykh over the *khānaqāh*. All the religious scholars, shaykhs and knowers of God, and the sages, commanders and notables were present together at the gathering. Each one of them spoke words about various sciences and learned disciplines, and they engaged in wondrous discussions. It happened that Mowlānā Shams al-Dīn was withdrawn in a corner (*konj*) like a treasure (*ganj*). Suddenly he stood up and in zealous anger shouted at them: ‘How long will you give yourselves airs (*nāzīd*), saying: “*So-and-so related this report to us*” and, having mounted a saddle without a horse, go on riding (*tāzīd*) in the arena of manly men? Isn’t there anyone among you who has a report based on: “[*My heart*] *related this report to me from my Lord*”?³⁹ How long will you walk about with the walking stick of others?’

The foot of those presenting learned proofs is wooden.

A wooden foot is a foot that’s extremely unsteady.

‘These words you speak from the Ḥadīth, Koranic commentary, wisdom, and so on, are words of men from a time when each person in his own age sat on the throne of manliness and spoke of deeper meanings from states which had come over

him personally. Now since you are the manly men of this age, where are your words and [revealed] secrets?' Everyone remained silent and lowered his head out of shame.

After that he said: 'Since the era of Adam every offspring from among the prophets and Friends of God who has brought his foot from the eternal world of non-existence into the region of being—every one of them has had a separate office and task. Some of them were recorders of divine revelation (*vaḥy*). Others were the locality of divine revelation. Now make the effort to be both of these: be both the locality of divine revelation, as well as the recorder of divine revelation. *Verily, I am a human being just like you* (18/111, 41/6). The reason for this Koranic verse being sent down is known to Mowlānā. The Commander of the Faithful, °Alī—*God be pleased with him*—accompanied Moṣṭafā during the ten days of °Ashūrā⁴⁰ and during those nights the Messenger didn't eat anything. Moṣṭafā looked at him and saw traces of weakness. He said: "*I am not like any of you.*" Then the Koranic verse arrived: *Say: "Verily, I am a human being just like you."* The only difference is: *I am given revelation* (18/111, 34/50).'

In body you're an animal, in spirit of the angels,
 So you may traverse both the earth and the heavens.
 Thus in appearance he is a human being 'like you'
 But with a seeing heart that's been 'given revelation'.

'The Prophet received revelation through Gabriel and also received *revelation of the heart*. The Friend of God also received this: "*Neither a dispatched messenger finds room in me at that moment, nor an angel of divine proximity.*"⁴¹ [And] "*God speaks through the tongue of °Omar.*" The same has not occurred to you, whereas that person to whom it has occurred, men at large have turned their face to him.' And he recited this quatrain:

'Those hungry to unite with you are sated on the world.
 The fearless of the world fear separation from you.
 What recourse have gazelles before your glance?
 Your glance is a chain upon the lions of the world.'

Then Mowlānā rose and threw himself into the *khānaqāh*'s basin. And that day a magnificent *samā*^c took place. So many

religious scholars and prominent men became disciples and bondsmen that it cannot be expressed in writing.

* * *

[53] Likewise, one day in a gathering of religious scholars Mowlānā Shams was uttering higher insights. He said: 'All this studying and reading of sciences by man, and undergoing hardship, is so that the refractory (*ḥarūn*) carnal soul becomes obedient and humble like Aaron (*Hārūn*), the brother of Moses, and so that it displays self-abasement and wretchedness. In the same way the yoke is placed over the neck of the ox so that it becomes tame and ploughs the earth in absolute submission. Thus the knowing (*dānā*) earth may receive the seed (*dāna*), and instead of thorns and dry undergrowth a variety of grains and lovely aromatic plants may spring up, and from this quantity of mud (*gel-hā*) roses (*gol-hā*) may blossom. And when that learning is incapable of making you obedient and submissive, then that learning is weariness and affliction for man.'

As for knowledge you don't acquire from yourself,
Sheer ignorance is a hundred times better than that.

* * *

[54] Likewise, Valad—*God sanctify his precious innermost secret*—related: 'One day in withdrawal (*khalvat*) my father experienced a state of denudation and remained immersed in that state for several astronomical (*raṣadī*) hours. When he had returned from the world of amorous rapture, by way of supplication I asked him about that spiritual state. He said: "Bahā' al-Dīn, I met a person in Baghdad who had been engaged in self-mortification and ascetic struggle and who wept profusely, having an emaciated body, a thin neck and sallow cheeks. I saw that he was someone who had undergone immense suffering, to such an extent that he would spread out his prayer rug on the surface of the water of the Tigris and perform his ritual prayers. Despite all this divine proximity and power, he requested of God Most High: 'Oh God, oh Sovereign, bestow on me a state and bewilderment better than this, because I have no profit from these things.'

That moment I mentioned in his ear: 'Our Mowlānā Shams al-Dīn is in Damascus. He is strolling about in the crowds and gazing at the people. Now go to that place and let that king of love see you in this state and smile on your weeping and misery so that what you seek may be granted to you and the state you

are pursuing may appear from within you.’ That very instant this heart-sore dervish accepted my advice and set out without delay. When he reached Mowlānā Shams in Damascus, the appearance of this suffering dervish was a delight to Shams’ blessed sight. He immediately smiled. That moment in the dervish’s interior a light and an upheaval (*nūr-ī o shūr-ī*) appeared from the invisible world. Once the upheaval had emerged, he was wafted up to the Crystalline Sphere.⁴² He attained the perfection which is the ultimate desire and the goal of the aspiration of the perfect knowers of God.”

And God provides for whomever He wishes without a reckoning (2/212, 3/37, 24/38).

Oh son, what the man of poverty does is only a glance!
That glance lifts you upward to the ether, oh son!

* * *

[55] Likewise, the exalted vicegerents—*God magnify their dignity*—related from Mowlānā that one day he recounted to the companions: ‘At the beginning of my career I frequently read the words of the Great Master [Bahā’-e Valad]—*God be pleased with him*—and I had to have them always in my sleeve pocket. Mowlānā Shams al-Dīn forbade me to read this. So in order to respect his blessed wish I had given up reading it. One night I saw in a dream that I had sat down with a group in the Qaraṭā’ī Madrasa and was busy reading that book. When I returned to the world of appearance, I beheld Mowlānā Shams al-Dīn enter through the door. He said: “Why have you begun to read that book again?” I replied: “Far from it! It’s been some time since I was busy reading it!” He said: “Last night weren’t you seated with a group in the Qaraṭā’ī Madrasa and reading that book? Indeed, most dreams are a thought and a recollection. For if it were not in your thoughts, then neither would it appear in your dreams.” After that, as long as Mowlānā Shams al-Dīn remained alive, I did not engage in this again.’

* * *

[56] Likewise, the esteemed among the disciples related that one day Shams al-Dīn was seated with Khodāvandgār and the prominent men of the city were present. He said: ‘I want a disciple whom all the perfect shaykhs and the knowers of God who have attained the goal failed to perfect, one who has no receptivity for perfection, one with regard to whom everyone has proven powerless. I will cause him to attain perfection and make

him a perfect person capable of perfecting others, and show him God without doubt and conjecture. This is a power such as: *I will heal the blind and the leper and bring the dead back to life* (3/49) and when it comes to the power of: “*Be!*” and it is (6/73), no one talks about receptivity.’

If receptivity were a condition placed on God’s action,
Nothing non-existent would ever have entered existence.

All the companions lowered their head and applauded that immense power.

Shams’ lordliness is beyond the azure seventh heaven.

Beneath his thigh the steed of predestination is tame,
Despite its being high-spirited and recalcitrant.

All the difficulties warrior lions cannot resolve
Are no more than play and casting spells for him.

* * *

SECTION

Some of Mowlānā Shams al-Dīn’s divine insights and subtleties of meaning—God sanctify his subtle substance!

[57] It is also transmitted that one day in Mowlānā’s *madrasa* Shams al-Dīn was uttering divine insight. He said: ‘God—*He is sublime and exalted*—wants three things from all mankind: one is obedience (*farmān-bardārī*), the second is proper behavior (*pasand-kārī*), the third is recollection (*yād-dārī*). Obedience is worship, proper behavior is being God’s bondsman, recollection is divine knowledge (*ma^crefat*). Remove your burden from other people and bear their burden. Give up desiring something from them and place before them what they desire. They wish for wealth but see that you wish for poverty. They wish for glory, you wish for lowliness.’

* * *

[58] Likewise, they asked: ‘What is knowledge of God (*ma^crefat*)?’ He replied: ‘Knowledge of God is the life of the heart through God—*He is mighty and glorious!* What is alive, kill. That is your body. What is dead, bring to life. That is the heart. What is present, cause to be absent. That is the world. What is absent, cause to be present. That is the hereafter. What is

existent, cause to be non-existent. That is lustful passion. What is non-existent, cause to be existent. That is intention. Knowledge of God is in the heart, bearing witness to the faith is on the tongue, rendering service is through the limbs. If you wish to escape from Hell, render service, and if you wish for Paradise, be obedient. If you wish for intercession, form an intention. And if you wish for the Master (*mowlā*), turn your face toward Him so you find Him that instant. Whoever has become acquainted with me sets out to reach me. Whoever desires me seeks me. Whoever seeks me finds me. Nor does he choose anything other than me.' Someone asked: 'What must I do to reach you?' He replied: 'Leave your body and come to me. The curtain separating the bondsman from God is the body. The body is four things: the genitals, the gullet, wealth and position. A special curtain consists of considering one's worship, considering one's reward, and considering one's miracles. *But God knows best!*'

* * *

[59] SECTION TWO: 'The sign of a knower of God (*ʿāref*) is that he does not neglect recollecting the friend and does not become sated with his friendship. There is no food more delicious than recollection (*dhekr*) in the mouth of certainty at the table of contentment. The sign of the knower of God consists of three things: the heart's engagement with cares (*fekrat*), the body's engagement with service (*khedmat*), and the eye's engagement with divine proximity (*qorbat*). Similarly, the sign of the knower of God is that the world has no importance for him and the hereafter has no effect for him and for him there is no substitute for the Master (*mowlā*).

Knowledge (*ʿelm*) is three things: a tongue that recollects, a heart that renders thanks, and a body with patience. All spirits are thirsty when they leave the body, except a spirit that is engaged in recollecting God—*He is mighty and glorious!*

Every body which has no knowledge in it is like a city which has no water in it. Every body which has no chastity in it is like a tree which bears no fruit. Every body which has no shame in it is like a cauldron which has no salt in it. And every body which has no striving in it is like a bondsman whose master has no need of him.

Four things are esteemed: a rich man who bears burdens, a poor man who is content with what he gets to eat, a sinner who fears God, and an abstemious religious scholar. From religious

learning there must be benefit, from work well-being, and from speech good counsel.

The seeker of the world has no alternative but to undertake acquisition and commerce. The seeker of the hereafter has no alternative but to worship and to render service. The seeker of the Master (*mowlā*) has no alternative but to suffer affliction and trials. And the seeker of religious learning has no alternative but to undergo wretchedness and exile. Whoever seeks religious learning in ease will remain in hardship. Whoever bears hardship patiently will attain ease. Whoever seeks glory will quickly end up in baseness. Whoever seeks wealth will remain in poverty. And whoever bears poverty patiently will attain wealth. The religious scholar must have three qualities: clemency, disinterestedness and abstemiousness. The greatest of all things consists of two things: one is religious learning (°*elm*), the other is forbearance (*ḥelm*).’

* * *

[60] SECTION THREE: Someone asked about wisdom (*ḥekmat*). He replied: ‘Wisdom is of three kinds: one is in speech, the second is in action, and the third is in sight. The wisdom of speech belongs to the religious scholars, the wisdom of action belongs to the worshippers, and the wisdom of sight belongs to the knowers of God. The sage (*ḥakīm*) does not get angry with a person who disagrees with him and he does not take revenge against a person who treats him unjustly. They said to Baṣṭāmī:⁴³ “You walk on water and in the air.” He replied: “A dried out piece of wood walks on water, birds also fly in the air, and magicians also travel from Mt Qāf to Mt Qāf⁴⁴ in one night. Consequently, the work of manly men is that their heart does not attach itself to anything other than God Most High.”’

* * *

[61] ‘Likewise, generosity consists of four things: generosity regarding wealth belongs to ascetics (*zāhedān*), generosity regarding commitment belongs to those who strive to acquire religious knowledge (*mojtahedān*), generosity regarding one’s life belongs to those who invade infidel lands (*ghāziyān*), and generosity regarding the heart belongs to the knowers of God (°*ārefān*). The ascetics give away wealth and receive knowledge of God (*ma°refat*), as the Koran says: *That is the Final Abode: We provide it for those who do not desire grandeur on earth, nor corruption* (28/83). Those who strive after religious knowledge commit themselves and receive spiritual guidance, as it says in the

Koran: *And those who strive in Our cause, surely We will guide them on Our ways* (29/69). And the fighters against the infidels give their lives and receive eternal life, as it says in the Koran: *But rather living with their Lord with sustenance from Him* (3/169). The knowers of God give their heart and receive love, as the Koran says: *He loves them and they love Him* (5/54).

I have not seen anything better than humility. Be content with what you have in your hands. Have no expectation of what is in the hands of others. The glory of the Prophet lies in prophethood. The glory of the religious scholars lies in humility, and the glory of the Friends of God is in forbearance. The glory of the poor is in contentment with little, and the glory of the rich is in generosity. And the glory of worshippers of God is in withdrawal (*khalvat*). Guard your religion with two things: one is generosity, the other is good character.

It is impossible to flee from death. A man's allotment cannot flee from a man. *Daily sustenance is apportioned, and the hour of death is fixed. The greedy is deprived, the miserly is reprov'd, and the envious is grieved. The knower of God has been given mercy, and Satan is pelted with stones.* Making plans in the face of predestination is of no use. You will not escape the hour of your death, nor will you attain your hope. You will not be deprived of your allotted sustenance, nor will another person's sustenance be given to you. So why do you kill yourself? Oh offspring of Adam, wealth is in contentment with little and safety is in solitude and freedom is in lack of desire. Friendship is in lack of longing, and enjoyment is in exercising patience. There is no glory for a covetous person, nor is there abasement for someone who is content. The free man becomes a bondsman through covetousness, and the bondsman becomes free through contentment with little.'

* * *

[62] SECTION FOUR: He said: 'Supplication removes shame, whereas pride removes religion. An avaricious person possesses the same nature as Eblīs. Wherever covetousness has appeared there is accumulation, and wherever accumulation has appeared there is prohibition, and wherever prohibition has appeared there is cutting off, and wherever cutting off has appeared there is unbelief, and wherever unbelief has appeared there is fire. Similarly, if you give up the body, you reach the spirit. You have reached something contingent, whereas God is eternal. How can the contingent attain the eternal? What connection is there

between earth (*torāb*) and the Lord of Lords (*rabb al-arbāb*)? With you the means by which you fly away and escape is the spirit. Know this: if you place your spirit in your hand and bring it, what will you have done?’

If your lovers offer you their spirit as a gift,
By your life they’re all taking caraway seeds to Kermān.⁴⁵

‘Taking caraway seeds to Kermān—what price, what tariff and what honor will it bring? After all, it is a royal court such as it is. Indeed, He is in want of nothing (*bī-niyāz*). You undertake supplication (*niyāz*) because the one without needs likes supplication. By means of supplication you will suddenly escape from these contingencies. It will join something to you from the eternal, and that is love. The net of love appeared and he was entangled, which is [the sense of]: *He loves them and they love Him* (5/45). Due to that eternal something you will see the Eternal. That is the meaning of: *But He attains the eyes* (6/103). The fulfilment of these words, which have no fulfilment, will not be fulfilled before the Day of Resurrection.’

* * *

[63] Likewise, one day they asked about the secret of the *samā^c*. He replied: ‘Divine manifestation and beholding God occurs more often for the men of God during the *samā^c*. They have come forth from the world of their existence. The *samā^c* brings them forth from other worlds and conducts them to a meeting with God. In brief, there is a *samā^c* which is forbidden. The one who actually said it is forbidden did something very important. Such a *samā^c* is unbelief. The hand which is raised without that ecstatic state, most certainly that person’s hand and foot will be punished in Hell. The hand which is raised in that ecstatic state most certainly will reach Paradise. And there is a *samā^c* which is permissible. That is the *samā^c* of those who practice self-mortification and asceticism, which makes them shed tears and feel tenderness. And there is a *samā^c* which is a religious duty (*farīḍa*), and that is the *samā^c* of those who experience ecstatic states—which is an individual religious duty (*farḍ al-^ceyn*) like the five ritual prayers and fasting during Ramaḍān. Just as consuming water and bread in times of need, this is an individual religious duty upon those who experience ecstatic states, for it is a support of their life. If one of the people of *samā^c* performs the *samā^c* in the east and another adept of the

samā^c performs the *samā*^c in the west, they are aware of one another's situation.'

* * *

[64] SECTION FIVE: Someone said: 'Mowlānā is all kindness (*loṭf*), whereas Mowlānā Shams al-Dīn has both the attribute of kindness and the attribute of wrath (*qahr*).' Then another person said: 'Everyone is actually like that.' And when he came and gave an explanation and apologized to Shams al-Dīn, saying: 'My purpose was to refute the other person's words, not to reproach you', Shams replied: 'Oh fool, since it was what I said, how can you explain it and apologize? He described me with the attributes of God who possesses wrath as well as kindness. These weren't his words, nor the Koran, nor *ḥadīths*. They were my words which he cited. How did it occur to you to say that everyone has the wrath and kindness which has been ascribed to me? How could everyone have these attributes? Then with this intelligence and proper conduct (*adab*), in two days they would necessarily attain the level of Bāyazīd, Joneyd and Sheblī,⁴⁶ and come to eat from one bowl with them. If the behavior of these shaykhs was described in front of someone, without doing anything he would lose his mind just hearing about it. But despite all that, they were veiled from God.'

Again he said: 'Mowlānā has flawless beauty (*jamāl*), whereas I have beauty as well as ugliness. Mowlānā has seen my beauty, he has not seen my ugliness. This time I will not practice hypocrisy. I will behave with ugliness so that he sees all of me, my elegance and my ugliness. The sign of a person who has found access to associating (*ṣoḥbat*) with me is that association with others becomes cold and bitter for him. Not in the sense that he grows cold and still associates with them, but rather that he is no longer able to associate with them.'

As the poet has said:

'You travel through travellers. Stop associating with others.
If not, you'll remain afflicted and bound to the afflicted.'

* * *

[65] 'Likewise, the prophets—*peace be upon them*—all give instruction about one another. Jesus says: "Oh Jew, you did not know Moses properly. Come look at me so you may know Moses." Moḥammad says: "Oh Christians and Jews, you did not know Moses and Jesus properly. Come look at me so you may know them. The prophets all give instruction about one another.

The words of the prophets explain and clarify one another.” After that the Companions said: “Oh Messenger of God, every prophet gives instruction about *those before him*. Now, you are the Seal of the Prophets. Who will give instruction about you?” He replied: “*Whoever knows himself knows his Lord.*” That is to say: *Whoever knows me knows my Lord.* This means that the followers of Moḥammad, in every respect, will give instruction about Moḥammad’s way of being (*ḥāl*) and his words (*qāl*). The more learned someone is, the further he is from the goal. The more recondite his thought, the further removed it is.’

With your heart prostrate yourself in the dust of his door.

This is a task for the heart, not a task for the forehead.

‘*God is sublime!* Everything is a sacrifice on behalf of man, and man is a sacrifice on behalf of himself. [God declared: *We have honored the offspring of Adam* (17/72).] God did not declare: “*We have honored the heavens and We have honored the Celestial Throne.*” If you ascend to the Celestial Throne, it is no advantage. The door of the heart must open. The life and death struggle of all the prophets and Friends of God and the pure (*aṣfiyā’*) was for this and this is what they were seeking. Everything is in one person. When he knows himself, he knows everything. Supplication is in you, the attribute of wrath is in you. “*Guide my people, for verily they do not know!*” That is to say: *Guide my parts.* The parts were the unbelievers, but they were a part of him.’

The good and the bad are all parts of a dervish.

If he weren’t like that, he wouldn’t be a dervish.

‘If they were not parts, he would be separate. How could he have been a whole (*koll*), *if he knew the universals (kolliyyāt) but not the particulars (joz’iyyāt)*? After all, the universals said: “Which part remains outside the whole?” *But God knows best!*’

* * *

[66] SECTION SIX: One day he said: “*You must avail yourself of the big city.*” That is to say: *Serving a shaykh who is a perfect knower of God.* And: “*Be on guard against the small towns.*” That is to say: *Association (ṣoḥba) with the deficient.*’

*Oh companion, if you must become covered with dust,
Then become covered with dust from the highest hill.*

“Whoever eats with one whose sins have been forgiven will have his own sins forgiven.” Here eating does not refer to eating bread. It is not eating food. It refers to partaking of nourishment from the other world which God orders on behalf of martyrs whose throat has been cut: *They will be nourished in joyfulness* (3/169-70). When the carnal soul which commands [to evil] has been subdued, then a person is a martyr (*shahīd*) in this life and a warrior against the infidels (*ghāzī*). Whoever partakes of this nourishment with someone whose sins have been forgiven will have his own sins forgiven. Otherwise, thousands of hypocrites and Jews ate food with Moṣṭafā.

Someone said: “But in their belief he was not someone whose sins had been forgiven.” I replied: “Belief that Moṣṭafā’s sins have been forgiven becomes correct when one partakes of that nourishment from the same bowl with him.” This is the reward for belief and the sign of the soundness of belief. Being a Muslim is opposition to lustful passion. Being an unbeliever is conformity to lustful passion. A particular person embraced the faith. This means: “I have entered a covenant to oppose lustful passion.” Someone else said: “This is not my task. I am not able to do so. But I will pay the *kharāj*⁴⁷ and live my life.” The Prophet was satisfied and accepted and gave him a certificate which said: “*If someone harms a dhemmī,⁴⁸ it is as if he harmed me as well as the person who has bound himself in a covenant.*” However, another person says: “I am a believer and I am disgusted by lustful passion.” But he is not. He says: “I am white.” But he is not. He is black. He says: “I am a falcon.” He is not. He is a crow. Rendering thanks to God for not being an infidel is incumbent on the believer. Rendering thanks to God for not being a hypocrite is incumbent on the infidel. Indeed, the hypocrite is more wicked than the infidel: *Verily, the hypocrites are in the lowest level [of Hell]* (4/144).

The following which is not widely known has been transmitted among the rare reports. At the time that Hell is emptied of Hell’s inhabitants and its levels are emptied, a group of people will come to inspect it. When they draw near and look at those levels of Hell, the doors of the levels bang shut. They open and close like doors of an empty ruined house. The visitors hear the cries of the hypocrites. They ask them: “What people are you who are

still in this place after everything has become empty?” The latter reply: “We are the hypocrites and we have no possibility of escape.” The *qāḍī* of Damascus, Shams al-Dīn-e Joveynī transmitted this *ḥadīth* in his public teaching but it has not become widely known. But a person who is acquainted with meaning will extract the higher meaning from it. Now there is open hypocrisy and hidden hypocrisy. Open hypocrisy be far from us and from our companions! But as for hidden hypocrisy, an effort must be made so that it departs from the human heart—*with the help of God Most High!*

* * *

[67] SECTION SEVEN: It happened that a group claimed the world had existed from eternity. Shams al-Dīn said: ‘What’s it to do with you whether the world is eternal? Find out about your own eternity, whether you’re eternal or temporal. Spend the amount of time you have in life investigating your own situation, not investigating the world’s eternity. The purpose of the world is that virtuous actions take place, because every virtuous action is the cause of the soul’s tranquillity. And the soul’s tranquillity causes the need for God Most High and causes belief in the hereafter. Even though one has knowledge consisting of a hundred thousand disciplines, if there is no virtuous action, there is no need for God and belief in the hereafter. There is nothing. Whereas if there is virtuous action but there is no learning, neither Arabic, nor Turkish, it is the cause of glory and honor in this world and the world to come. Everyone is seeking learning and benefit. You seek good action so that you will obtain good from the beloved. For this is the kernel, the other is the husk.

The Compassionate sat (estavā) on the Throne (20/5). What is said in Koranic commentary—other than what has been said about externals, namely: “*He sat means He took possession*”? As in the words of the poet:

“*Beshr took possession (estavā) of Iraq*
Without a sword and without shedding blood.”

And besides their having said: “*We believe in His word ‘He sat’ without asking how and without asking about the circumstances; we believe just like that without inquiry*”, what has become known about this word? And what have they said in the commentaries about Ṭāhā besides what those engaged with external meaning say, namely: “*Ṭāhā is the name of Moḥammad*”? Another

interpretation is *it means*: “*Oh man!*” And another interpretation is *ṭah al-arḍa*: “Place your foot on the ground!”, because the Messenger was standing on one foot during nocturnal prayers staying awake through the night since the command had come: *Stay awake [part of the night] as a work of supererogation* (17/79). He stood so long on one foot that his blessed foot became swollen.’

The Messenger’s foot was swollen from standing at night.

His vigils made the people of Qobā tear their tunics (*qobā*).

‘The command came: “*Ṭah!*” That is to say: “Put your other foot on the ground as well. Don’t stand on one foot, because We did not send the command to perform a night vigil as a hardship for you.”

[But] I am not asking about these external interpretations which have been given. Will you not tell me what has been said besides this? Now, it has become known that the interpretation of this must be read out from the Preserved Tablet (*lowḥ-e mahfūz*).⁴⁹ The margin (*kenāra*) of that tablet cannot be contained in the imagination’s embrace (*kenār*). The King said: “Do not render me service as I feel shame before you.” He (the Prophet) replied: “Don’t say this to me because, due to your prohibition, love for You in my heart grows cold and You grow cold in my heart.” The King said: “Since it is this way, I will not prohibit it.” Another time He said: “By your life and head, there is no need at all [of service]. Don’t do it. *Indeed, We have given you a manifest victory* (48/1).”

‘Don’t do it! Your past and future sins are forgiven.’

He said: ‘This is the boiling of love, not fear and hope.’

‘He replied: “By Your life and head, I will do it.” And he stood so long that his foot became swollen. The King said in anger: “Stop it! This is not necessary for Me. *Ṭāhā, We did not send down the Koran to you so you would suffer* (20/1-2). I have seated you at My side and I speak with you. I do not speak to you so that you undergo hardship: *But only as a reminder for him who fears, a revelation from Him who created the earth* (20/4)”

The explanation for this closeness [of Moḥammad to God] for ordinary men is: the earth is Moḥammad’s body, the heavens are his enlightened faculties of cognition, conception and

imagination. *The Compassionate sat on the Throne* (20/5): I have fixed My abode in your heart. How long, how long!’

Once purged of lust, the heart’s Throne was prosperous
And thereon ‘*The Compassionate sat on the Throne.*’

‘And so you say: “I can dispense with Moḥammad since I have reached God.” God cannot dispense with Moḥammad. How is this? Just this He has brought forth. And what you say: “*If We had willed (low she’nā), We would have raised up a warner in each town*” (25/51)—He has made naught. He willed nothing: *If We had willed.* Now Moḥammad says this: “If I myself will.” “*If it were not for you (low lā-ka)*”, said God to Moḥammad.⁵⁰ Moḥammad said: “I as well: *His eyes did not swerve* (53/17).⁵¹ You have chosen me from among everyone, and I too want no one else but You.” To follow Moḥammad means this: He undertook the Ascension (*me‘rāj*)—you as well follow in his tracks! Make the effort to acquire a place of rest (*qarārgāh-i*) in your heart. When you seek the world, don’t let it be mere words but rather be engaged in managing the means. If you seek religion, don’t let it be mere words either. Be assiduous in worshipping. And if you are seeking God, be assiduous in serving the manly men (*mardān*).

You need a companion who is better than yourself
So your standing and position may be increased.

The Moḥammadan is a person with a broken heart. Those in the past were persons with a broken body. They reached the heart and right away they uttered: “*I am the Truth*”,⁵² Moḥammad-like. Some broken-hearted ones said: “*My highest Lord.*”⁵³ And they were not content with this either. There is a group which recites the verse of the Throne (2/256) over the sick, and there is a group which is the verse of the Throne. In calling to the faith (*da‘vat*) there is wrath (*qahr*) and kindness (*loṭf*). In intimate seclusion (*khalvat*), however, all is kindness. *But God knows best!*⁵⁴

* * *

[68] SECTION EIGHT: He said: ‘Whoever takes hold of a branch, the branch breaks and he falls down. Whoever takes hold of the tree, all its branches are his. How is it that those endowed with intelligence (*ūlū’l-albāb*) do not want the reason (*‘aql*) that

everyone has, i.e. reason concerning the return. A particular philosopher declares: "What I say is based on reason (*ma'qūl*)."
And he has no whiff of this godly reason (*'aql-e rabbānī*).'

* * *

[69] 'Likewise, an esteemed person beheld the Prophet after twelve years and said: "Oh Messenger of God, you used to show yourself to me every Friday night. During this period of time you have left me like a fish without water. Why is this?" He replied: "I was engaged in mourning." The person asked: "Mourning what?" He said: "During these twelve years no more than seven people had their face toward the *qebla* when they reached me. All the others had their face turned away from the *qebla*." Now this is a deep thought: *And no one knows its interpretation except God and those firmly rooted in knowledge* (3/7) is its explanation.

There is delight in the coming together of friends. They lean against one another, they flirt and display their beauty. As soon as they are separated, lustful passion (*havā*) comes into their midst. Their previous light disappears. When you place something in honey, it is fresh and delicious because air (*havā*) has no access to it.

Shem bears himself with pride.⁵⁵ Now, despite all his exaltedness, Moses—*peace be upon him*—sought from Khedr and from his company (*sohbat*)—*peace be upon him*—perfection of the attribute of kindness (*loṭf*). So that he might acquire this other refinement (*laṭāfat*), he repented several times. A dervish must repent one time in his whole life and also feel regret, saying: "Why did this have to happen on my path?" For all his graciousness, the Prophet—*peace be upon him*—considered it a blessing to be greeted by dervishes. He would sit with them on the ground and listen to what they said.'

If you find this hard to believe, then how is it

Moṣṭafā wished the poor to invoke God for him?

'Once you've taken yourself in hand, if you meet someone else put your hand on his neck. Otherwise, you're under hands. [Sense unclear.]

A camel set out in the company of an ant. They came to a river. The ant recoiled. The camel said: "What's the matter? Come, it's easy! The water's only knee-deep." The ant replied: "For you it comes up to the knees, for me it's six cubits over my head." If I had remained (*be-māndamī*) without a shaykh, I would not have

survived (*na-māndamī*). ‘Whoever approaches Me by the span of the outspread arms...’⁵⁶ There are differences between spans of outspread arms, between camels and between knees. “Two footsteps and he arrived.”⁵⁷ You do not possess a Moḥammadan footstep. The Pharaoh appeared in you. Moses came and drove him away. The Pharaoh came back and Moses got away. This gives an indication of how long fickleness endures. Grip Moses in such a way that Pharaoh never comes back again. This fickleness is not up to the task: *Those who have said: “Our Lord is God!” and then have gone straight* (41/30). Again this camel compared with °Āj b. °Anaq is a good example of how there are differences between knees, because °Āj didn’t drown during Noah’s Flood. The water of the ocean only came up to his knee. He was killed by Moses. Again before Adam and the offspring of Adam’s spirit and heart—not the offspring of Adam’s water and clay—this °Āj b. °Anaq is especially the one about whom it has been handed down: “Two footsteps and he arrived.” This is the Moḥammadan footstep, one step to the hereafter and one step to the Lord. But when it comes to me and you, the same rule holds good: from one knee to another. We take a hundred steps and still do not come before the edge of the *soffa*. *God is kind to His bondsmen* (42/19). But He said: *to His bondsmen*. Wherever there are bondsmen, stake your all!

* * *

[70] SECTION NINE: He said: ‘One day °Omar⁵⁸—*God be pleased with him*—threw a punch and blinded Satan’s eye. This is a higher meaning and a secret which “they” understand because, in fact, Satan is not something endowed with a body. “*Verily, Satan flows inside the offspring of Adam the way blood flows in the veins.*” And this idea (*ma°nī*) appears and manifests itself in every form (*ṣūrat*). One day Satan came and said: “Oh °Omar, come so I may show you some marvels.” Through a narrow crevice in a mosque he showed him a person sleeping, while someone else was standing up performing the ritual prayers. Satan said: “Through fear of the fire of love in this sleeping person’s breast I do not dare enter, for otherwise I would have entered. I would have done something to the one performing the prayers that would have destroyed him.” Nothing burns Satan except the fire of love of the man of God (*mard-e khodā*). Moreover, all the ascetic practices a person undergoes do him no good. Satan only grows stronger because he was created from the fire of lust. Light extinguishes fire in accordance with: “*Your*

light puts out my fire." If it were not: *from One all-knowing and all-wise* (27/6), what state would their affairs be in? Their affairs would not become rightly settled in forty thousand years. If you joined twenty lives together, it would not happen. What the other prophets acquired in a thousand years, Moḥammad—*peace be upon him*—surpassed in a short time, *from One all-knowing and all-wise*.

Let's go outside, let's lower these mustaches! We will not go somewhere on a campaign against non-Muslims so the infidels should become afraid of our mustache. And if every hair of our mustaches became a spear, the infidel inside us would not be afraid. This is not my business. It's been a long time that His work was accomplished. *And those who struggle in Our cause, verily We will guide them along Our ways* (29/69). That is to say, if we read the first part last (*moqaddam mo'akhkhar*): *And those We have guided along Our ways struggled in Our cause*, this is the meaning. Otherwise, those who struggled along a particular path waged holy war (*jehād*) without Our guidance. Then We showed them the way or they waged holy war with Our guidance. Then why would: *Verily, We will guide them* be repeated? Or otherwise again, it is the Messenger speaking: *And those who struggle in our cause—that is to say: in rendering service to our exterior and to our external body—we will guide them along our ways, i.e. the ways of our spirits and our higher realities*.

Keep a fast without regulation on Thursdays and Mondays. Suddenly sit on the spirit of your carnal soul, saying: "I will fast in order to make it hard for the carnal soul. Perhaps it will suddenly become a Muslim, since its becoming a Muslim is very remote indeed."

He said: 'Every person has a sin which is congruous with him. One person's sin is that he plays the debauched rogue (*rendī*) and undertakes depravity. That is congruous with his situation. Another person's sin is that he is absent from the presence of God. Happy the man whose eye sleeps while his heart does not sleep. Woe unto him whose eye does not sleep while his heart sleeps. *But God knows best!*'

* * *

[71] SECTION TEN: They asked about giving alms in secret. He replied: 'Giving alms in secret is this. Due to extreme immersion in sincerity and in maintaining that sincerity there is no awareness of the pleasure of your giving alms—that is to say,

due to being engaged in sorrow and regret that you are not better than you are. Bāyazīd⁵⁹—*God show him mercy*—frequently went on pilgrimage to Mecca on foot. He made the pilgrimage to Mecca seventy times. One day he saw that the people on the pilgrimage road were sorely afflicted for lack of water and were perishing. He saw a dog near the water of the well where the pilgrims had crowded together and were causing one another distress. The dog was looking at Bāyazīd. By way of divine inspiration the words arrived: “Obtain water for this dog!” It was then publicly announced: “Who will buy for one drink of water a virtuous pilgrimage accepted by God?”⁶⁰ No one paid any attention. The offer was increased to five accepted pilgrimages on foot, then to six and seven, until it reached seventy pilgrimages. A person cried out: “I’ll give the water.” It then occurred in Bāyazīd’s heart: “How excellent I am! On behalf of a dog I have sold seventy pilgrimages on foot for one drink of water.” When they put the water in a jar and placed it before the dog, the dog turned away from it. Bāyazīd fell on his face and repented. A voice arrived, saying: “So often you tell yourself: ‘I have done this and I have done that on behalf of God.’ You see that [even] a dog does not accept it.” He cried out: “I have repented. I will never again consider it.” The dog immediately brought its head to the water and began to drink.’

Despite a hundred supplications and intercessions,
You won’t allow me to kiss your foot just once.

‘Now you reproach the idolater because he turns his face toward a stone or a painted wall, but you also turn your face toward a wall. This then is an allegory which Moḥammad—*peace be upon him*—has told but you do not understand: “Now the Ka’ba is in the middle of the world. When the inhabitants of the circle of the world turn their face toward it, if you remove the Ka’ba their prostrations are before one another’s heart. This person’s prostration is before that person’s heart, and that person’s prostration is before this person’s heart.” The Prophet said: “*Contemplation for one hour is better than sixty years of worship.*” The meaning of contemplation in this case is the spiritual concentration (*ḥoḍūr*) of the sincere dervish, because there is no hypocrisy in that worship. That is necessarily better than external worship without spiritual concentration. One can make up for prayers that have been omitted (*qaḍā’*). One cannot

make up for spiritual concentration that has been omitted. Some men of poverty (*foqarāʾ*) have abandoned external appearance because: “*There is no ritual prayer without the heart’s concentration (ḥoḍūr); there is no ritual prayer without the Fāteḥa of the Book.*”⁶¹ In their view the *Fāteḥa* of the Book is this spiritual concentration, a spiritual concentration such that if Gabriel arrived, he would be given a kick. And when the Prophet had still not reached the Divine Presence [during the Ascension], he said to Gabriel: “Come!” Gabriel replied: “No! *If I were to draw near by a single fingertip, I would be consumed in fire.*”

I said to a particular shaykh: “May God convey you to Hell.” He replied: “I wish He would so I may see what happens to this light of mine because of Hell and what happens to Hell because of my light.” They saw an ox but they didn’t see the king’s son who was inside the ox.⁶² Otherwise, how would they have killed it? See that you are endowed with sight and endowed with discernment, for the road divides into many branches. One person sets out on this road, another on that road. You stay on the right-hand side. When you reach Konya, there is no longer any need for discernment and concern. A just sultan is there. No one does an injustice to anyone else.’

* * *

[72] Likewise, one day he said: “*There is no god but God is My fortress and whoever enters My fortress is safe from My punishment.*” God says: “Whoever enters the fortress *There is no god but God.*” God did not say: “Whoever pronounces the name of this fortress.” It is very easy to pronounce the name of the fortress. You may say with your tongue: “I went into the fortress.” Or you may say: “I went to Damascus.” If it’s a matter of [saying something] with the tongue, you may go about in the sky or on the earth in one instant. You may ascend to the Celestial Throne and the Footstool.⁶³ He said: ‘*Whoever says there is no god but God sincerely and with sincerity will enter the Garden.* Now sit yourself down. You say the brain dries out. Who is He and who are you? You are more than six thousand. Become simple, otherwise what does His oneness have to do with you? You are a hundred thousand atoms. You’ve carried off every atom with a lustful passion. You’ve carried off every atom with a delusion. *Sincere in his intention and with sincerity in his action, he will enter the Garden.* When he has done that, the promise: *he will enter the Garden* is not necessary. When he has done that, he is already in the Garden itself. *But God knows best!*’

* * *

[73] It is also transmitted that one day in an assembly Mawlānā Shams al-Dīn was engaged in listening to the music of the harp. Someone said: 'A man who's a dervish and he listens to the harp!' Shams al-Dīn replied: 'May you not see and not hear!' That very moment the person gripped his neck and went blind. As much as they implored Shams al-Dīn, it was of no avail.

He said: 'In our case things like this are a clever knack (*ẓarāfat*), whereas with others they are a matter of thaumaturgic gifts (*karāmat*) and miracles (*mo^cjeza*).' A person said: 'I accept whatever miracle is based on rationality (*ma^cqūl*).' He replied: 'That would not be a miracle. A miracle is what reason is incapable of grasping.'

* * *

[74] Likewise, it is transmitted from the old disciples that one day in the city of Sivas the scholastic theologian (*motakallem*) Shaykh Asad al-Dīn, who was the shaykh and teacher of Akhī Moḥammad-e Dīvāna (the Madman)—*God Most High have mercy on them*—was commenting on: *And He is with you wherever you are* (57/4), in the presence of Mawlānā Shams al-Dīn—*God sanctify his innermost secret!* Shams al-Dīn said: 'Despite all his excellence, when I would ask him about something in public, he would get upset. One time I asked him: "You say *He is with you*, i.e. God is with you. What does this mean?" He replied: "Oh Towrīzī (Tabrīzī), what's your motive in asking this?" As far as he went in showing forbearance, he could become angry to the same extent and throw out a warning. I said: "What do you mean? What motive? This has nothing to do with my question. Are you a muzzled dog accustomed to doing harm? How do you explain this thought: *And He is with you*? How is God with the bondsman?" He replied: "Very well. God is with the bondsman through His knowledge." I said: "His knowledge is not separate from His essence (*dhāt*) and no attributes (*ṣefāt*) are separate from His essence." He answered: "You are raising these old questions." I said: "What do you mean old? God forbid! He pisses novelty!"⁶⁴ Asad al-Dīn immediately became helpless. He stood up and lowered his head and busied himself in showing respect. The people said: "Well here's a theologian! This is a theologian!" Many found belief in him.'

* * *

[75] Likewise, one day he said: 'In Damascus those dogs were openly saying Shehāb-e Maqtūl (the Murdered)⁶⁵ was an infidel

(*kāfer*). I said: "God forbid!" How could Shehāb be dark (*kāfer*) since he is luminous. Yes, in the presence of the sun (Shams) a comet (Shehāb) is dark. But when it enters the sun's service in complete sincerity, it becomes a full moon. It becomes whole. I am very humble with the sincere who are in need. But I am very proud and arrogant with others. Shehāb al-Dīn's learning (*ʿelm*) was predominant over his reason (*ʿaql*). Reason should predominate over learning and rule over it. His brain, which is the seat of reason, had become weak. A particular group had an experience of the world of spirit (*ʿālam-e rūḥ*). They descended and settled down and they speak about the divine world (*ʿālam-e rabbānī*). However, that is the world of spirit which they imagine to be the divine world—unless divine grace arrives with one of its attractions, or a manly man (*mard*) takes the person in his embrace and draws him from the world of spirit into the divine world, saying: "Enter in obedience (*motābaʿat*) for here there is another subtlety. Why did you descend?" In that place the spirit (*rūḥ*) had still not shown all its beauty to Maṣṣūr.⁶⁶ Otherwise, why would he have said: "*I am the Truth*"? What connection is there between "I" and "Truth"? What is this "I"? What is this letter? And likewise, if he were immersed in the world of spirit, how would there be room for letters? How would there be room for *alef* and room for *nūn*?⁶⁷

And he also said: 'I ask these shaykhs: "[With regard to the Prophet's words:] *'I experience a moment with God'*, is this moment continuous?" These foolish shaykhs reply: "No, it is not continuous." I said: "Now, someone invoked God on behalf of a dervish from the community of Moḥammad—*peace be upon him*—saying: 'God grant you complete composure (*jamʿiyyat*)!' The dervish exclaimed: 'Hey! Hey! Don't pray for this! Invoke God on my behalf, saying: "Oh Lord, remove composure from him. Oh God, grant him distractedness." Because in composure I have become incapable and affected by stagnation.'" Someone said: "In the lavatory you must not say the name of God. You must not recite the Koran out loud." I said: "What am I to do with that other one whom I am not able to separate from myself? The king will not dismount from the horse. What is the horse to do?" As for: *And He is with you wherever you are*, is this not meant to be continuous either? Whoever doesn't know the root begins with the branch. He necessarily says things which are backwards and mistaken.'

[76] Likewise, he recounted: ‘A person was giving a description of a fish and its size. Someone said: “Hush! What do you know about what a fish is?” The person replied: “I don’t know even though I have made several journeys on the sea?” And then he said: “The sign of a fish is that it has two horns just like the camel.” The other replied: “I knew you don’t have any idea about a fish. But the explanation you’ve given has taught me something else. You can’t tell an ox from a camel and don’t know the difference.” Someone with a nature (*ṣāḥeb-tab°*) is not required. Someone with a heart (*ṣāḥeb-del*) is required. Seek the heart, not the physical nature. Where is the heart’s place? The heart is concealed. Its possessor (*ṣāḥeb*) is God. They call Him possessor of the heart out of jealousy.’⁶⁸

* * *

[77] Likewise, one day in Mowlānā’s mosque and in his presence Shams al-Dīn was uttering divine insights as they occurred in his heart, and the prominent men of the age were on hand. He said: ‘What gall Fakhr-e Rāzī⁶⁹ had when he declared: “Moḥammad-e Tāzī (the Arab, i.e. the Prophet) speaks this way, whereas Moḥammad-e Rāzī speaks this way.” He isn’t the apostate of the age. He isn’t an absolute infidel. He may repent. Why do they cause him harm? They throw themselves on sharp swords. What sword of a bondsman of God will show them mercy? They don’t show themselves any mercy. As Shaykh Moḥammad Ebn-e °Arabī⁷⁰ said in Damascus: “Moḥammad is our doorman (*pardadār*).”⁷¹ I replied: “Why don’t you see in Moḥammad what you see in yourself? Every person is his own doorman.” Ebn-e °Arabī said: “Where there is the truth of divine knowledge (*ma°refat*), what place is there for religious propaganda (*da°vat*) and ‘do and don’t do’?” I replied: “Now, this matter (i.e. *ma°refat*) is his and this other excellence (prophethood) is in addition. But the rejection you adopt toward him and this authoritative behavior (*taṣarrof*), aren’t they the essence of propaganda? Thus you practice propaganda while you say one must not practice propaganda.” Shaykh Moḥammad was a good consoler in hardship, a good intimate companion, and a marvelous man. But he was not obedient [to the Prophet]. Someone said: “That is the very essence of obedience.” I replied: “No, he did not adopt obedience. Many times Shaykh Moḥammad performed prostrations and genuflections, and would say: ‘I am a bondsman of the people of divine law.’ But he did not practice obedience.” I received much benefit from

him, but not as much as from you (Mowlānā). It never resembled what I received from you. “*What a difference between a pebble and a pearl!*”

* * *

[78] ‘Likewise, it often happened that Shaykh Moḥammad would say: “So-and-so committed a sin and so-and-so committed a sin.” Then I would see him commit a sin. Several times I pointed it out to him. He would lower his head and respond by saying: “Son, you crack a powerful whip.”—i.e. you drive me on with great force—“It was a mountain, a mountain. I do not do this intentionally.”

But look whether there is any obedience to Moḥammad in the forty-day fast and the recollection of God (*dhekr*). Yes indeed, the instruction to Moses—*peace be upon him*—was *forty nights* (7/141). What obedience to Moḥammad was there that Moses did not dare to undertake? Rather he said: “Make me one of those who attend on his saddle-straps—*Oh Lord God, make me a member of Moḥammad’s community.*” The Speaker with God (*kalīm allāh*)⁷² said: “*Show me!*” (7/143). Since he knew that this was the way of the Moḥammadans, in saying: “*Show me!*”, he wanted the same as in saying: “*Make me a member of Moḥammad’s community.*” They said: “Now go serve Khedr for several days, and Khedr too said: “*Oh Lord God, make me a member of Moḥammad’s community.*” It is a different light which gives over Moses and Khedr to being plundered.’⁷³

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[79] Report: It is also transmitted from the prominent among the disciples that one day Mowlānā Shams al-Dīn said the following words: ‘They said to Shaykh Ḥarīrī one day: “Your disciples walk with broad steps and do not perform the religious duties, and you say nothing.” He replied: “Since they know the words of God and the Messenger but they do not obey, will they listen and accept what I say?” After that he laughed and said: “If they performed the ritual prayers and fasted and obeyed the commands, then this obedience would bring them deliverance. What need would they have of me? They have latched on to my skirts so that they may indulge whatever lustful passion they have and I will take them by the hand and give them deliverance.” He said this openly. But he is not capable of this. This is not his spiritual station. But although Mowlānā—*God lengthen his shadow*—does not say this openly, none the less his wide-ranging movement during the *samā’*^c and the esteem he enjoys express the

meaning: "I am from among those Friends of God who are able to deliver their followers no matter what they do."

We have travelled difficult roads to the end.

We have made the road easy for our followers.

And again Shams said: 'Most people dance without a tambourine (*daf*). If they heard the sound of the tambourine, then what things they would do! Likewise, a second interpretation is this. In man, besides external acts and straightforward fear of God, there is an act and a fear of God which are hidden. This is the beauty (*ḥosn*) of his essence. [God has said:] "*I am present in My bondsman's thinking well (ḥosn) of Me; let him think of Me as he wishes.*"⁷⁴ By this means all his wicked actions become good actions, because whereas the sight of those without sight is on these external acts, We do not look at this. We look into a man's interior (*bāten*) and his innermost secret (*serr*). Though on the exterior he is depraved and neglectful, in the interior, because of that pure essence and concealed sincerity, he is God-fearing and does what is good."

We who see into the interior of the whole country,
See the heart and do not look at the exterior.'

* * *

[80] Likewise, the noble among the companions related from the noble companions—*God be pleased with them*—that one day Khodāvandgār—*God sanctify his precious innermost secret*—had become intoxicated with divine knowledge. He said: 'When at the Resurrection the ranks of the prophets and the categories of the Friends of God are drawn up and the believers of the Muslim community, troop after troop, gather together, I and Shams al-Dīn, holding one another's hand, will walk proudly and graciously into Paradise.'

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[81] Likewise, Soltān Valad related: 'One day Mowlānā Shams al-Dīn-e Tabrizī—*God be pleased with him*—had withdrawn in seclusion with persons dear to God and he was uttering obscure higher meanings. He said: "If an individual during his life once maintains fidelity with us for the sake of God, after that if he commits a thousand injustices, we will only look at that one act of fidelity. We will not look at all at his injustices. Because that one act of fidelity which he undertook for God is the foundation

(aṣl). Whoever acknowledges the obligation of that fidelity will not look at injustice.”

And he said: ‘One day Mowlānā Shams al-Dīn-e Tabrīzī told my father: “I had a shaykh named Abū Bakr in the city of Tabrīz. From him I received all the forms of Friendship with God (*velāyat-hā*). But there was something in me which my shaykh did not see and which no person had seen. Now my Khodāvandgār, Mowlānā, has seen this thing—*God lengthen his shadow and his blessing!*”’

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[82] ‘Likewise, he recounted to my father: “I was a child. I would see God, I would see angels, and I would behold secret matters regarding the higher and the lower world. I assumed all people had sight like this. Then it was made known that they did not have such sight, and Shaykh Abū Bakr kept me from speaking of this.”

My father said: “This ability of Mowlānā Shams al-Dīn stems from pre-eternity (*azal*). It is not due to worship and ascetic practices. The same way that God bestowed on Jesus in the cradle: *And We gave him judgement while he was still a child* (19/11) so that he spoke and performed a miracle. And the same as that other unique one [Khedr]:⁷⁵ *And We had taught him knowledge which proceeded from Us* (18/64).”

* * *

[83] ‘Likewise, my father would frequently recommend: “In the presence of Shaykh Ṣalāḥ al-Dīn do not mention Shams al-Dīn and in the presence of Chalabī Ḥosām al-Dīn do not mention Shaykh Ṣalāḥ al-Dīn. Even though there is no difference between them, one should not mention them. Similarly, in the Messenger’s presence the Companions would not speak of any prophet unless the Messenger himself spoke of him and commented on the state of any one of them.”

* * *

[84] Report: It is also transmitted from the leaders among the companions that one day Solṭān Valad recounted: ‘My father was very ascetic in his youth and he was extremely virtuous and pious and never attended a *samā*^c-performance. The Great Kerā, who was my maternal grandmother, encouraged my father to participate in the *samā*^c. Thus when first performing the *samā*^c, my father would wave his hands about. When Mowlānā Shams al-Dīn-e Tabrīzī arrived, he showed Mowlānā how to spin in a circle (*charkh zadan*). It is said that the Great Kerā was from

Samarqand and her husband, Khvāja Sharaf al-Dīn, was a wealthy and illustrious man—so much so that no one in Samarqand was greater than he with regard to wealth, position, nobility and lineage. When her husband departed from the world, she collected all that wealth and, coming before the Great Master [Bahā°-e Valad], she became his disciple. Some say that the two of them lived together and came to the realm of Rūm together and that she died there while my mother was still small. The Great Master arranged that the latter would marry my father. The Great Kerā—*God be pleased with her*—was such a perfect Friend of God that Bahā°-e Valad would always say: “My spiritual station and her spiritual station are the same.”⁷⁶ But I possess much religious learning and [knowledge of] countless secrets (*asrār*).”

* * *

[85] Likewise, Soltān Valad said: ‘One day they summoned [the Great] Kerā⁷⁷ to God Most High, and I was still a child. I was engaged in studying the religious sciences in Damascus, and she was continually weeping and lamenting because of being separated from me. She said: “I will not come. I am engaged in weeping for Bahā°-e Dīn.” They returned two or three times. She said: “Oh my little body, I am going before God. You must continue to burn [with longing] like this. Oh my little eye, you continue to weep like this. And all bodily members and senses remain engaged in your activity. And oh my two hands, be assiduous in attending to necessities until I return.” In this way she slipped out of her skin and went before God. When she returned, she found everything just as she had left it.’

* * *

[86] Likewise, Soltān Valad said: ‘One day Mowlānā Shams al-Dīn told someone: “Abandon the false (*bāṭel*) so you may reach the true (*ḥaqq*). This is the path.” My father said: “Grasp the true so you may escape from the false. In this case there is no need of the path, abandoning and supplies. Now the choice is yours. If you wish, abandon the false and go on until you reach the true. If you wish, grasp the true so that you escape from the false.”’

* * *

[87] Likewise, one day Mowlānā Shams al-Dīn said: ‘Bū’l-Hasan-e Kharaqānī⁷⁸—*God have mercy on him*—said: “I placed one footstep above the Celestial Throne and the other footstep was under the earth. The door of the goal was shut. In no way would it open. Until I came down to the threshold of

supplication, the door did not open. There is no form of worship above supplication.”

Except for supplication, servitude and helplessness,
Nothing has consideration before this Majestic Presence.

* * *

[88] Likewise, the knowers of God among the disciples related the following from Khodāvandgār: ‘Mowlānā Shams al-Dīn in the city of Aleppo entered the room of a *madrasa* for fourteen months. He became very deeply engaged in self-mortification and spiritual struggle such that not one day did he step forth from the room. From the wall of the room a voice emerged, saying: “*Verily, your carnal soul has a right over you.*”⁷⁹ His carnal soul had been formed in such a way that a mineral possessed no greater patience and forbearance than it did. He felt pity and smiled. He abandoned his spiritual withdrawal and set out for Damascus.’

* * *

[89] Likewise, it has been related from the old (‘*atīq*) companions whose heart was the ancient (‘*atīq*) House of God [the Ka‘ba] that Mowlānā Shams al-Dīn was always seated before the door of the *madrasa*’s [private] room. He had placed Mowlānā inside a room and he would say to every companion who asked about Mowlānā: ‘What have you brought and what will you give as a thanks offering, so that I show him to you?’ One day an arrogant person, when he heard this, said: ‘For your part, what have you brought that you ask something from us?’ He replied: ‘I’ve brought myself and I’ve sacrificed my life (*sar*) on his behalf.’ And he did exactly what he had said.

* * *

[90] It is also transmitted that one day Mowlānā said: ‘Mowlānā Shams al-Dīn related: “Previously I beseeched God Most High: ‘Give me intimate dealings with Your Friends (*owliyā*)’ and make me one of their close associates.’ In a dream I beheld that they said to me: ‘We will make you a close associate with a Friend of God.’ I replied: ‘Very good. Where is that Friend of God?’ Another night went by and then the next night I again dreamed that they said: ‘He is in Rūm.’ After a long period of searching, I [still] hadn’t found him and I hadn’t met him. They said: ‘The time has not yet come. *Everything has its proper time.*”’

* * *

[91] Likewise, the truest account, which is from Soltān Valad, is as follows: ‘At the beginning of his career Mowlānā Shams al-Dīn beseeched the Majestic King through various forms of humility and supplication, requesting: “Reveal to me someone from among those concealed by the veil of Your jealousy.” Divine inspiration arrived, to the effect that: “Since you implore God with urgency and are filled with yearning—now what thanks offering will you give?” He replied: “My life (*sar*).” Finally, when union with that beauty occurred and he was blessed with that association and enjoyed the glance of favor, it happened that one night he was seated with Mowlānā in seclusion. Someone from outside told him in a whisper: “Come outside.” He immediately stood up and said to Mowlānā: “They are calling me in order to murder me.” After much hesitation my father said: “*Verily, the creation and the command are His (7/53)* is the best course of action.” And it is said that seven base persons, who were envious and recalcitrant, joined together and lay in ambush like heretics. Once they found the opportunity, they made a thrust with a knife. Mowlānā Shams al-Dīn let out so loud a shout that the group was rendered unconscious and when they regained their senses, they saw nothing but a few drops of blood. From that day on no sign or trace of that sultan of higher meaning (*ma‘nī*) ever assumed form (*ṣūrat*).’

That was all. No one ever saw him again.

He vanished from among men like a fairy.

Once he disappeared from his own and people’s eyes,

He became famous in the world like the ‘Anqā.⁸⁰

‘When news of this event was brought to the blessed ear of Mowlānā, he said: “*God does whatsoever He wishes (3/40, 22/19)* and: *God decrees whatsoever He wishes (5/1).*”’

What remedy is there but consent and submission,

When you’re in the clutches of a blood-thirsty lion.

‘What business have we in this matter? He made a promise and agreement in that other place. He pledged his life (*sar*) as a thanks offering for our secret (*serr*). The divine decree having necessarily contrived the expedient plan, it made manifest the wisdom of: *The pen has become dry* [what has been written

cannot be altered] and: *That is recorded in the Book (17/58, 6/33).*'

If a man fulfills what he undertakes in a pact,
He becomes greater than anything you can describe.

'After that Mowlānā was overcome with great emotions and the companions wept profusely. Entering an ecstatic state, he began to perform the *samā*^c and he started to recite *ghazals* of lamentation. One of them is as follows:

"Were the eyes in my head to weep according to my grief,
These eyes would weep all day and night till dawn.
Shams-e Tabrīzī is gone. Where is there someone
Who will weep for the sake of that pride of mankind?
This universe would weep, if its sight and hearing
Were other than the sight and hearing it possesses."

...and so on up to the end. And those base persons who subjected him to trials, who were prisoners of the secret of predestination and manifested this form of stirring up discord—after a short time some of them were killed and others were afflicted with paralysis and one or two of them fell from a roof and perished, and others still were metamorphosed in essence.⁸¹ *Their unbelief brings the unbelievers nothing but more loss (35/39).* And it is said that 'Alā' al-Dīn [the son of Mowlānā], who was branded with: *He is not of your family; it is an action which is not righteous (11/46),*⁸² was afflicted with a burning fever and a wondrous illness, and he died at that time. Mowlānā, out of extreme anger, went off to the gardens and was not present at his funeral. *We take refuge with God from their reproach and their wrath. And the date of Shams al-Dīn's disappearance and concealment was Thursday in the year six hundred and forty-five.*⁸³

* * *

[92] It is also transmitted that when Mowlānā Shams al-Dīn's blessed form (*ṣūrat*) and sanctified spiritual reality (*ma'ṇī*) became veiled from the sight of the blind, hate-filled enviers, Mowlānā had no rest and peace day or night because of his extreme emotional disturbance. He continually walked up and down in the courtyard of the *madrassa* and earnestly recited these quatrains:

‘Everywhere, due to love of you, there is rising at night.
 Due to your two locks, now night is a purveyor of amber.
 Everywhere the artist Eternity draws Tabrizī
 In an attempt to restore peace to my heart.’

And he also recited:

‘Who said that eternal living one is dead?
 Who said the sun of hope has gone out?
 The enemy of the sun came forth on the roof,
 Shut both eyes and said: “The sun has gone out!”’

And again at a gathering where the prominent men were present, he recited:

‘Who said the spirit that arouses love is dead?
 That Gabriel the Trustworthy died by a sharp dagger?
 The person who died squabbling like Eblīs,
 He thinks that the Sun of Tabriz has gone out.’

* * *

[93] It is also transmitted that after the fortieth day [of mourning] Mowlānā put the smoke-colored turban on his head. He never again wore a white turban, and he made his *farajī* from Yemeni and Indian cloth (*bord*). This was his clothing until the end of his life.

* * *

[94] Likewise, Solṭān Valad related the following: ‘Just as Moses, despite the power of prophethood and the mighty valor of apostleship, sought after Khedr⁸⁴—*peace be upon them*—in the same way Mowlānā, though he possessed so many virtues, merits, praiseworthy moral traits, abilities, spiritual stations, miracles, lights and secrets that he was unique and incomparable in his time and era, still sought after Mowlānā Shams al-Dīn-e Tabrizī. Moreover, Shams too was devoted to his love of Mowlānā in every respect. All the prophets and Friends of God were ordered to seek one another and to keep company in this manner.’

* * *

[95] Report: Likewise, Solṭān Valad—*God sanctify his precious innermost secret*—related the following in his *Mathnavī-ye ebtedā-ye valadī*:⁸⁵ ‘One day my father was engaged in beholding the invisible world. He saw a Pivot (*qoṭb*) who had

four thousand disciples that had attained the goal, all of them having become Friends of God and having reached perfection. In his forty-day fast he asked God Most High for a spiritual state and a station which he had not reached and in beseeching God for this, he was saying: "Oh Master, oh Master!" He was so exalted a person that all the atoms (*ajzā'*) of the earth, the heavens, and the lower and the higher spirits were accompanying him in saying: "Oh Master, oh Master!" The light of God Most High, in a quantity the size of a small shield, fell upon the ear of Mowlānā Shams al-Dīn and it said: "*I await your order, I await your order, I await your order!*" When this import had been repeated three times, Mowlānā Shams al-Dīn said by way of entreaty: "Oh Lord, that poor shaykh is exclaiming: 'Oh Master, oh Master!' Out of Your generosity reply to him: '*I await your order.*'" Immediately after these words, there fell upon the ear of Shams al-Dīn-e Tabrīzī in succession: "*I await your order, I await your order, I await your order!*" Thus through Shams al-Dīn's one indication and act of intercession that seeking shaykh reached the goal.'

* * *

[96] Likewise, it is transmitted from the knowers of God among the disciples that the first time Mowlānā Shams al-Dīn, due to the envy of the envious devoid of religion (*bī-dīn*) and the hostility of base persons without religious certainty (*bī-yaqīn*), went to Syria, after staying there for a long time he returned on the instructions of Mowlānā and honored Konya with his presence. For several months they maintained a very close (*tangātang*) association. Then the senseless enviers once again became annoyed (*tang*) and they began to cause the expansive world of Mowlānā to become constricted (*tang*). However, when Shams al-Dīn disappeared for the second time, Mowlānā, out of his extreme affection, instructed his own beloved son and sent him on a journey to Syria along with twenty persons of splendor to seek Mowlānā Shams al-Dīn—*God glorify his memory!*

* * *

[97] It is also transmitted that, during the time Shams was staying in Damascus, he would come out of his room once every week and go to the shop of the seller of sheep heads. For a small sum (*qet'a-ī*) he would buy some [jelly-like] meat juice⁸⁶ and drink it. He went on like this for the period of a year. As it happened, the seller of sheep heads became aware that Shams was from among the people of self-mortification and that he had

accepted this hardship of his own choice. One day, by way of pity, he filled the bowl with sopped bread (*tharīd*) and placed it before Mowlānā Shams al-Dīn along with a fine piece of bread. Shams realized that his behavior was known to the seller of sheep heads. He immediately put down his bowl, went outside and departed from Damascus.

* * *

[98] It is also transmitted that one day Mowlānā Shams al-Dīn was walking along a road. Suddenly a commander with his horsemen and his retinue encountered Shams. When they cast their glance upon one another, the commander dismounted from his horse, lowered his head and remained there for some time. Then he set off again, while shedding tears. Mowlānā Shams al-Dīn with his blessed tongue exclaimed: '*Sublime is He who chastises His bondsmen through blessings and confers distinction on the elite through punishments!*' Those possessed of ecstatic states (*ḥāl*) [the mystic companions] asked about the circumstances of this situation (*ḥāl*). Shams al-Dīn said: 'This commander, whose nature is endowed with poverty, belongs to the corps of the Friends of God. He has become obscure (*moltābes*) because of these clothes (*lebās*) and is concealed by the veils of punishment. He beseeched me through the language of his state of being (*zabān-e ḥāl*), to the effect that: "In these clothes I am not able to combine the ordering of people's affairs with worship and travelling the path of God. Ask the Lord Most High to let me don clothes of poverty and occupy myself completely with serving God in peace." When I prayed to God in intimacy, the instruction arrived: "He must undertake to be God's bondsman in those clothes of a commander because that is what is beneficial to the welfare of religion and the world. There is greater self-mortification and hardship for the carnal soul in this." When he beheld the situation, he departed in tears and devoted himself to the hardship of governing and the disputes and difficulties of the people, and he was obedient.'

* * *

[99] It is also transmitted that whenever Mowlānā Shams al-Dīn became intoxicated from a succession of divine manifestations and was immersed in the perfection of spiritual immersion and his human powers were inadequate to bear the magnificence of this direct witnessing, in order to ward off this situation, in accordance with: '*Speak to me, oh dear white one, speak to me!*',⁸⁷ he would occupy himself with the particulars of some task

and, having secretly gone among people to do hard labor, he would work at it until nightfall. When they wanted to pay him his wages, he would stop them and adopt a subterfuge. He would say: 'Let it accumulate because I have a debt I must pay off.' Then he would go outside. After a certain time he would disappear. Meanwhile, in his intimate prayers he would always say: 'Throughout the whole world of sovereignty (*‘ālam-e molk*) and the Celestial Realm (*malakūt*) is there anyone among the elite of God who is able to bear association (*ṣoḥbat*) with me?' The words arrived from the invisible world: 'The only honorable companion for you among all existence is Mowlānā of Rūm.' This was why he set out for the regions of Rūm.

* * *

[100] It is also transmitted that on the second occasion they spent a complete period of six months in one another's company in a room of Mowlānā's *madrassa*. This occurred in such a way that there was no appearance of food and drink among them or any coming and going of human beings. No one except Shaykh Ṣalāḥ al-Dīn and Soltān Valad entered their chamber. The sublimity of their rank reached such a level that the levels of: *[And God will raise up...] the levels of those who have been given knowledge* (58/12) were the lowest of spiritual stations by comparison.

When at dawn the sun shows its forehead from the east,
Then in truth the stars put on their hats.⁸⁸

* * *

[101] Likewise, one day Mowlānā Shams al-Dīn was uttering divine insights in a gathering of the shaykhs of the era. In the midst of higher meanings he said:

'If you're at work, then why are you so idle?
If you're not at work, why are you so full of aches?
Everyone's a drummer but no one makes a sound.
Everyone's employed but no one earns a *dāng*.⁸⁹

If you've been travelling the road of religion so long a time but you haven't reached any village and you haven't reached any caravanserai, and you haven't seen a sign, and no sound of a dog or a rooster has reached your ear, then this is a strange road indeed. You've travelled all this time but like the ox and the donkey you're still in the place where you started.⁹⁰ It's a stupid

person who works for wages and does the work of today but says the pay will arrive tomorrow. Assuming it does arrive tomorrow, has not even some small effect arrived today? You’ve hung around the table of generous men and of kings all this time, and you wagged your tail but no piece of bone or breadcrumbs have fallen to you. You say: “The glance of the Friends of God is the philosopher’s stone. Whatever person it falls upon is inevitably transformed. He emerges from bitterness and sourness and blindness.” And you say: “So-and-so is such an important Friend of God and a great personage, and his miracles are like this and like that!” That amounts to saying: “I have beheld such an important person and met him.” But I see that you’re still engaged in the same bitterness and sourness. Nay, rather it’s even worse. In your description you say: “I beheld so-and-so the great man and I have imbibed so-and-so who is the water of life and I have polished the mirror [of the soul] and undertaken forty-day fasts and spiritual struggle for so many years.” When I look at you, your situation is even darker than it was before.’

* * *

[102] Likewise, a certain person behaved arrogantly to the dervishes and acted with hostility, saying: ‘We possess sciences, forms of greatness, position and a stipend, which they do not possess.’ [Shams al-Dīn exclaimed:] ‘Oh throw earth upon his head and upon those hundred thousand sciences and upon his notebook! He says: “I have students and I have supporters.” Oh throw earth upon his head and the head of his disciples! One block of ice maintains affection for another block of ice. One ice-chest pursues love of another ice-chest. As much as I keep my ears and eyes alert, no trace of life or breath of life emerges from them. *We take refuge with God from that state of affairs!* They hear someone who opposes the carnal soul and they are terrified. Thus how are they seekers on the road? And then they wish to be companions who share the same bowl with Bāyazīd.’

Flee the ‘poor man’ who is attached to fine foods.

We want someone poor in essence like Bāyazīd.

And how well the person put it who said:

‘God created certain men for waging wars

And others He created for bowls and sopped bread.’

* * *

[103] It is also transmitted that when Mowlānā Shams arrived in Erzerum, he busied himself running a writing-school (*maktab*). It happened that a ruler of high repute lived there and he had a son endowed with extreme beauty and perfection. But he was very dumb and thick-headed. All the tutors had failed to overcome his stupidity, such that during one year he was unable to recite a single *jozv*⁹¹ of the Koran. The king of Erzerum rose and came to Mowlānā Shams al-Dīn and informed him about his son's situation. Shams al-Dīn said: 'With the help of God I will turn him into a Koran-memorizer in one month.' The ruler entrusted his son to Shams' distinguished person, and every day the son learned a *jozv*. Within a period of one month he had memorized the whole of the Koran and had it on the tip of his tongue. He recited fluently. Moreover, he had learned many other witticisms, *bon mots* and instructive sayings, as well as how to write. Thus the ruler and his lady, all his attendants and retinue, as well as his relatives and close friends, became Shams al-Dīn's disciples and bondsmen. And the ruler's son, in complete sincerity, fell in love with Mowlānā Shams al-Dīn. When Shams perceived that they had perceived him and that his Friendship with God had been made public, that same day he disappeared and departed for Rūm. In every halting-station where he stopped, a hundred thousand miracles and supernatural events would issue from him. Then he would set out again and depart.

Love bears the scent of musk and so becomes disgraced.

Inevitably, musk too must be disgraced in the end.

* * *

[104] Likewise, it is transmitted from the old disciples that when the vizier Noşrat al-Dīn—*may his earth rest lightly*—completed his *khānaqāh*, he arranged a great inauguration ceremony and the religious scholars, shaykhs and prominent men of the city gathered together. After the Koranic recitation was over, they began the *samā*^c. Noşrat al-Dīn the vizier continually knocked into Mowlānā Shams during the *samā*^c. His hands and the skirts of his robe touched Shams. Noşrat al-Dīn maintained no appropriate wariness toward the masters of higher sight. Finally, Mowlānā became very annoyed and, taking Shams by the hand, he left the *samā*^c and went outside. As much as the noble prominent men beseeched him, it was of no avail. Once the *samā*^c quieted down, that very moment captains of the sultan

arrived. Treating the vizier with contempt, they took him away and he was immediately killed.

You don't take advice from manly men. You joke.
 You cast yourself upon a sword of steel.

* * *

[105] Likewise, it is transmitted from the disciples of close association that one day Mowlānā called Solṭān Valad before him and said: 'With several companions go to Damascus in search of Mowlānā Shams al-Dīn. Take with you a good amount of silver and gold and pour it (*be-rīz*) into the shoes of that sultan of Tabrīz and turn his blessed shoes in the direction of Rūm. And convey my greetings to him and present him with my prostrations of a lover. Now when you reach Damascus in auspiciousness, there is a well-known caravanserai on the mountain Ṣāleḥiyya. Go straight there. You will see Mowlānā Shams al-Dīn playing backgammon for a wager with a beautiful Frank boy. When in the end he wins, he will take the money from the Frank. When he takes the money, the boy will slap him. Do not make a mistake and become angry, because this boy is one of the Pivots (*aqṭāb*). But he does not properly know himself. He must advance toward a perfect state through the blessing of association with Shams al-Dīn and his favor, and become his disciple.'

Thus Valad made preparations for the auspicious journey and set out with twenty fortunate, virtuous companions. When they arrived in blessed Damascus and reached the caravanserai, they dismounted from their horses and in absolute politeness stood before the door of that room. They beheld everything as Mowlānā had described. All together they lowered their head and they displayed such kindnesses that the Frank boy went pale and was frightened, thinking: 'Why have I behaved improperly to someone who is so distinguished?' Kissing Valad several times, Mowlānā Shams al-Dīn caressed him beyond measure and asked after Mowlānā. Valad presented his father's greetings and prostrations in a fitting manner and then poured all the gold and silver into Shams' blessed shoes and offered him apologies. They say the total amount of the money came to two thousand dinars.

Valad said: 'All the companions of Rūm have lowered their head in complete sincerity. Having repented, they have sought forgiveness beyond measure and regret what they did. They have resolved that from this day on they will not act disrespectfully

and will not allow envy to arise within themselves. They are all awaiting your auspicious arrival.' Then, due to his perfect nobility and the abundance of his favors, Shams consented and agreed to set out for Rūm. Meanwhile, the Frank boy bared his head and, adopting the *pāy-māchān* posture,⁹² busied himself acknowledging Shams' greatness. He embraced the faith and wished to give over his belongings to be plundered. Mowlānā Shams al-Dīn would not allow it. He told him: 'Go back to the land of the Franks and honor the dear ones (*'azīzān*) of those regions with your presence and be the Pivot of that group. And do not forget to mention us when you invoke God.'

When the companions had prepared themselves for the journey, Valad led forth the ambling-paced horse he had ridden and had Mowlānā Shams mount it. Then he set out on foot in attendance upon the stirrup of that valiant horseman of higher meaning. Shams al-Dīn said: 'Bahā' al-Dīn, mount a horse!' He lowered his head and replied: 'It is never permissible for both a king and a slave to be on horseback at the same time.' Thus, from the gate of Damascus to Konya, in absolute love he ran along on foot attending upon that king and he recited:

'In a hundred thousand generations the pedestrian Sky
Will not bring a horseman like you into Time's arena.'

After so many miracles and wonders which Shams al-Dīn caused to be witnessed on the journey, when they reached the Zanjīrlī Caravanserai, they sent ahead a dervish and informed Mowlānā of their arrival. Mowlānā, in thanks for having received the good news, gave this dervish who brought the glad tidings all the turbans, *farajīs* and other clothing they were wearing. Then they had it proclaimed in Konya: 'Mowlānā Shams al-Dīn-e Tabrīzī is arriving. Let the high and low from among the religious scholars, men of poverty, commanders, masters of chivalry (*fotovvat*), and others as well, come out to welcome him.' So many people, both men and women, came forth that it is impossible to reckon. When Shams al-Dīn met Mowlānā, the two of them raised shouts and fell from their horses in a senseless state. Having embraced one another, how long a time they remained in a swoon and performed sanctified prostrations before one another! The army of the sultan raised up the sultan's banners and beat the kettledrums, and the reciters recited marvelous *ghazals*. Meanwhile, the companions walked along

while performing the *samā^c* and spinning about, and they were filled with joy.

Through you the world is alive and filled with splendor.

Oh wonder! What a day compared with other days!

* * *

[106] Likewise, in the midst of the prominent men of Konya and in Mowlānā's presence, Mowlānā Shams al-Dīn described Valad's services and favors to him. He was cheerful and remarked: 'I said this to Bahā^o al-Dīn and he said that and replied to me. Now I have two situations as a gift from God Most High. One is my head (*sar*). The second is my innermost secret (*serr*). My head I have sacrificed with complete devotion on behalf of Mowlānā's path. My innermost secret I have bestowed on Bahā^o al-Dīn—let Mowlānā be a witness to the matter. For if Mowlānā Bahā^o al-Dīn had the life span of Noah and he spent all his life worshipping and practicing self-mortification, he would not be able to attain what came to him from me during this journey. It is hoped that he will receive allotments from you as well and reach the perfection of being a spiritual guide (*pīrī*) and become a great shaykh—if *God is willing!*'

* * *

[107] Likewise, when Mowlānā's immersion in love for Shams al-Dīn-e Tabrizī and his passion and upheaval and restlessness became a hundred times greater than it had been at first, the rebellious disciples again became stirred up and out of envy they acted in boldness and committed impertinences.

As the poet says:

'Again the bold have set aside good manners.

They have sown the seeds of ingratitude and envy.

They have killed themselves and swerved from the path.

They harvested the very same as they sowed.'

* * *

[108] It is also transmitted that the occurrence of the violent, unrighteous deed took place at that moment. After a total of forty days [of mourning] had passed, Khodāvandgār, due to the extreme grief in his heart and in order to allay the malice of the wretched enviers and to lessen the gloating of the faithless enemies without religion, appointed Chalaḇī Ḥosām al-Dīn chief over the noble companions and for the third time undertook the journey to Syria in search of Mowlānā Shams al-Dīn. He resided

in Damascus for one year more or less, and all the religious scholars of the realm of Damascus and Syria as well as the king of Islam (*malek-e eslām* = Malek-e Ashraf)⁹³ and the rest of the elite and common people, in absolute sincerity and complete love, became his disciples and servants. And it is said that he composed this blessed *ghazal* on the road to Syria:

‘We’re love-struck, dazed and infatuated with Damascus.
 We gave our life, bound our heart, in love for Damascus.
 For the third time we’re hastening from Rūm to Syria
 Because a night-like tress perfumed us with Damascus.
 If the lordship of Shams al-Ḥaqq-e Tabrīz is there,
 We’re a slave of Damascus. What a slave of Damascus!’

And in another *ghazal* he has said:

‘News has arrived that Shams-e Tabrīz is in Syria.
 What mornings will appear if he is in Syria (*Shām*).’⁹⁴

* * *

[109] It is also transmitted that when all the inhabitants of Konya and the prominent men of Rūm became wretched because of separation from Mowlānā, with one accord they presented the circumstances of the situation to the sultan of Rūm and the well-known commanders. An authoritative document was drawn up inviting Mowlānā to come back, and all the religious scholars, shaykhs, *qāḍīs*, commanders and, in general, all notables of the land of Rūm put their seals upon it. Auspicious messengers were sent and they sought Mowlānā’s assent and acceptance, and with a hundred thousand supplications and expressions of humility they invited him to return to his accustomed homeland and the tomb of his dear father. Out of his noble Moḥammadan temperament Mowlānā then saw it as his duty to accept their invitation (*da‘vat*). He raised up a prayer (*da‘vat*) and he engaged in calling the people to Islam (*da‘vat*). Although he did not find Mowlānā Shams al-Dīn in visible form (*ṣūrat*) in Damascus, with regard to spiritual reality (*ma‘nī*) he found Shams’ greatness as well as something else within himself. And he continually pursued love’s passion (*‘eshq-bāzī*) within himself.

As Mowlānā would say:

‘Open your hand. Take hold of your skirts.
The only salve for your wound (*rīsh*) is this beard (*rīsh*).’

And in another *ghazal* he has said:

‘Shams-e Tabrīz is a mere pretext.
It is we who have beauty and grace! It is we!’

* * *

[110] It is also transmitted from the esteemed companions that one day Mowlānā lowered his head before the door of Mowlānā Shams’ room and with red ink he inscribed in his own blessed handwriting: ‘The place of Khedr’s⁹⁵ beloved—*peace be upon him!*’

* * *

[111] Likewise, some disciples are agreed that when Mowlānā Shams disappeared from the group that wounded him, some people related that he was buried alongside the Great Master (Bahā[°]-e Valad)—*God glorify their memory!* Moreover, our shaykh, Sultan of the Knowers of God, Chalabī [°]Āref, related the following from his mother, Fāṭema Khātūn—*God be pleased with them:* ‘When Mowlānā Shams al-Dīn was honored with the rank of the felicity of martyrdom, those negligent base persons threw him into a well. At night Solṭān Valad beheld Mowlānā Shams al-Dīn in a dream who said: “I am lying in such-and-such a place.” He gathered the intimate companions at midnight and they removed Shams al-Dīn’s blessed body and anointed it and perfumed it with rose-water, musk and fragrance. Then they buried it in Mowlānā’s *madrasa* alongside the builder of the *madrasa*, Amīr Badr al-Dīn-e Gohar-Tāsh. This is a secret which no one is aware of—*God be pleased with them, one and all!*’

* * *

[112] Likewise, it is transmitted from the scribes among the disciples that when Mowlānā Shams al-Dīn journeyed to Syria the first time and remained there in retirement, Mowlānā having sent wondrous letters on several occasions, declared his intensely passionate longing for Shams and in absolute kindness invited him to return. And these are the versified letters.

A copy of the first letter sent by Mowlānā.

After conveying greetings and affection:

Oh light within the heart, come to me!
Goal of effort and desire, come to me!
You know our life is in your hands.
Do not oppress the bondsmen. Come to me!
Oh you who are love and the beloved,
Stop withstanding and resisting. Come to me!
Oh Solomon, the hoopoes⁹⁶ belong to you.
Be kind and visit us. Come to me!
Oh advanced one from whom true love
Has been conferred in advance, come to me!
Because of separation the spirits cry out.
Undertake the return, oh place of return! Come to me!
Cover up faults and bestow benefits.
Such is customary for the generous. Come to me!
 What is 'Come to me!' in Persian? *Biyā!*
 Either come or give compensation. Come to me!
 When you appear, what joy and fulfilled desire!
 When you don't appear, oh what dulness! Come to me!
 Oh victory of the Arabs, Qobād⁹⁷ of the Persians,
 You cheer my heart with memories. Come to me!
 Oh you to whom my heart cries: 'Come to me!'
 Oh you for whose sake is past and future. Come to me!
Oh moon, I have roamed the lands for you.
Embracing me and the lands, come to me!
You are like the sun when it approaches and withdraws.
Oh you who are near the bondsmen, come to me!

The second letter:

Oh charmer of the world, *peace be upon you!*
My illness and my well-being are in your hands.
 Say: 'What medicine is there for the bondsman's pain?'
A kiss, if it were granted me from your lips.
 If I do not accomplish service with my body,
Verily my spirit and my heart are with you.
 If speech cannot take place without words,
 Then why is the world filled with: 'At your service!'
 Bad luck tells you: 'Change me!'
 Good luck tells you: 'May you receive aid!'
 With a trumpet's cry I come from you even unto you.
Alas, one calls on you for help against yourself!

The third letter:

Long live the exalted chief!

God be his protector and guardian.

Whatever delight is available to the fortunate on credit,

Let it be ready cash of the moment for him.

May his warm assembly filled with sweetness

Be devoid of any cold-tempered associate.

Spirits untied at the door of the invisible realm

Be fixed before him like the design of a rug!

Prosperity be on his right and on his left,

As well as to the south and to the north of him.

In the province people call body and soul,

May he be king and governor over them both.

Shams-e Tabrīzī is good luck in the form of ready cash.

He's enough for me. All else be left to the future life!

The fourth letter:

By God who from eternity in pre-existence

Was Alive, Omniscient, Everlasting and Almighty!

His light lit the candles of love

So that a hundred thousand secrets became known.

Through His one command the world became filled

With lovers and love, with rulers and the ruled.

Under Shams-e Tabrīzī's protective spells

The treasure of his wonders was concealed.

But from that moment when you went away,

We became like wax separated from sweetness.

All night we burn like a candle,

Joined with his fire but deprived of honey.

Out of pain of separation from his beauty

My body's a ruin, my soul an owl residing there.

Bend your reins in this direction,

Cover with pitch the elephant of pleasure's trunk.

Without your presence the *samā*^c is not licit.

Merriment is pelted with stones like Satan.

Without you not one *ghazal* had been composed,

Until the arrival of that letter of exalted contents.

Then due to the ecstasy of hearing your letter read,
Five or six *ghazals* were contrived in verse.
May our night (*shām*) be bright morning because of you,
You who are the pride of Syria (*Shām*), Armenia and Rūm!

CHAPTER FIVE

The feats of *the Sultan of the Knowers of God, Proof of the Revealers, Pivot (qoṭb) of the Tent Pegs (owtād) and the Substitutes (abdāl), Shaykh Ṣalāḥ al-Dīn and the* *Yāghībasān, known as Zarkūb (the gold-beater) al-Qūnavī—God sanctify his innermost secret!*

[1] Likewise, the following is transmitted from the prominent disciples. When Mowlānā finished searching for Shams al-Dīn-e Tabrīzī and came to witness the latter's secrets within himself, he led forth Shaykh Ṣalāḥ al-Dīn and chose him to be leader over the companions. He appointed him as his vicegerent (*khalīfa*) and, accepting him as an intimate in his gathering of intimacy, he made him the boon-companion of his seclusion. Mowlānā found peace in his person full of generosity and the disciples, through association with both of them, partook of tables laden with instructive sayings. Thus, despite the jealousy of some toward Ṣalāḥ al-Dīn and their [eventual] destruction, the disciples benefited from the Shaykh and from Mowlānā without experiencing difficulties and upheaval for a period of ten complete years. Since Mowlānā had abundant kindness and limitless concern for Solṭān Valad—*God sanctify their innermost secret*—he always encouraged him to revere the Friends of God and to serve Shaykh Ṣalāḥ al-Dīn. And Mowlānā recommended that he should not be lacking in his association with Ṣalāḥ al-Dīn but be assiduous and persistent in his attendance upon him.

* * *

[2] Likewise, it is transmitted from Solṭān Valad that one day Shaykh Ṣalāḥ al-Dīn said to him: 'Bahā' al-Dīn, apart from me do not look upon other shaykhs and do not pay them any attention. I am the true shaykh. Indeed, association with other shaykhs is harmful and deadly. For our gaze is the sun and the disciple's being is a stone. Without doubt the receptive stone turns into a ruby under the gaze of the perfect sun. But the gaze of other shaykhs is like shade. When the receptive stone leaves the gaze of the perfect shaykh who is the sun of higher meaning, and enters the shade, it will never become a ruby and it will not make progress.'

* * *

[3] It is also transmitted from the noble among the companions that in the bloom of his youth, before he met Mowlānā and became his disciple and entered association with him, Shaykh Ṣalāḥ al-Dīn had been the disciple of Sayyed Borhān al-Dīn-e Moḥaqeq-e Termedhī—*God have mercy on him*—and had often frequented Sayyed and been friendly with him, and maintained close companionship with him and taken meals with him (*momālahat*).¹ And when Mowlānā became Sayyed's disciple, the said Ṣalāḥ al-Dīn renewed his devotion and also became the disciple of Mowlānā. Moreover, Sayyed—*God be pleased with him*—said: 'Two exalted allotments came to me from my Shaykh, the Sultan of the Religious Scholars: one was eloquent speech (*qāl*), and the second a beautiful spiritual state (*ḥāl*). I gave my speech to Mowlānā Jalāl al-Dīn, since he has abundant spiritual states (*ḥālāt*). And I bestowed my spiritual state on Shaykh Ṣalāḥ al-Dīn, since he has no capacity for any form of speech.'

Most slanderers and the disobedient called Shaykh Ṣalāḥ al-Dīn unlearned and a commoner. Out of extreme ignorance and blindness they could not tell an unlettered person (*ommī*) from a commoner (*‘āmmī*), and they could not distinguish between the Preserved Tablet (*lowḥ-e mahfūz*)² and the writing-tablet of a Koran-memorizer (*lowḥ-e ḥāfez*). And so for a period of time Mowlānā was engaged in studying the religious sciences, disputation, teaching and giving sermons, whereas Shaykh Ṣalāḥ al-Dīn strove in a gold-beater's shop to acquire licit sustenance (*qūt*), as well as power (*qovvat*) in his spiritual state.

* * *

[4] Report: Likewise, the old companions related that Shaykh Ṣalāḥ al-Dīn lived with his mother and father in the village of Kāmela in the vicinity of Konya, and they were engaged in fishing on the shore of the lake by the village. When Sayyed Borhān al-Dīn left Konya and journeyed to the Abode of Victory, Kayseri, and died there, Shaykh Ṣalāḥ al-Dīn went to visit his mother and father, and they arranged for him to marry. For some time he resided with them and he saw this situation as convenient. One day he had come to the city of Konya and on a Friday he was present in the Bū'l-Faḍl Mosque. That day Mowlānā gave a sermon and was overcome with passionate emotion. He related countless higher meanings from Sayyed. Suddenly, through the person of Mowlānā, Sayyed's spiritual states manifested themselves like a light to Shaykh Ṣalāḥ al-Dīn. Ṣalāḥ al-Dīn,

while crying out, stood up and came to the base of Mowlānā's pulpit. Having bared his blessed head, he made obeisance and planted kisses on Mowlānā's feet and rubbed his face on them. Mowlānā showed him much kindness and asked: 'Where have you been?' He replied: 'I have married and become negligent of your greatness. I have become deprived of your companionship (*ṣoḥbat*).' Mowlānā said: 'No, no! You belong to us. You are our soul. You are our self.³ You are our dear beloved.' And Mowlānā took hold of his hand and made him his intimate companion.

* * *

[5] Report: It is also transmitted from the great among the disciples that in the beginning it happened that the sultan of Rūm, ‘Ezz al-Dīn Keykāvos, the son of Sultan ‘Alā’ al-Dīn Keyqobād—*God shed light on their proof*—was negligent of Mowlānā's Friendship with God and careless in the arrogant delusion of his sovereignty. As it happened, he objected to Šāḥeb Shams al-Dīn-e Eṣfahānī, who was his vizier, saying: 'Why do you frequently visit Mowlānā and show him affection and disobey the other great spiritual men? What have you seen in this great man that is not in the shaykhs of the age? What is his superiority over the other religious scholars and men of poverty?' Šāḥeb Shams al-Dīn, in his answer to the sultan, presented numerous reasons. He elucidated rational demonstrations and traditional proofs concerning the Shaykh's Friendship with God, his miracles, and his nobility of descent and purity of origin. This he did to such an extent that the sultan's complete desire [for Mowlānā] came to a boil and he felt the urge to pay a visit to that personage.

As it happened, that same day in the countryside near Konya the sultan was engaged in festive pleasures with his courtiers in his villa of Felūbād. The sultan rose and went for a walk along the shore of a small lake. Suddenly he saw a little baby snake and he caught it and put it in his sleeve pocket. He then asked his treasurer for a golden casket (*hoqqa*). Having hidden the baby snake inside the casket, he sealed it and placed it in his purse. When he came back to his convivial gathering, after a moment he brought forth the casket and showed it to his ministers and commanders. He explained: 'The emperor of Istanbul sent me this along with many rare gifts and said: "If your religion is true, let your religious scholars reveal what is inside this casket, and then I will see it as my duty to pay tribute (*kharāj*)."' All the pillars of state and notables of the religious community were

bewildered and baffled by the secret of the sealed casket. The sultan said: 'Let the Parvāna take the casket and present it to the religious scholars, shaykhs and *qāḍīs* of Konya so they may explain what is inside this sealed casket. Since they are our guide in religion and dispose over so many stipends and revenues, they must solve this difficulty. Our sincere belief in them will then be redoubled.'

Everyone proved incapable of revealing the hidden secret of the sealed casket. In the end, Ṣāḥeb Shams al-Dīn saw it as expedient to go with the sultan to visit Mowlānā so they might learn the hidden secret from him because: 'In this day and age it is he who clears up problems regarding the visible and the invisible realms.' All the commanders were unaware of the sultan's trick. All together they mounted their horses and went to Mowlānā. And that day everyone in the world was present at that gathering. When the sultan of Islam placed the golden casket before that sovereign of religion, Shaykh Ṣalāḥ al-Dīn was seated alongside Mowlānā observing the situation. Mowlānā said: 'Let our Shaykh explain the secret of the casket.' Shaykh Ṣalāḥ al-Dīn lowered his head and then said: 'Oh sultan of Islam, why have you confined a miserable creature inside the casket (*hoqqa*) and made a baby snake your companion? Moreover, testing manly men is far from the path of heroic behavior. Indeed, this man of God, whom you have had the honor of visiting, is endowed with the most complete awareness of the secrets of the orbs (*hoqqa-hā*) of the heavens, the atoms of the layers of earths⁴ and the mysteries of creation, and possesses the greatest knowledge about the treasures of divine symbols.'

Then the Shaykh straightway let out a shout and began to perform the *samā*⁵. The sultan bared his head and along with all his courtiers became a disciple and a bondsman. He gave thanks offerings to Ṣāḥeb Shams al-Dīn and his reverence for him increased. Moreover, he acknowledged that in the kingdoms of the world of sovereignty (*ālam-e molk*) there was no great sultan and knower of God like Mowlānā. In private the sultan said: 'If his disciples possess strength and power such as this, who is able to grasp the magnificence of his way of life and higher vision, and who will ever become aware of his pure innermost secret?'

* * *

[6] It is also transmitted that one day the prominent men of the city, in absolute supplication, beseeched Mowlānā to give a sermon. Due to his complete nobility and immense kindness he

consented. Once he was engaged in preaching, how many people fell unconscious and how many sincere lovers gave up the ghost! And that day Shaykh Ṣalāḥ al-Dīn was present. Entering a state of ecstasy, he was overcome with limitless passionate emotions. When they came outside, they were still performing the *samā^c*. That was the very last time Mowlānā mounted the pulpit. Moreover, it is said that from the time Mowlānā came to associate with Shams al-Dīn-e Tabrīzī and to keep company with him, he abandoned teaching and giving sermons and never preached at all. That day, because of the request of the sincere supporters and the instruction of Shaykh Ṣalāḥ al-Dīn, he again gave a sermon and then he stopped [for good].

* * *

[7] Report: It is also transmitted that one day, amid the outbursts of excited passion and the *samā^c* for which he was famous among mankind, Mowlānā was passing by the gold-beaters of the city. It happened that the sound of the tapping of their hammer strokes reached his blessed ears. From the delightfulness of that hammering a wondrous excitement came over Mowlānā and he began to spin about. Just then an inspiration from the invisible world came to the Shaykh, to the effect that: 'Come outside because Mowlānā is spinning about and a large crowd of people has formed a circle around him.' Letting out shouts, the Shaykh emerged from his shop and, placing his head at Mowlānā's feet, he lost his senses. Mowlānā drew him into his spinning and planted kisses on his blessed face and hair (*rūy o mūy*), and caressed him. The Shaykh then begged Mowlānā for mercy, saying: 'I do not have the strength to bear Mowlānā's *samā^c*.'

Indeed, because of his extreme self-mortification and spiritual struggle his physique had become very weak. At the same time he indicated to the apprentices of his shop not to stop but to keep on hammering until Mowlānā was finished performing the *samā^c*. However, if gold-leaf breaks up in fragments and becomes little pieces, it is destroyed. Therefore it is the practice of this craft that they hammer gold-leaf a limited number of times. If they go beyond that number, it becomes destroyed and breaks into little pieces. In any case, Mowlānā went on performing the *samā^c* from the hour of the noonday prayers up to the time of the afternoon prayers. Then suddenly the reciters arrived and they began to intone this *ghazal*:

‘A treasure has appeared in that gold-beater’s shop.
Such form! Such essence! Oh beauty! Such beauty!’

The Shaykh saw that the entire shop had become filled with gold-leaf and that all the instruments of the gold-beaters had turned into gold. The gold-leaf had not broken into pieces, nor was any of it destroyed. When the Shaykh beheld the treasure of the two realms of existence in his shop, he tore the clothes he had on and ordered that they give over the shop to be plundered. It was then that he abandoned the shop of the two realms of existence and set off in Khodāvandgār’s company. The same amorous play (*‘eshq-bāzī*) and favor which Mowlānā had bestowed on Mowlānā Shams al-Dīn-e Tabrizī—*God glorify his memory*—having witnessed Shams al-Dīn’s Friendship with God in the outward manifestation of Shaykh Ṣalāḥ al-Dīn, Mowlānā now showed him the same honor and reverence, and his pure, restless soul found tranquillity with him. For ten complete years they maintained intimacy and companionship, and Ṣalāḥ al-Dīn was his vicegerent (*khalīfa*).

* * *

[8] It is also transmitted from Solṭān Valad: ‘One day Shaykh Ṣalāḥ al-Dīn said to my father: “Sources of light were concealed inside me, and I was unaware of this. You have opened my eyes in such a way that all those lights are like an agitated sea before my sight.”’

* * *

[9] ‘Likewise, one day my father said: “Do not mention Mowlānā Shams al-Dīn in the presence of Shaykh Ṣalāḥ al-Dīn, and in the presence of Chalabī Ḥosām al-Dīn do not mention Shaykh Ṣalāḥ al-Dīn—although complete unity prevails among their lights and there is no difference. But a divine jealousy is at work, and one should not mention them to one another, as this is the proper behavior of shaykhs.”’

* * *

[10] Likewise, Valad said: ‘One day my father was uttering divine insight about the deeper meaning of homogeneity and kinship. He said: “The cause of people’s love for one another comes from homogeneity and kinship. This is not just words.”’

As the poet has said:

‘What is homogeneity? A kind of seeing by which
People attain a path leading to one another.

One marked for the Garden is homogeneous with Paradise;
 Due to homogeneity he also becomes a worshipper of God.
 Miracles are not the cause of religious faith.
 But homogeneity attracts [kindred] qualities to itself.'

“Similarly, the reason why people turn their faces toward prophets and Friends of God is because they are a part of the prophets. It is for that reason and because of homogeneity that they turn their face toward them. *As the Prophet said—God’s blessings and peace be upon him: ‘Oh Lord God, guide my people’, i.e. my parts.*”

Your Prophet said: ‘You are a part of me.
 Why do you tear away the part from the whole?’

* * *

[11] Likewise, Shaykh Ṣalāḥ al-Dīn frequently recounted to my father: ‘I see so many wondrous lights.’ And he enumerated the colors of the lights. One day I asked my father: ‘Do you love the Shaykh because he beholds your lights?’ Mawlānā replied: ‘No. Rather, I love him because of a special affinity and homogeneity. Similarly, by means of homogeneity amber attracts chaff because there is an affinity between the two of them. Amber doesn’t attract any other things, because it has no affinity with them. In the same way, a camel foal runs behind its mange-ridden mother. If someone brought forth an Arabian horse worth a thousand dinars and said: “Verily, run behind this Arabian horse and abandon the camel”, it would never run and follow after it. Thus a person does not love his mother because she gives him bread and *ḥalvā*. Rather, he loves her because of an affinity. Now, it has been made known that love (*maḥabbat*) comes from an affinity such that after some time that love does not lead to regret. If it leads to regret and distress, that love is a fraud. It is founded on self-interest and worldly goods. Indeed, love based on true affinity never experiences regret, neither in this world nor in the hereafter. Consequently, in the hereafter friends motivated by self-interest will wish: *Woe is me! Would that I had not taken so-and-so for a friend* (25/28), whereas the characteristic of the God-fearing lovers (*moḥebbān*) is this: *That day friends will be enemies to one another, except the God-fearing* (43/67).’

* * *

[12] Likewise, the close companions of association and the associates of closeness related that many times Shaykh Ṣalāḥ al-

Dīn would go to the privy to perform his ablutions and the prominent among the disciples would hear him talking in that place and complaining. They would listen, wondering: 'What is he saying and to whom is he speaking?' Ṣalāḥ al-Dīn would say: 'Oh Lord, will You not leave me in peace even in this place. I feel great shame in Your presence. I know so many persons who are burning in love for You. Day and night, in cells of retirement, they do not cease from self-mortification, intimate prayer and nocturnal vigils so they may be worthy of this direct witnessing. But You do not even pay attention to them, You do not settle their affairs, and You do not occupy Yourself with them for half an hour. Yet in a spot like this You do not leave me alone and You cause me to be adorned with Your pure lights.' Then he would let out a shout and remain unconscious for some time until they lifted him up and brought him back to his place.

* * *

[13] Valad also transmitted: 'In Damascus my father had a beloved companion from among the perfect Friends of God. His name was Shaykh Ḥamīd al-Dīn, and my father loved him dearly. When my father was about to depart from blessed Damascus for Rūm, I said: "Let's take Shaykh Ḥamīd al-Dīn with us." He replied: "Our Shaykh Ṣalāḥ al-Dīn is in Konya. It is not proper that we take Ḥamīd al-Dīn there, because two Friends of God are like two lions. They cannot be contained in the same place." I asked: "How is it you are able to get along with them?" He replied: "A compassionate father is able to get along with all his sons. But the sons do not get along with one another. Similarly, Jacob—*peace be upon him*—got along with his sons, but Joseph's brothers did not want Joseph and they were jealous of him. Look in the glorious Koran⁵ in order to become aware of the secret of this situation.'"

* * *

[14] It is also transmitted that one day Mowlānā was asked: 'Who is a knower of God (*'āref*)?' He replied: 'The person who speaks about your innermost secret (*serr*) while you remain silent. And that is Shaykh Ṣalāḥ al-Dīn—*God glorify his memory!*' Thus Ṣalāḥ al-Dīn continually communicated information from the world of invisible mystery (*'ālam-e gheyb al-gheyb*) and revealed the hidden thoughts in the companions' hearts and made known the innermost secret of inaccessible matters such that the possessor of the secret became bewildered by this vision (*seyrān*).

* * *

[15] It is also transmitted that one day Valad asked Mowlānā: ‘Previously our Shaykh Ṣalāḥ al-Dīn was always reporting about various supernatural lights which he witnessed, saying: “Behold, I have seen an ocean of white light!” And again he would say: “I see an ocean of dark-blue light.” And again he would say: “I see a green light and I see a yellow light. I see a smoke-colored light and behold, the ocean of black light has become agitated with waves.” At this time he says nothing and reports no sign. Has he perhaps become cut off by veils?’ Mowlānā replied: ‘God forbid! Rather, previously he would see a limited number of lights on successive occasions and report on each one of them individually. In his present state he has become so immersed in the ocean of divine lights that he is absolutely unable to describe them, to report on them and to express anything in form.’

In what form shall we picture You who take on no form?

Form (*ṣūrat*) is but foam in the ocean of meaning (*maʿnī*).

* * *

[16] Report: Likewise, the exalted disciples and the noble vicegerents—*God see that they are lodged in the Abode of Peace*—related that when Sayyedī Tāj al-Dīn b. Sayyedī Aḥmad al-Refāʿī⁶—*God have mercy on him*—arrived in the city of Konya with a group of dervishes clad in silk (*jeleng*) and of deranged mind,⁷ the prominent men of the city, commanders, common people and masters of chivalry (*arbāb-e fotovvat*) went forth to welcome them and gave them accommodation in the Jalāl al-Dīn Qaraṭāʾī Madrasa. Most of the people were deceived by this group and showed them great affection. This was because they walked into fire, put heated iron in their mouth, swallowed snakes, sweat blood, bathed in boiling oil, performed conjuring tricks like making sugar and changing wax into ladanum, caused blood to drip from a whip, rode the foal of a donkey, and other such things. And the inhabitants of Konya had rarely seen deeds like this. It appeared to be wondrous and marvelous to them.

The common people imagined that these things were miracles. In fact, to men of perfection and masters of spiritual states performing supernatural acts and displaying miracles is no more than cleverness—unless it is for a particular good and a summoning to the faith and an indication which arrives from the invisible world. Moreover, it is said that affliction and punishment of the prophets consists in cutting off their revelation. And affliction and punishment of the Friends of God consists in

revealing their miracles. Some knowers of God call these conjuring tricks the crumbs (*foṭāt*) of the men of poverty and the scraps (*rofāt*) of the shaykhs. And this is the case as well when dissolved talc and oil of grape juice and the fat of hedgehogs and land frogs is not employed and, in attracting solar benefits, the paralyzed moon is not used, and other things like that.

As it happened, that moment the prominent ladies (*khātūns*) of the city all together came to Mowlānā's wife, Kerā Khātūn, and begged her to go to the Qaraṭā'ī Madrasa to view the above-mentioned group. After they had insisted greatly and beseeched her beyond measure, out of embarrassment she rose and went to that place without Mowlānā's permission. That day by chance Mowlānā had gone with a group of noble companions to the mosque of Marām. In the evening when he came home, he was very upset because of Kerā Khātūn's behavior and out of jealous anger he stared menacingly into her eyes and said: 'Oh what cold!' Kerā Khātūn immediately fell down unconscious. After some time she got up shaking and while weeping, she placed her head at the feet of Shaykh ṢalāḤ al-Dīn and cried out: 'I had no desire for this behavior. But the ladies of the city made me feel embarrassed. For the sake of God intercede on my behalf and save me from Khodāvandgār's wrath.'

Forgive the shortcomings of our understanding,

Oh you who are beyond our mind and imagination.

Oh our Lord, we have sinned (7/22)! Wrong was done.

Show mercy, oh You whose merciful traits are immense!

Shaykh ṢalāḤ al-Dīn then bared his blessed head, made obeisance and stood in the *pāy-māchān* posture⁸ by way of intercession. Mowlānā said: 'The arrow has been shot from the bow. But she will be safe from hardships in the hereafter and will not be deprived (*maḥrūm*) of the mercy (*rahmat*) of those whose sins are pardoned (*marḥūmān*). Then straightway a wondrous illness appeared in Kerā Khātūn's blessed body and a coldness suddenly arrived. She trembled beyond measure and cried out in a way that surpasses description. And as long as she lived, her body never became warm again. And all the skilled doctors were at a loss and could not find a remedy for this. Thus throughout the days of July she would wear a fur from Bartās⁹ and put a silk veil over her head and inside the pavilion (*khargāh*) the brazier of fire always stood before her and during daylight she would

light a candle. Meanwhile, in this situation it was made public that she possessed evident miracles. She divulged people's inner thoughts and secrets, and the prominent men of the city and ladies believed in her and were her disciples. And up to her last moment she never came outside except evenings when she went to the bathhouse. The people at large rendered her all kinds of services. Similarly, Solṭān Valad and Chalabī Ḥosām al-Dīn¹⁰—*God sanctify their innermost secret*—respected and revered her, and they honored her maternal right.

* * *

[17] Report: It is also transmitted that the mother of Shaykh Ṣalāḥ al-Dīn, Laṭīfa Khātūn—*God be pleased with her*—passed away. When they had placed her in the sepulchral niche and buried her, and all the people had departed, the Shaykh remained standing at her grave for some time. Mowlānā indicated to him: 'Come, let us go!' The Shaykh lowered his head and said: 'She has many claims on me. I want to deliver her from the difficulties of interrogation and the terrors of the grave and the awesomeness of Monkar and Nakīr.¹¹ Then I will go. And I beg of you that in the lonely desolation of the grave (*gūr*) she will not be without a Houri (*hūr*) for a companion.' After some time Ṣalāḥ al-Dīn, while smiling, departed.

* * *

[18] It is also transmitted that one day Mowlānā said: 'Let them bring that *qolf* (lock)', and at another time he said: 'So-and-so has become *moftalā* (afflicted).' An arrogant person remarked: 'You must say *qofl* and the correct pronunciation is *mobtalā*.' Mowlānā replied: 'The fixed pronunciation is as you have said. But I have pronounced it this way out of respect for an esteemed person, because one day Shaykh Ṣalāḥ al-Dīn said *moftalā* and *qolf*. And what he says is true. After all, most names and words have been coined by people in every age from the beginning of creation.'

* * *

[19] Likewise, it is transmitted from the old companions that when Solṭān Valad—*God glorify his memory*—became an adolescent and reached the stage of puberty, Mowlānā betrothed Shaykh Ṣalāḥ al-Dīn's daughter, Fāṭema Khātūn, to Solṭān Valad. And Mowlānā continually taught Fāṭema Khātūn writing and the Koran because of the extreme affection he felt toward her.

* * *

[20] Likewise, one day Mowlānā said: ‘Fāṭema Khātūn—*God be pleased with her and with her father*—is my right eye, and her sister, Hadiyya Khātūn, is my left eye. And all the chaste women who are honored by visiting me come before me with their face half-unveiled, except for Fāṭema Khātūn and her sister who come with their face fully unveiled.’ And regarding Laṭīfa Khātūn who was their mother, he said: ‘The person of our Laṭīfa Khātūn is a subtle substance (*laṭīfa*) of God which has taken on appearance, because she is the namesake of the Shaykh’s mother—*God sanctify her subtle substance!*’

* * *

[21] Likewise, one day in the midst of the disciples Mowlānā said: ‘When Fāṭema Khātūn was married to our Bahā’ al-Dīn, all the angels of divine proximity and the Houris of the loftiest gardens [of Paradise] were overcome with joy. They beat kettledrums and, performing the *samā*^c, they all congratulated one another because of the wedding.’

Meanwhile, on the first night of the wedding-feast Mowlānā began to recite this *ghazal*:

‘Blessed be our feast and wedding celebrations in the world.
 For God has ordained our feast and wedding celebrations.
Hearts are filled with joy and souls have been united.
Cares have been banished by our master’s good fortune.’

...and so on up to the end. And similarly, on the night when the bride was escorted to the bridegroom’s house (*zefāf*),¹² he recited this *ghazal*:

‘May the blessedness in all marriages together
 Be in this our marriage alone, oh God!
 The happiness of the Night of Power, Ramaḍān and ‘Īd,¹³
 The happiness of Adam when he met Eve,
 The happiness of Joseph and Jacob’s reunion,
 The happiness of beholding the gardens of Paradise,
 And any other happiness which cannot be put in words,
 May it be scattered like small coins on the joy
 Of our eldest son and the offspring of the Shaykh!
 In intimacy and delight may it prove milk and honey.
 In association and fidelity may it be sugar and *ḥalvā*.
 And may happiness from the blessing spoken by

The boon-companion and the cupbearer descend
 On him who says amen after him who said the prayer!'

* * *

[22] Likewise, Fāṭema Khātūn possessed limitless miracles, both evident and hidden. Most of the time she fasted during the day and performed vigils at night, and she only broke her fast once every two or three days. She distributed food to the dervishes and orphans and widows, and bestowed robes and assistance on the needy. She always partook of little food, little sleep and little talk. Moreover, with the eyes of her head she beheld as [real] perception invisible forms which are the spirit-beings of the heavens, and she even showed them to those of her supporters who were worthy of this situation. She showed them to such persons as Gorjī Khātūn and Gūmāj Khātūn and the daughter of the Parvāna in the city of Tokat. And she possessed awesome knowledge of people's secret thoughts. During her childhood when she was *milk of unspoiled flavor* (47/15), she was never for one moment or an instant out of Mowlānā's presence. She continually learned wondrous divine insights and marvelous higher meanings from his blessed mouth. In acquiring Friendship with God, a proper upbringing (*tarbiyat*), probity and chastity, she was educated by that sultan of educators and was the handiwork of his loving care (*kenār*).

* * *

[23] Likewise, it is a well-known story that one day Shaykh Ṣalāḥ al-Dīn happened to hire Turkish laborers to do building work in his garden. Mowlānā said: 'Effendi'—that is to say lord—'Ṣalāḥ al-Dīn, when it is time for building, one must engage Greek laborers and when it is time for destroying something, Turkish hirelings. Indeed, the building of the world is assigned to the Greeks, whereas the world's destruction is reserved for the Turks. When God—*He is sublime and exalted*—ordered the creation of the world of sovereignty (*ʿālam-e molk*), first He created unaware infidels, and He conferred on them long life and great strength so they would strive like hired laborers in building the terrestrial world. And they built up many cities and fortresses on mountain peaks and places on top of a hill such that after generations had passed these constructions were a model for those who came later. Then divine predestination saw to it that little by little those constructions would become completely destroyed and desolate, and be eradicated. God created the group of Turks so that they would destroy every building they saw,

mercilessly and ruthlessly, and cause it to be demolished. And they are still doing so, and day by day until the Resurrection they will continue to destroy in this manner. In the end, the destruction of the city of Konya will also be at the hands of wicked Turks devoid of mercy.' And this being the case, it turned out just as Mowlānā had said.

* * *

[24] Report: Likewise, it is transmitted from the great among the virtuous disciples that in the time of Bājū Khān¹⁴ the city of Konya was besieged by a huge army. The inhabitants of the city one and all had recourse to Mowlānā. They beseeched him for help and appealed to him for assistance, saying: 'This is the time for mercy and affording protection.' Mowlānā replied: 'Do not be afraid! God Most High has bestowed you upon Shaykh Ṣalāḥ al-Dīn. Up to the arrival of the Final Hour and the hour of the Resurrection this city will not be subjected to the slaughter and the sword of the Mongols. Whoever attacks Konya will not escape the thrust of our blow. And as long as the blessed body of the Great Master [Bahā'-e Valad]—*God glorify his memory*—is buried here in the earth, this kingdom will be protected and preserved from all afflictions. Moreover, this city will enjoy great fame throughout the world, and our descendants will always be safe here—if *God is willing!*'

SECTION

[25] The following several sayings, in the form given here, are how Shaykh Ṣalāḥ al-Dīn expressed himself—*God sanctify his precious innermost secret!* One day he said: 'Know and be aware that the Friend of God is a mine of mercy. All the people obtain ecstatic delight, repose and mercy from his visible existence and become alive through his light, nor does his light ever diminish. Whoever does not have this characteristic is not a Friend of God. The *samā'* of the person of enlightened heart (*ṣāḥeb-del*) is a presence (*ḥoḍūr*) which he has with God. And the person who hears the Word of God from God—how can one say "allowed" and "forbidden" in connection with him? The attribute of the Friend of God is that he has his breast split open in accordance with: *Did We not expand your breast for you* (94/1)? And he looks into his breast and sees an ocean of light. And he engages in amorous play (*'eshq-bāzī*) with that ocean.'

And after that he said: 'Is there anyone in this country who understands our words?' Mowlānā replied: 'Yes, there is. The distressed and the poor.' For everything he said was by way of the secret of a state of being (*ḥāl*). The people of words (*qāl*) have no access to this speech. *But God knows best!*

* * *

[26] It is also transmitted that one day in Mowlānā's presence a group of Sufis were commenting on the miracles and the mystic path of Bāyazīd and Joneyd¹⁵—*God have mercy on them!* They were engaged in praising the early shaykhs. Then Mowlānā said: 'Since the blessed being of our Shaykh Ṣalāḥ al-Dīn is present in our midst in this period and watches over everyone's secrets, it is certain that the light of Joneyd and Bāyazīd is with us and something more as well.'

Since Ṣalāḥ al-Dīn is in our gathering,
Manṣūr¹⁶ and Bāyazīd are with us as well.

All the companions lowered their head and gave limitless thanks from the innermost secret of their heart.

* * *

[27] Likewise, one day Mowlānā Shams al-Dīn-e Tabrizī, in the presence of Mowlānā and Shaykh Ṣalāḥ al-Dīn and the noble persons on hand—*oh Lord God, sanctify their innermost secrets*—was explaining this *ḥadīth*: '*The Prophet—peace be upon him—said: "There is no ritual prayer without Koranic recitation." And he said: "There is no ritual prayer without the heart's concentration (ḥoḍūr)."*'

Shams al-Dīn said: 'One group surmised that because they had found spiritual concentration of the heart, they were absolved from the outward form (*ṣūrat*) of ritual prayer. They declared: "*It is shameful to seek an intermediary after the goal has been reached.*" We have even accepted their claim as true that they have attained a perfect spiritual state (*ḥāl*) as well as Friendship with God and concentration of the heart. Despite all such perfection, it is a defect in them if they abandon the outward form of ritual prayer. This perfection of spiritual state which you have attained, the Messenger—*God's blessings and peace be upon him*—also attained, or didn't he? If the person answers: "He did not", chop off his head and kill him! If he answers: "Yes, he did attain it", we say: "Then why don't you follow him? After all,

he was such a noble messenger, an incomparable bearer of glad tidings and *the Radiant Lamp!*”

And he said: ‘Suppose a Friend of God from among the Friends whose Friendship with God was established by an assessment which contained no doubt were right here, and then there was a certain So-and-so al-Dīn whose Friendship with God was not evident. If that [established] Friend of God abandons outward [religious] forms and this one devotes himself assiduously to outward forms, I will follow this So-and-so al-Dīn, and I will not even greet the other.’ After that he looked at Shaykh Ṣalāḥ al-Dīn and said: ‘How is this that I’ve said?’ Shaykh Ṣalāḥ al-Dīn replied: ‘Judgement belongs to you. We have no [critical] response and see no difficulty in anything you say.’

* * *

[28] Likewise, it is transmitted from the exalted disciples that Shaykh Ṣalāḥ al-Dīn was extremely God-fearing and pious, and he was meticulous in observing the outward fine points of religious laws to an extent which exceeds description. It happened that in the midst of the forty days of winter,¹⁷ on a Friday, they washed his blessed *faraḡī* and hung it on the roof. Suddenly the call to Friday prayers was sounded, and his clothing had become completely hard like iron and frozen solid. He put the clothing as it was on his blessed body and went to the mosque. A group of people said: ‘May the cold do no harm to the Shaykh’s blessed body and not cause any hardship!’ He replied: ‘Harm to the body is easier to bear than harm to the soul and neglecting God’s command.’

My soul bears the eternal royal monogram in its hand.

This my body is for today and tomorrow. Consider it dead.

* * *

[29] Likewise, Khodāvandgār—*God sanctify us through his precious innermost secret*—wrote the following words in his own blessed handwriting to a great man: ‘May it be known to your lofty judgement that what Shaykh Ṣalāḥ al-Dīn said is: “Rain of mercy comes. It doesn’t make one’s clothes wet but it purifies the heart and soul, and makes them gracious, illuminated and bright.” Yesterday a group arrived. There was a very heavy and powerful downpour of rain. No roof and wall provided shelter. This was an illuminating, extremely gracious rain! I said to myself: “There are so many turbans and merits and excellences in the world which are deprived of this. Let them know that this has to do with your

favor and your acceptance—whomever you accept.” He said: “That was the rain of the invisible realm and the rain of mercy which is poured out and sent down to the companions of deep thought (*ma^cnī*). Moreover, the lights and rains from the invisible realm can only be beheld by eyes which behold the invisible.”

That rain doesn’t come from your clouds.

Other clouds exist and another sky.

The invisible realm has different clouds and water.

Those are a different sky and a different sun.

They’re not visible except to special persons.

Others are *in doubt as to a new creation* (50/14).

* * *

[30] Report: It is also transmitted that when they wished to marry off Shaykh Ṣalāḥ al-Dīn’s daughter, Hadiyya Khātūn—*God be pleased with her and with her father*—Shaykh Ṣalāḥ al-Dīn possessed nothing in the way of goods, whether big or small, to provide for her trousseau, as is established practice. This daughter lived in the women’s quarters of Mowlānā’s house. When she reached puberty and had grown up, Solṭān Valad and Chalabī Ḥosām al-Dīn sought to marry her to the Sultan of the Scribes, the teacher of sultans, the second Ebn-e Bavvāb, the apple (*moqla*) of the criminal Ebn-e Moqla’s¹⁸ eye, Mowlānā Neẓām al-Dīn-e Khaṭṭāṭ (the Calligrapher) but, due to want of wealth and a trousseau, they remained in doubt. Together they described the case to Mowlānā. He ordered Ostā Khātūn to be summoned from Gorjī Khātūn’s palace.

Ostā Khātūn was a woman who was a Friend of God and a religious scholar, as well as a tutor (*ostād*) and teacher (*mo^callem*) for the daughters of sultans. Mowlānā said: ‘Go to my child Gorjī Khātūn and convey to her our “salaam” and tell her about the circumstances of Hadiyya Khātūn’s situation. Let her give assistance and put together Hadiyya Khātūn’s trousseau from the *khātūns* of the commanders and her daughters. Have each one of them bestow a gift (*hadiyya*) on Hadiyya Khātūn so they will become distinguished by the favor of Shaykh Ṣalāḥ al-Dīn. May the high-mindedness of that sultan make requests on behalf of their religious and worldly affairs and be their protector.’

Ostā then attached a [begging] basket on her back and saying: ‘*Something for God!*’, she ran off to the sovereign’s palace. Having conveyed Khodāvandgār’s greeting, she presented the story. The noble *khātūns*, one and all, made a donation, lowered

their head and were very grateful for this attention. They expressed much thanks that Khodāvandgār had shown them favor by instructing them to undertake such good works and services, and encouraging them in this. The queen of the world, Gorjī Khātūn, immediately ordered her treasurer to bring two to three clothes-presses and to prepare clothing of all sorts, five pieces of each kind. And around twenty pairs of bejewelled ear-rings, twenty finger-rings of high price, a necklace, a hatband, a golden hat, precious veils and a jewel-studded bracelet, and other things, were collected. And they brought forth rugs and curtains and delightful carpets from Georgia, Shiraz and Aqsarā, as well as a tray, a pan, a cauldron, copper and porcelain bowls, a mortar, candlesticks and a complete set of kitchen utensils. Each item had a value appropriate to the contributor's greatness, as is the custom of noble, generous persons.

Each item was individually handed over to Ostā Khātūn. When they had been loaded onto the sultan's mules, they were brought to Mowlānā's *madrassa*. The narrators of the report have recounted that the golden utensils alone amounted to approximately seventy thousand *solṭānī* dirhems, and the value of the rest was in accordance with this. Mowlānā was filled with immense cheerfulness, and the gracious spirit of Shaykh Ṣalāḥ al-Dīn was extremely delighted. On their behalf Ṣalāḥ al-Dīn pronounced prayers such as God accepts. Mowlānā ordered that the whole trousseau be divided in two and that one half be given to Fāṭema Khātūn, the mother of Chalabī °Āref, and the other half be conferred on Hadiyya Khātūn as her trousseau of good fortune. They then married her to Mowlānā Neẓām al-Dīn-e Khaṭṭāṭ. That day they held a magnificent wedding-feast and saw to it that the deserving received their just share as well. For many years to come the inhabitants of Konya went on speaking about the magnificence of the wedding. And that day they recited the following *ghazal*:

'May this wedding prove a blessing for us.

May this wedding turn out to be auspicious for us.

May it forever be like milk and sugar,

May this wedding be like wine and *ḥalvā*.

May this wedding through both its leaves and its fruits

Be enjoyed like the palm-tree and dates.

Today and tomorrow may this wedding be eternally filled

With laughter like that of the Houris of Paradise.

Both here and in the hereafter this wedding is the token
 Of divine mercy and the royal seal of good fortune.
 This wedding, like the moon and the sky's turquoise wheel,
 Possesses good name, good looks and a good omen.
 I now fall silent. What I mean cannot be put in words.
 The soul was exceedingly radiant¹⁹ at this wedding.'

* * *

[31] Likewise, the best among the disciples and the great among the dear friends related that Shaykh Ṣalāḥ al-Dīn kept company (*ṣoḥbat*) with Mowlānā diligently and assiduously for a period of ten complete years and was his vicegerent and trusted companion. Then when the period of the days of his life reached its end and the time of his health came to a close, due to fate his blessed constitution suffered change and an infirmity took possession of his gracious body. As time went on, matters grew worse. Meanwhile, Khodāvandgār would continually visit him and, sitting at the head of Ṣalāḥ al-Dīn's blessed bed, he would recount wondrous words and strange secrets. One day the Shaykh, by way of supplication (*sar-e niyāz*) and the secret of cajoling (*serr-e nāz*), said: 'I will not leave the world until Moḥammad, the Messenger of God, occupies the same sepulchral niche with me.' Khodāvandgār pledged to him: 'I will convince him and be an intercessor. Be content as far as that wish is concerned and do not be sad.' After that the Shaykh requested: 'Give me permission to depart in complete happiness.' Then, having granted his request, Mowlānā did not come to visit the Shaykh for three days. In his own blessed handwriting he wrote the following words and sent them to Ṣalāḥ al-Dīn: 'I am mindful of the master of the heart and the master of the people of heart, Pivot of the two worlds, Ṣalāḥ al-Dīn—*God lengthen his shadow*—who for so long a time complained about the matter located under his blessed finger-nails. *God Most High forgive him, for in his forgiveness is the forgiveness of all the believers together! One is like a thousand if he [Moḥammad] rather than I visits [you].*'²⁰

Oh walking cypress, may autumn winds not reach you!
 Eye of the world, may an evil person's eye not reach you!
 Oh you who are the soul of the heavens and earth,
 May only mercy and tranquillity of soul reach you!

*I am informed that he who made me sick has fallen sick.
 I am deserving to be made a substitute for him.
 Oh my God, I beg You to make this sickness into
 Coolness and safety (21/69),²¹ ease and contentment.*

Bodily pain be far from you, oh comfort of our souls!
 The evil eye be far from you, oh our seeing eyes!
 Oh moon, your health is the health of the world's soul.
 Your body be healthy, oh our moon-faced beauty!
 Your body enjoy well-being, you whose body is soul-like!
 May the shadow of your grace not diminish over us!
 May the rosegarden of your cheeks flourish eternally!
 For it is our heart's grazing ground, our grass and plains.
 Let your pain be on our soul, not on your body!
 May your pain be like our soul-adorning reason!

Thus it was made known to the Shaykh that it was time to depart. In absolute serenity, complete willingness and an Abraham-like inclination, he set out from the world of indistinct specters for the spirits' realm of non-place, and he reached the cherished goal and the hidden beloved. *The spirit yearned and lamented and then it was called and it responded. In a seat of truthfulness in the presence of a mighty King (54/55). Verily, the Friends of God have nothing to fear, nor are they sad (10/62).* Then Mowlānā came and, baring his blessed head, he let out shouts and was overcome with emotions. He ordered that *bashārats*²² and kettledrum players be brought. From the noise of the people the Resurrection broke loose. In front of the funeral bier walked eight troops of reciters, and the noble disciples lifted up the Shaykh's bier. Khodāvandgār walked to the tomb of Bahā³-e Valad while spinning in a circle and performing the *samā*^c. And the companions gave so many items of clothing and *farajīs* to the reciters and kettledrum players that it is impossible to recount. They buried him with absolute magnificence in the sacred vicinity of the Sultan of the Religious Scholars, Mowlānā Bahā³ al-Dīn-e Valad—*God sanctify their innermost secret and God cause their piety to pour forth over us!* And this was on the 1st of the month of revered Moḥarram in the year six hundred and fifty-seven of the Hegira.²³ Likewise, on the night of the funerary banquet (*ors*)²⁴ how many *ghazals* and dirges were recited! This is one from among them all:

Oh you at whose departure the heavens wept in pain!
 The heart wallowed in blood, while mind and soul wept.
 Since no one in the world can occupy your place,
 Engaged in mourning you, place and non-place wept.
 Gabriel's and the holy angels' feathery wings turned blue.²⁵
 The eyes of the prophets and the Friends of God wept.
 King Ṣalāḥ al-Dīn, you have gone, oh swift-paced Homā!²⁶
 Now one is required who knows how to weep for people.

...and so on up to the end.

* * *

[32] It is also transmitted that one day Mowlānā wrote a letter to his son Solṭān Valad concerning Fāṭema Khātūn who was the mother of Chalabī [°]Āref. Mowlānā advised him to honor her dear person and to show her limitless respect. The form of the composition was as follows:

'I give you advice about honoring our princess, the brightness of the heart and sight both of ourselves and the entire world, who is today married and in the charge of this son [of ours]—*And Zacharias took charge of her [the Virgin Mary] (3/37)*—because she has been consigned in trust as a great test. It is hoped that he will burn up the foundation of all excuses and not for one moment or one instant, neither on purpose nor by mistake, do any action and undertake the duty of guardianship in any such way that a single atom of disturbance from disloyalty and annoyance enters her mind. She herself would not speak of it at all due to her pure lineage and princely stock and inherited forbearance, in accordance with:

Though the little duckling was only born yesterday,
 The water of the sea reaches to its breast.

But beware of the spying, the adducing of proof and what has been witnessed, by the divine spirits who watch over the excellent offspring of [God-fearing] men: *We will join their offspring with them [in Paradise] (52/21)*. God, God, God, God, God, God, God, God, God! For the sake of this father's everlasting good reputation and that of yourself, as well as that of the whole family, treat her with the greatest respect. Consider every day to be the first day, and every night to be the night of the bridal chamber. In pursuing her with the heart and soul's net, do not imagine that she has been captured and is no longer in need of

being pursued. That is the practice of those who only see the externals: *They know an outward part of this lower life* (30/6). For she is not of the breed that is long for this world. The power of eternal providence is more bounteous than to leave her door and walls unilluminated and unperfumed. Indeed, *by the fig and by the olive and by Mount Sinai* (95/1-2)—which is an oath based on inanimate objects—one day her footsteps attained the level of [this ḥadīth]: “‘Oh ‘Alī, if you saw my heart being dragged along the ground, what would you do with it?’ He replied: ‘I am unable to respond, oh Messenger of God. I would make the lid of my eye its shelter and the filling of my heart its refuge, and in this I would count myself to be among the neglectful sinners.’ And then the Prophet—God’s blessings and peace be upon him—said: ‘Fāṭema²⁷ is a part of me. Our offspring are our hearts walking upon the earth.’” Afflicting those spirits is not just one affliction, nor a hundred, nor a thousand.

It is not difficult to leave life and the world.

What is difficult is to leave your neighborhood.

This separation is not separation of the heartsick lover.

This separation is separation of the spirit from the body.

Of course I know that no wrong comes from you,

But the heart of lovers is naturally suspicious.

And let him keep this advice hidden and concealed, and not tell anyone about it. *But God knows best!*

* * *

[33] Likewise, the intimate companions—*God have mercy on them*—related that some emotional disturbance took place between Solṭān Valad and Kerākā (Fāṭema Khātūn). Mowlānā then had compassion and in order to offer an apology to Kerākā—*God be pleased with her*—he wrote this letter in his own blessed handwriting and sent it by way of Jamāl al-Dīn-e Qamarī:

‘My spirit is mixed and joined with your spirit.

Whatever accident damages you damages me.

I call the Lord as witness—*His glory is exalted*—and I swear by the eternal pure essence of God Most High that whatever has offended the heart of this sincere child, our sorrow and concern is

ten times greater than your sorrow. Moreover, the rights and benefactions and claims of lordship of the Sultan of the Shaykhs, the East of the lights of higher truths, Ṣalāḥ al-Ḥaqq va'l-Dīn—*God sanctify his spirit*—which weigh on the neck of this well-wisher, are a debt which cannot be acquitted by any form of thanks and service. Only the treasury of God Most High is able to render thanks for this. What I hope from my child is that she will not conceal anything from this father concerning whatever she is displeased with so that I may be grateful and not be deficient in assisting her to the best of my ability—if God is willing!

If my dear son Bahā' al-Dīn exerts himself in causing you affliction, by God, and again by God, I will withdraw my heart from him and I will not return his greeting. Moreover, he may not come to my funeral. I do not want him there. And the same goes for anyone else it may be. But I want you not to worry and not to be sorrowful because God—*His glory is exalted*—gives you assistance, and God's bondsmen give you assistance. Whoever speaks to your detriment, [remember] the dog's snout doesn't pollute the ocean and a sugar heap doesn't lose its value due to the nuisance caused by flies. I am certain that even though they swear a hundred thousand oaths, saying: "We are the mistreated ones", I will recognize them as the wrongdoers because they are not supporters and well-wishers on your behalf. I will not consider them to be mistreated. I will not accept their oath and their excuse. By God, through God and for God's sake, I will not accept any excuse, any oath, any duplicity and any tears from someone who slanders you. You are the one who has suffered wrongdoing.

And although they show you respect and call you Mistress and the Master's offspring to your face and behind your back without hypocrisy, and they put the blame on themselves, saying: "We are the sinners", despite all this they are the wrongdoers and you are the one who has been wronged. For what is owed you and what is owed that sultan [Ṣalāḥ al-Dīn] is a hundred times more than what they undertake. By God it is so! Through God it is so! And for God's sake it is so! If before a gathering, by reason of my graciousness, I laugh a great deal, God Most High has given me this illumination that—*praise be to God*—I will not be content in my heart until in their heart and soul, and in public, they become proper toward God and toward God's bondsmen, cast their duplicity into black water, turn their affairs upside down, and

become dust at the feet of the servant of God's bondsmen before his face and behind his back.

And it is the belief of this father that I will die and go to the grave with this being the case—if *God is willing!* Oh God, oh God, do not hide anything from this father but tell me about your circumstances in detail so that with God's help I may provide the utmost possible assistance. You are God's talisman of protection in the world. May the effects of that sultan [Ṣalāḥ al-Dīn] whose pure spirit through your blessing bestows a hundred thousand favors from the other world, by means of you never be lacking to the people of the earth. May your effects never cease until the Day of Resurrection. And may your heart and the heart of your children not be sorrowful. *Amen, oh Lord of the worlds!*

May the lights of Ṣalāḥ al-Dīn be kindled.

May they be poured into the eye of the soul of lovers.

Every soul that's become gracious and attained grace

Be mixed together with the dust of Ṣalāḥ al-Dīn.

* * *

[34] Likewise, one day Khodāvandgār was performing the *samā'* and was experiencing ecstatic delights. Shaykh Ṣalāḥ al-Dīn was standing in the corner and Mowlānā recited this *ghazal*:

'At the end of time there will be no helper

Except for Ṣalāḥ al-Dīn, Ṣalāḥ al-Dīn, alone.

If you've learned the secret of his innermost secret,

Don't breathe a word of it. Let no one know.

The lover's breast is a delightful stream.

Souls upon its water are like sticks and straw.

When you see his face, don't breathe a word.

Breath only causes harm to the mirror.

The sun rises from within the lover's heart.

A world receives light from before and behind.'

In this manner Mowlānā composed so many splendid *ghazals* which were adorned with a concluding verse bearing the Shaykh's name—*God be pleased with him*—and were recorded in collections of poetry. *But God knows best what is right!*

CHAPTER SIX

The feats of the Bāyazīd of the age, the Joneyd of the era, key to the treasures of the Celestial Throne (‘arsh), custodian of the treasures of earth’s surface (farsh), Friend of God on earth (arḍ), performer of customary practices and religious duty (farḍ), intercessor for the supporters on the Day of Review (‘arḍ), Ḥosām al-Ḥaqq va’l-Dīn b. Ḥasan b. Moḥammad b. al-Ḥasan b. Akhī Tork, who associated himself with the revered Shaykh [Mowlānā], saying: ‘I went to bed a Kurd and I woke up an Arab.’ God be pleased with him and with his ancestors! How excellent his ancestors and how excellent his descendants!

*Every handsome man’s looks come from God’s beauty.
They’re on loan. Nay, even all pretty women’s looks!*

[1] The dear companions who were intimates of the holy sanctuary (*maḥram-e ḥaram*) of good reputation—*God have mercy on them*—related that when the Shaykh of the world’s shaykhs, the possessor of a perfect state, the pride of eminent men, Ṣalāḥ al-Ḥaqq va’l-Dīn—*God sanctify his innermost secret*—departed from the transitory (*enteqāl*) world, through Mowlānā’s favor and instruction Friendship with God and the vicegerency were transferred (*montaqel*) to Chalabī Ḥosām al-Ḥaqq va’l-Dīn and, after Ṣalāḥ al-Dīn, Mowlānā engaged in amorous play (*‘eshq-bāzī*) with him. With his heart and soul Mowlānā looked upon him as the substitute for the perfection of the Shaykh’s spiritual state, and for ten complete years they kept intimate company with one another without break and interruption. *Only God knows what occurred between them.*

* * *

[2] Likewise, the King of Speech, Mowlānā Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*), related: ‘When in the realm of childhood Chalabī Ḥosām al-Dīn reached the age of puberty, he was extremely beautiful and the Joseph of his day. After he had lost his dear father and was an orphan (*yaṭīm*), he became a unique (*yaṭīm*) pearl. All the prominent men, shaykhs of the age and masters of chivalry (*arbāb-e fotovvat*) invited him to be with them and offered him their protection and showed him

great affection. This was because all the reputable *akhīs* of the realms of Rūm had undergone initiation (*tarbiya*) at the hand of his father and ancestors, and they were bursting with approval for them. Thus, having looked closely and thought deeply about the soundness of association with each of them separately, he went straight to Mowlānā and brought with him all his tutors and young men (*javānān*). Lowering his head, he made his nest at that threshold of the upright and settled there. Having chosen to render service to Mowlānā, he ordered his servants and young men that each of them engage in earning his own living and that they prepare his goods and necessities from the income of his properties.

And they say that whatever he had, *be it great or small*, like Ṣeddīq [Abū Bakr] he bestowed it all on Mowlānā several times. And he gave everything away and consequently initiated a plundering and it then came to pass that he had nothing left. It reached the point where his tutors reproached him, saying: "Absolutely no goods and properties remain." He told them to sell the furnishings of his house. After several days they said: "Apart from us, nothing else remains." He exclaimed: "*Praise be to God, Lord of the worlds*, that it has been granted me to follow the outward behavior of the Messenger of God! And *for the sake of God and by way of seeking His contentment*, I also set you free out of love of Mowlānā. May you all attend to your own affairs."

After that he became a fortunate person accepted by Mowlānā. Whatever [wealth] accrued to the Shaykh [Mowlānā] from the invisible world, he sent it all to Chalabī Ḥosām al-Dīn. Making him leader of the disciples and general over the soldiers of God, he appointed him governor in charge of the disciples' affairs. Once again he quickly became endowed with property, wealth, places and farmlands, and until his final breath he strove in looking after the noble disciples and he saw to it that the revenues from the pious endowments (*owqāf*)¹ entirely and in full reached those who are deserving. With unanimity on the part of the disciples it is transmitted that he did not drink one drink of water from that whole, nor did he make use of one seed of grain. In the end, due to the blessing of his humanity, manliness and perfect love, by conforming outwardly and inwardly to the Prophet's divine law (*sharī'at*), travelling the straight mystic path (*ṭarīqat*), grasping the higher reality (*ḥaqīqat*) of Moṣṭafā and cultivating Mowlāvī love (*'eshq-e mowlavī*), he became perfect and capable of perfecting others. He received more spiritual favors from

Mowlānā and Shams al-Dīn-e Tabrīzī and Shaykh Ṣalāḥ al-Dīn than can be contained in books.'

* * *

[3] Likewise, the narrator of reports, possessor of mystic travels and comportment, chief of those endowed with the glance (*naẓar*),² Mowlānā Serāj al-Dīn, the sepulchral shrine's reciter of *The Mathnavī*, recounted the following: 'The cause of the composition of the *Book of the Spiritual Mathnavī*, which is the revealer of the secrets of the Koran, was that one day God's vicegerent among His creation and traveller on the path of His higher truth, Ḥosām al-Ḥaqq va'l-Dīn—*God sanctify his precious innermost secret*—became aware that some of the companions, with complete desire and great love, were eagerly reading the *Elāhī-nāma* of Ḥakīm [Sanā'ī] and the *Manṭeq al-ṭeyr* of Farīd al-Dīn-e 'Aṭṭār, as well as the latter's *Moṣībat-nāma*,³ and that they delighted in these secrets. This style of strange higher meanings appeared wondrous to them. Seeking the right opportunity for the matter—for opportunities pass by like the passing of clouds—one night he came upon Mowlānā in private. Lowering his head, he said: "Collections of [your] *ghazals* have become numerous and the lights of those secrets have embraced the two extremities of land and sea, and the two outer borders of east and west. *Praise and gratitude to God* that the words of all the masters of speech have fallen short of the greatness of that speech. If there were a book in the manner of the *Elāhī-nāma* of Ḥakīm [Sanā'ī] but in the meter of the *Manṭeq al-ṭeyr* so that a memento might remain among mankind and a companion be provided for the soul of lovers and those who pine away, that would be a great mercy and kindness. This bondsman would like the eminent (*vajīh*) companions in all respects (*vojūh*) to turn their full attention (*tavajjoh*) toward your noble face (*vajh*) and to be occupied with nothing else. The rest depends on the concern and capability of Khodāvandgār."

Straightway Mowlānā removed from the top of his blessed turban a fascicle (*joz'-ī*) which explained the secrets of universals (*kolliyyāt*) and particulars (*joz'iyyāt*), and placed it in the hand of Chalabī Ḥosām al-Dīn. It had written in it eighteen couplets from the beginning of *The Mathnavī*:⁴

Listen to this reed how it laments.
It tells the tale of separations.

...up to where:

Whatever is raw doesn't grasp what is ripe.
Hence my words must be brief. *Salaam!*

And it was composed in the verse *ramal-e mosaddas-e maḥdhūf o maqṣūr*, as represented by the following pattern:⁵

fā^celāton fā^celāton fā^celāt
Jahl ḡolmāt-ast o ^celm āb-e ḡayāt.
(Ignorance is darkness and learning is the water of life.)

After that Mowlānā said: "Before this desire appeared from within your blessed heart, and nature made its request, from the invisible and the visible world *He, the Compassionate, the Merciful* (2/163) had cast these thoughts (*ma^cānī*) into my heart so this kind of book might be composed in verse, and pearls of splendid thoughts (*ma^cānī*) might be pierced. Come now! Having flown in the zenith of the air of the Homā⁶ of your aspiration (*hemmat*), fly toward the Ascension (*me^crāj*) of higher realities in absolute obedience to Moḥammad. Make a resolution (*āhang*) so that in accordance with this resolution our wise internal commander (*pīsh-āhang*) is stirred into motion and begins to versify words for thoughts (*ma^cānī*)." And Mowlānā in the Fourth Book [of *The Mathnavī*] has made clear the meaning of this indication:

Oh Ḍiyā^o al-Ḥaqq (Truth's Radiance) Ḥosām al-Dīn,
Through your light *The Mathnavī* surpasses the moon.
You who inspire hope, your high aspiration (*hemmat*)
Draws forward this poem whither God knows.
You have bound *The Mathnavī*'s neck.
You draw it in the direction known to you.
The Mathnavī runs on. Invisible the person who draws it,
Invisible to the ignorant one who has no sight.
Since you were the source of *The Mathnavī*,
If it becomes increased, you have increased it.
Since you wish it so, God wishes it so.
God fulfills the God-fearing man's wish.

Thus in every Book [of *The Mathnavī*] Mowlānā made such (*az in qabīl*) Salsabil-like⁷ verses into a path (*sabīl*) for the people of

the Path and, confirming the firmness of Ḥosām al-Dīn's wish, he displayed many kindnesses to his inferiors. And in the Sixth Book he said:

“Oh life of the heart, Ḥosām al-Dīn, a desire
 So great is boiling up inside me for Part Six.
 Through the attraction of a great scholar like you
 A *Ḥosāmī-nāma* now circulates within the world.
 As a gift for your approval I here present
 Part Six to bring *The Mathnavī* to completion.”

Thus, due to the attraction exerted by this sultan of free men (*aḥrār*), Khodāvandgār once again became gripped by emotional upheaval and restlessness. He now took to reciting couplets (*mathnaviyyāt*) continually, whether while performing the *samā^c* or in the bathhouse, whether sitting or rising, whether on the move or at rest. It even happened that he dictated verses without interruption from the beginning of the evening to the break of dawn, and Chalabī Ḥosām al-Dīn swiftly wrote it all down, and everything he wrote down he recited back in a good, loud voice for Mowlānā. When Book One was completed, Chalabī busied himself reading out the verses and correcting the sounds and soundless letters (*qoyūd*),⁸ and he then recited it once more. Suddenly the wife of Chalabī died, and a period of interruption occurred. For this reason he became sluggish in the pursuit of nourishment (*qūt*) for the spirit and strength (*qovvat*) for the soul. Every instant a new emotional state and perplexity appeared in his blessed interior so that he could not engage in anything else.

Similarly, Mowlānā was so thoroughly immersed in ecstasy and states of being, in elucidating higher truths and unveiling subtle spiritual points, that he didn't speak to Chalabī at all. And so the situation remained until two complete years elapsed. Then when Chalabī felt the wish to marry again and became busy with this, suddenly he found the infant of his soul weeping and saw that his sorrowful heart yearned for the milk of the lions of God. Every moment the lamentation and crying of his heart reached the ear of his awareness and he would recite:

“Give milk to the infant soul, deliver us from its crying,
 You who every moment help a hundred helpless like me!”

In the morning he rose and came to Mowlānā. Prostrating himself in servitude, with full conviction and great proficiency, in helpless entreaty, complete need and abundant desire, he began requesting the remainder of the *Book of the Mathnavī* from the luminous heart and perfumed mind of the Shaykh—*God glorify his memory*—without the tongue as interpreter and the difficulty of explaining. Then Mowlānā, in accordance with: “*There is no benefaction unless it is complete*” and due to his universal compassion, undertook to spread out the tablecloth of the tables of benefits of higher meanings (*maʿānī*). He dictated the following words, which are the preface to Book Two, in such a way as to explain the reason for the delay in composition of this second half of the *Book of the Mathnavī*—*God give profit through it to the hearts of the knowers of God*—and to explain its resumption after an interruption—and the resumption of Adam’s receiving revelation after an interruption and break in revelation due to his sin, which is the cause of interruption for everyone who experiences a higher state. And the cause of the disappearance of that interruption is the laying open of hearts. *But God knows best!* Thus, in the end, Mowlānā recited the second preface in a different manner, as it is now written down. And he began composing the book on the date six hundred and sixty-two,⁹ and he recited:

“For some time this *Mathnavī* was delayed.

An interval was needed for blood to turn to milk.

Until your fortune gives birth to a new child,

Blood will not become sweet milk. Listen well!

When Ḍiyāʾ al-Ḥaqq Ḥosām al-Dīn pulled back

His reins from the zenith of the heavens

After he had set out on the Ascension of higher realities,

Without his springtime the buds refused to open.

When he returned from the shore to the ocean,

The harp of *The Mathnavī*’s poetry was in tune again.

As for *The Mathnavī* which was the polisher of spirits,

His return was the day of seeking an auspicious start.

The date of undertaking this profitable transaction

Was the year six hundred and sixty-two.

A nightingale set out from here and then returned.

To hunt these higher meanings it became a falcon.

May the King’s arm be the falcon’s resting place.

May this door be eternally open for the people.”

Amen, oh Lord of the worlds! And so there was no further delay up to the end of the book. Mowlānā continually recited in unbroken succession, and Chalabī wrote it down and repeatedly read out loud what he had written until the work was completed.'

* * *

[4] Likewise, Mowlānā Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God be pleased with him*—related: 'One day Chalabī Ḥosām al-Dīn lowered his head before Mowlānā and said: "When the disciples recite Khodāvandgār's *Mathnavī* and the people of spiritual concentration (*ḥoḍūr*) become immersed in its light, I see that a group from the invisible world are present and they hold clubs and swords in their hands. Whoever does not hark to these words in loyal devotion and does not listen with inward sincerity, they sever the root of his faith and the branches of his religion, and they drag him off to the place of Hell-fire." Mowlānā replied: "It is just as you have seen." This thought has been given in explanation of the beginning of Book Four of *The Mathnavī*. And Mowlānā revealed the final state of the deniers and recited:

"This very moment the enemy of these words
Has been vizualized upside down in Hell-fire.
Oh Diyā' al-Ḥaqq, you beheld his state.
God showed you His answer to the enemy's deeds."

Thus he saw clearly and with real sight how a person was caught and thrown head first into Hell-fire.'

* * *

[5] Likewise, one day Solṭān Valad—*God sanctify us through his divinely assisted light*—recounted the following: 'I went one day with a group of disciples to Chalabī's garden. I saw that Chalabī was engaged in everyday speech and talking to the people about orchards and gardens. But I heard everything from his blessed mouth as if it were higher meanings and secrets. I praised such power and due to this ecstatic delight I passed from one state to another. I was transformed and I remained bewildered in this condition. The meaning of these couplets which my father composed in *The Mathnavī* manifested itself to me:

Whatever a man in love says, the odor of love
Springs forth from his mouth in the street of love.

If he talks of jurisprudence (*feqh*), it is all poverty (*faqr*).

Poverty's odor comes from this deceptive sweet-talker.

If he speaks unbelief, it bears the odor of religion.

From his stated doubts comes the odor of certainty.'

* * *

[6] Likewise, it is transmitted from the noble among the exalted disciples that when Mowlānā was about to set out from this world of death for the realm of life and had prepared for the return and arranged for his departure, the prominent men of the time and the shaykhs of the place all together asked Mowlānā: 'After you are gone, who will be appointed to the vicegerency (*khelāfat*) over the disciples, who will be designated and who will be successor?' Mowlānā replied: 'Our Chalabī Ḥosām al-Dīn will be the vicegerent.' They repeated the question three times, and he gave the same answer. And when Mowlānā settled in close proximity to the Coercer *in the presence of a mighty King* (54/55), Chalabī Ḥosām al-Dīn sat on the shaykh's throne. He held the office of vicegerent for ten complete years and rendered numerous services. In fulfilling the requirements of piety and religion, and in maintaining dignity and uprightness, he snatched the polo-ball [of pre-eminence] from the very Cherubim.

He wants a breath more pure than rain

And more effective in action than an angel.

He undertook a great effort in protecting the fine points of the fundamentals of divine law (*sharī'at*) and in following the Moḥammadan path of higher reality (*tarīqat-e ḥaqīqat*). At times while in an ecstatic state of intoxication, he would recite:

'Had you not broken the heart of the doorman of secrets,

I would unlock all the locks of the world.'

He was God-fearing to such an extent that when he visited the Shaykh's sepulchral shrine, water would be brought along from the city to renew his ritual purity and he would perform his ritual ablutions with that water and drink that water [only]. He would refrain from drinking the water purchased with money from the sepulchral shrine's endowment (*vaqf*)¹⁰ and not use it for his ablutions. And it is said that the religious endowments of the blessed sepulchral shrine were very numerous at that time, and were all flourishing and abundant. Moreover, he used absolutely

all the revenues of the religious endowments for the noble disciples so that each one of them acquired his own share. And he always kept his heart and his hand apart from the revenues and remained abstinent. He would recite:

‘From the Messiah’s hand came a whole world’s remedy
Because he kept back his hand from every bowl of stew.’

* * *

[7] Report: It is also transmitted that one day Solṭān Valad honored Chalabī’s garden with a visit and displayed immense courtesy. As it happened, the noble companions felt a desire for honey, although they did not make this known. Chalabī instructed his gardener: ‘Take the new honey out of such-and-such a beehive and bring it.’ The man opened the top of the beehive and presented several honeycombs of white honey. Ḥosām al-Dīn said: ‘Bring more from the same beehive.’ The gardener brought five or six more honeycombs. Chalabī said: ‘Bring more!’ The gardener replied: ‘That’s the limit.’ Chalabī exclaimed: ‘This comes from the limitless ocean for my Khodāvandgārzāda (Solṭān Valad). Though you went on bringing it until the Resurrection, it would not come to an end.’ And thus he brought seventeen honeycombs of purified honey and the beehive was still chock-full. Chalabī said: ‘All this is a blessing in response to the footstep¹¹ of Mowlānā Bahā’ al-Dīn.’ Approximately two hundred companions ate honey and took some to keep but the tray was still full. When the companions rose to go, Chalabī bestowed the beehive on Valad and they took it home with them. For anyone who was sick they made a potion from this honey and the swift cure of: *In it is a cure for people* (16/69) would arrive.

* * *

[8] Likewise, the exalted companions—*God cause them to be lodged in the Abode of Peace*—related that one time a drought occurred in the city of Konya and no rain fell whatsoever. The water in pits dried up. All the inhabitants of the city, including the religious scholars, shaykhs and commanders, went forth from the city to pray for rain and performed sacrifices and wept in supplication. Their prayers were not accepted and did not attain the goal of being answered. Meanwhile, the heat of the sun, which is a sample of the boiling in Hell, scorched the world and the plants became completely dried up. A group of those who possessed enlightened hearts in that age saw it as appropriate to

go to Chalabī Ḥosām al-Dīn and to seek an invocation of God from his precious Messiah-like breath. Then if his prayer were accepted by the divine presence, God Most High might send rain. All together they went to Chalabī and compelled him with great urgency and made a commotion. He said: 'You go about your business. I will ask my Sultan to grant your request.' Then he rose and with the disciples he went to visit the agreeable sepulchral shrine. He performed much prayer filled with entreaty—by way of sincere devotion, not feigned—and, baring his blessed head, he asked for rain. The companions, raining teardrops from their eyes, said amen and let out shouts. Straightway swift-moving, thick clouds gathered together and appeared in the air, and an immense rain began to fall.

In the midst of these prayers there suddenly appeared
 A beautiful cloud like a water-bearing elephant.
 It began to rain as if tears poured down in buckets.
 The rain settled in low-lying land and depressions.

It rained so much, everyone was at a loss and all the inhabitants of the city became bondsmen and disciples once again. Their belief increased a thousandfold. As for those who had no portion of the capital of higher meaning, in their souls devoid of faith all that increased was denial, ill fortune and blindness within blindness. *God has sealed their hearts and their hearing, and on their eyes is a covering (2/7).*

What has been branded on him, God has sealed.
 No assistance can provide a remedy for him.
 Should atoms, one after the other, become keys,
 This opening can only occur through Divine Majesty.

In this manner for twenty complete days, one time after another, it rained and it cleared up, until all the open countryside and the plains and gardens became saturated with water. Then torrential floods surpassed the limit. Raising shouts and seeking protection, the people of the city came back to Chalabī. They beseeched him at great length and recited:

'Oh you who have no like throughout the world,
 By God, by God, come to the aid of the people!'

Chalabī said: ‘Do not worry yourselves. We will tell the munificent Distributor of Water to open the water in a different direction.’ Then the clouds immediately dispersed and the world was filled with smiles and weeping. From the place of mud (*gelestān*) various rosegardens (*golestān*) began to bloom and all kinds of cereals became endless in quantity. That year prices were very cheap and good things were abundant.

* * *

[9] Likewise, the noble among the disciples related that it was always Mowlānā’s practice that whatever, due to [the workings of] the invisible world, the commanders, kings, *akādesha*¹² and wealthy disciples sent in the way of goods and worldly possessions, he would immediately send to Chalabī Ḥosām al-Dīn, and he had placed the reins of administration and management of affairs in his hands. It happened that one day Amīr Tāj al-Dīn Mo‘tazz—*God have mercy on him*—sent a sum of seven thousand *solṭānī* dirhems from Aqsarā so that the companions might hold a banquet and not forget to invoke God on his behalf. In his letter he specified that the money was licit and came from the wealth of the *jezya*-tax.¹³ Mowlānā should therefore accept it with approval and not reject it. Mowlānā said: ‘Bahā’ al-Dīn, by God, through God, and for the sake of God, if a hundred thousand perfect God-fearing ascetics were in a state of dire hunger and there was fear for their life and I had a single piece of bread, I would still send it to Chalabī Ḥosām al-Dīn, despite his having abundant possessions at his disposal, and I would not aid anyone else. For he is a man of God and everything he does is on God’s behalf. Verily, the wealth and property of the world is his dominion and making use of it is licit for him. For others it is forbidden because they do not have this [permission]. Moreover, the possessions of the world do him no harm, in accordance with: “*How excellent is the honest wealth of an honest man!*” For strangers it is a blight (*vabāl*), whereas for him it is a feather and a wing (*par va-bāl*). *Halvā* does not harm the doctor but it harms a sick man.’

If a Friend of God drinks poison, it becomes an antidote.

If a student drinks it, his consciousness turns black.

If the perfect man takes hold of earth, it becomes gold.

If the faulty man carries off gold, it becomes ashes.

Thus Chalabī sent a thousand dirhems to Valad and a thousand dirhems to Kerā Khātūn. He gave five hundred ‘*adad* to Chalabī

Amīr ʿĀlem and sent a share to all the disciples individually. And having shown compassion for the reciters, he gave the rest as well to feed the companions.

* * *

[10] The King of the Brethren, Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God have mercy on him*—related: ‘Chalabī had an astonishing way of being and maintained an amazing practice, namely in the presence of strangers he would greatly praise a bunch of people who were accused of manifest sinfulness, immorality and depravity, and he would say that they were the company of venerable ascetics noted for their piety and religiosity. Moreover, he would rebuke the group which was famous for asceticism, righteousness and outward religious observance, saying: “This is the company of sinners and they are not virtuous men.” In this confusing dilemma the perplexity of the companions increased. Prominent disciples asked Mowlānā about the matter, saying: “Chalabī Ḥosām al-Dīn speaks like this!”

Mowlānā replied: “What Chalabī says is the truth. For the group of sinners which he praises every moment is such that although in outward appearance they are sinful and lacking in good behavior, nevertheless they are pure and well-behaved inwardly. The group of ascetics whom he censures, he censures because their interior is hypocritical and sinful. And the glance of favor of God Most High is always on the innermost secret of the bondsmen’s interior, not on their external appearance: ‘*Verily, God does not look at the clothes of wool, nor at the memorizer of words, but He looks at the heart which is inclined to the Everlasting, the Compassionate.*’ Likewise, a second interpretation is that in a man, besides the outer actions and outer piety, there is a hidden action and piety. This constitutes the beauty of his essence (*jowhar*) which causes all his sinful acts to turn into virtuous acts and his unbelief to become faith. And God Most High says: ‘Oh My bondsmen and oh My seers, your sight is on these external actions, whereas We do not look at that. We look at the interior and the innermost secret of a man.’”

We who can see the interior of the whole country,
We look at the heart. We don’t look at the exterior.

“Although outwardly he is a sinner and negligent, inwardly because of that characteristic and that pure essence (*jowhar*) he is pious and virtuous. *Indeed, the idolaters are unclean* (9/28)

refers to an internal uncleanness, not to external forms of uncleanness. *And this is sufficient for whoever has understanding!*”

* * *

[11] Likewise, the virtuous among the bretheren related that one day Chalabī—*God be pleased with him*—was seated in a gathering of the companions and was uttering higher meanings. Suddenly he sent off a dervish to the queen of the world, the lady of the hereafter, Gorjī Khātūn, saying: ‘Convey to her my “salaam” and tell her to leave the winter room (*tāb-khāna*) of the palace where she is seated and to go quickly to another palace in order to escape inexorable fate. The command has been given for the roof to cave in.’ As soon as the messenger presented the said lady with the greeting and the message, they immediately moved to another palace. And when her dependants had all gone outside and the household furnishings had been dragged outside, that moment the roof of the house collapsed and fell down. Gorjī Khātūn’s devotion and belief increased a thousandfold. She sent alms to those in need and sacrifices were performed. She sent five hundred *yūsofī* dinars and ten thousand *solṭānī* dirhems to Chalabī as a thanks offering and presented her apologies. And she bestowed handsome gifts on the disciples individually.

* * *

[12] Likewise, the dear companion who was accepted by the Friends of God, Khvāja Nafīs al-Dīn-e Sīvāsī—*God have mercy on him*—related: ‘In the time of Mowlānā there was a great shaykh who was shaykh in two *khānaqāhs*. As fate would have it, this dervish departed from the world. Amīr-e Kabīr Tāj al-Dīn Mo^ctazz saw it as appropriate to have the Vizier Ḍiyā³ al-Dīn Khānaqāh registered in the name of Chalabī Ḥosām al-Dīn and to obtain a royal patent from the sultan. After the royal patent had arrived, Amīr Tāj al-Dīn arranged an immense gathering and held a peerless inauguration ceremony. Mowlānā was informed that the Vizier Ḍiyā³ al-Dīn Khānaqāh had come under the charge of Chalabī. Khodāvandgār, along with all the companions, rose and set out.’ Nafīs al-Dīn said: ‘I had put Chalabī’s prayer rug over my shoulder, but just then Mowlānā took it from me and placed it over his own blessed shoulder. When they entered the *khānaqāh*, Mowlānā told them to spread out the prayer rug in the place of honor of the *soffa*.

Akhī Aḥmad, one of the tyrants of the age and the foremost among the fearsome rogues (*rendān*),¹⁴ had come to this

inauguration ceremony with extreme spite, partisan zeal and the innate envy he possessed. And he did not want Chalabī to become shaykh in that *khānaqāh*. Suddenly he rose and, folding up the prayer rug, he handed it to someone and said: “We do not accept him in these parts for the office of shaykh!” At that the people of the world were thrown into confusion. The *akhīs* of good repute who were affiliated with the family of the parents and ancestors of Akhī Tork and Akhī Bashshāra, *akhīs* such as Akhī Qeyṣar, Akhī Chūbān, Akhī Moḥammad-e Sayyedvārī and others, took hold of their swords and their knives, and the commanders who were disciples (*morīd*) attempted to kill the rebellious (*marīd*) rogues. Great discord arose and many a heart-sore dervish in an ecstatic state uttered the saying: “*Discord is asleep. God curse whoever wakes it up!*” A tumult which accorded with: “*Discord is worse than murder!*” then erupted. And Mowlānā said nothing.

After this he said: “Why do these men with donkey tails (*mardom-e khar-dom*) show ingratitude for God’s blessings? Why are they negligent in giving thanks for blessings devoid of spite, and rebellious and insolent out of ignorance, impetuosity and the delusion of sitting in the chief seat and haughtiness? With their own hand they destroy the houses of their souls on top of their head, as in: *They destroy their houses with their own hands* (59/2), and they act in boldness. Moreover, it is certain that these forms of partisan zeal will not make progress. They will all be left behind in their actions and be trodden underfoot by fortune, and our mystic path (*ṭarīqat*) will be the leader of all the mystic paths.”

As the poet has said:

‘If your love arrives last, it is greater than the first.

For you God wrote the decree: “*The last who are first.*”

As the Prophet, God’s blessings and peace be upon him, said: ‘We are the last who are first.’ The first are those who have been brought close (56/10-11).

‘After this Mowlānā said: “A story occurs to me. It happened that the jurist Abū Leyth-e Samarqandī—*God have mercy on him*—left Samarqand for some time and was engaged in studying the religious sciences for approximately twenty years. He lived in the vicinity of the Sacred House of God (Ka’ba) for several years and had many supporters. His fortunate students, benefiting from his blessed breath, had been dispersed to all quarters of the world.

Finally, with a group of disciples and students capable of adducing proofs, he set out for the city of Samarqand intending to pay his respects to the graves of his parents and ancestors, and to see his friends and relations. Thus, having visited his relatives (*ṣela-ye raḥem*) out of compassion (*raḥm*), he would be recompensed and rewarded. When they reached the outskirts of the city of Samarqand, he said they should alight for a while and renew their ritual ablutions. The jurist then rose and went to the edge of a stream to perform his ablutions. He saw a group of women busy washing their laundry. Suddenly an old lady saw the jurist and recognized him. She cried out: 'Our Bū Leythak (little Abū Leyth) has returned! Run and inform his relatives.' The jurist quickly came back to his companions. He said: 'Load up everything quickly so we may return to Damascus. Samarqand is no place to reside.' They were all baffled and asked about the circumstances of the situation and the reason for the haste in departing. He replied: 'These people still look upon us as Bū Leythak. They regard us with contempt and weigh us lightly. Because of this uninformed view they become sinners. Indeed, showing reverence to religious scholars, knowers of God and shaykhs is one of the incumbent duties. The grandeur of the latter is the grandeur of the Messenger of God, and the grandeur of the Messenger of God is the grandeur of God Most High.'"

As the poet has said:

'Oh you whose existence is from one drop of sperm,
Don't be arrogant and egotistic toward religious scholars.
For the Messenger of Medina has said the following:
"Whoever honors a religious scholar honors me!"

"It so happened that in his childhood the jurist's mother and father used to call him 'Bū Leythak' and caress him. Uninformed strangers were unaware of the secret of this compassionate letter *kāf* and imagined that the diminutive *kāf*¹⁵ indicated contempt. Such a satanic view as this causes great harm, and inflicting harm on friends and fellow-townsmen is far from the path of manliness and is not allowed in any religious creed or religious community."

Then in an ecstatic state Mowlānā let out a shout and left the *khānaqāh* barefoot. As much as the prominent men and shaykhs ran after him, it was of no avail. Having rejected and cast out the reprehensible Akhī Aḥmad, Mowlānā would not accept him as a

bondsman, despite the intercession of the prominent men and the commanders. He said in response: "He is not one of our kind." Mowlānā never passed by the vicinity of this wretch and the unfortunate man died in this forsaken state. Meanwhile, most of his young men (*javānān*) and rogues (*ronūd*) and children became bondsmen and disciples. It happened that the supporters of the family brought this breach of proper behavior on his part to the ear of the sultan of Islam. The latter wished to kill him. Mowlānā would not consent to this. In the assemblies and gatherings of the prominent men he was no longer allowed to be present, and everyone called him "*the untouchable*" (20/97) as if he were Sāmerī,¹⁶ and would recite:

"When you consider the esteemed ones¹⁷ as human beings,
 Know that this view is the legacy of Eblīs.
 If you're not Eblīs' offspring, oh stubborn one,
 Then how did the legacy of that dog reach you?"

Then the son of Akhī Aḥmad, as well as Akhī ʿAlī who was one of the scoundrels (*gorbozān*) of Konya, became disciples of Soltān Valad in absolute sincerity and were received among the accepted. In the end, Chalabī Ḥosām al-Dīn became shaykh of the noble with complete independence both in the Ḍiyāʿ Khānaqāh and in the Lālā Khānaqāh, and he reached such perfection and dignity that the angels of divine proximity and the honored messengers of God were jealous of his states and degrees, and wished to associate with him and to behold his face. *As the Prophet—God's blessings and peace be upon him—said: "God has bondsmen who are not prophets and not martyrs but are envied by the prophets and martyrs for their divine closeness and seat with God."* And as appears in this statement in *The Spiritual Mathnavī*:

He has become so filled with venerating God,
 Prophets and angels (*āl-e ḥaqq*) cannot intrude on him.

"No dispatched prophet finds room in us, nor does an angel and a spirit. Understand this!"¹⁸

* * *

[13] Likewise, one day in the presence of Chalabī—*God be pleased with him*—the noble among the disciples explained: 'So-and-so recites the words of Khodāvandgār very well and gives

the people an interpretation of them, and he has great skill in this art.' Chalabī said: 'The speech of our Khodāvandgār is like a mirror so that whoever utters one of Mowlānā's thoughts (*ma^cnī-ī*) and gives it a form (*ṣūrat-ī*), is expresing the form of his own thought. This is not the thought of Mowlānā's words.' And again he said: 'The ocean becomes a thousand streams but a thousand streams do not become an ocean.' And he recited this couplet:

'My external words reach people's ears.
The cries within my heart do not reach anyone.'

* * *

[14] It is also transmitted that Chalabī Khalīfat al-Ḥaqq (God's vicegerent) was from Ormiyya and a follower of the Shāfe'ī *madhhab*.¹⁹ One day, in the presence of Mowlānā, he lowered his head and said: 'I wish from this day to adhere to the *madhhab* of the exalted Imam Abū Ḥanīfa—*God be pleased with him*—because our Khodāvandgār is a follower of the Ḥanafī *madhhab*.' Mowlānā replied: 'No, no! What is proper is that you remain in your *madhhab* and follow it, but that you travel our mystic path and give people counsel regarding our road of love.'

* * *

[15] Report: Likewise, Mowlānā Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God have mercy on him*—recounted: 'It was Mowlānā's custom that once every year he would make a trip to the hot springs and stay there approximately forty to fifty days. On the occasion all the disciples would walk the whole way while performing the *samā^c* and spinning about in a circle. They would proceed in a state of joy, and so many thousands of *ghazals* were recited along the way. Then one year, in accordance with the regular custom, Mowlānā had gone to the hot springs but was late in returning. Suddenly invisible bearers of glad tidings announced the good news to Chalabī: "Tomorrow Khodāvandgār will arrive in auspiciousness." Chalabī gave thanks offerings, and the next morning the inhabitants of Konya, great and small, came forth to welcome Mowlānā.

Meanwhile, the disciples alighted in the pastureland of the Rūzbeh Caravanserai and prepared wholesome dishes of food and they set up an exalted tent for Khodāvandgār. Moreover, that day Mowlānā had put a large amount of collyrium (*sorma*) on both his blessed eyes. When Chalabī beheld Khodāvandgār's tent, he let out a shout and dismounted from his horse. Performing prostrations along the way, he drew close to the tent. At the same

time, Mowlānā came outside barefoot to meet Chalabī and clasped him in his embrace. How long a time they kissed each other and breathed in one another's scent! Then Mowlānā took Chalabī by the hand and they went inside the tent.

Chalabī—*God be pleased with him*—recounted to the fortunate companions: “When I sat down before Mowlānā in complete concentration (*ḥoḍūr*), no speech or words passed between us. But with my mind's ear I clearly heard the bird of my soul inside the cage of my breast sigh like a dove before Mowlānā's spirit and let out cooing sounds. Likewise, the subtle grace of the voice of Mowlānā's spirit reached my soul's ear and fluttered in my mind. Nor was it possible for me to speak.”

As Mowlānā says in *The Spiritual Mathnavī*:

‘The voice's melody of that person of pure body
Each moment arrives in the ear of his sense perception.
This occurs through a path unknown to human beings
Since it belongs not to the perceptible or these semblances.
His companions don't hear it but he hears it.
Oh happy the soul that believes in his invisible mystery!’

‘After that Mowlānā and the disciples and the prominent men of the city, while performing the *samā'* and singing songs, went to the sepulchral shrine of the Great Master, Bahā' al-Dīn-e Valad—*God sanctify his innermost secret*—and that day what favors, mercies and forms of good fortune rained down on the heads of the companions! *And that is from God's bounty to us and to men (12/38) and God distinguishes by His mercy whom He will (2/105).*’

* * *

[16] Likewise, Mowlānā Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*), the knower of higher meaning (*ma'ānī-dān*)—*God have mercy on him*—related: ‘When Mowlānā departed from the world of deluded arrogance (*ghorūr*) for the world of happiness (*sorūr*), those prominent among the proud and the great among sinners, out of envy and denial, held a great assembly in the lawcourt of Qāḍī Serāj al-Dīn—*God bless him*—and they summoned Chalabī Ḥosām al-Dīn. Opposing him with complete unanimity, they objected: “The rebec is forbidden and it is not permitted to perform the *samā'*!” The Chief Judge Serāj al-Dīn said: “It is as the heads of religion and the religious scholars of Islam declare.” They then had recourse to Chalabī, saying:

“What do you have to say on the subject?” He replied: “I say this. When you look at the staff of Moses, do you see wood or do you see a serpent?” They gave no answer. He said: “Our rebeccah until recently was also a piece of wood that had been ignored and abandoned. When our Mowlānā, who is the purified place of Moṣṭafā’s manifestation and the Moses of his own age, chose this piece of wood at God’s order and made it the object of his glance of favor, in his hand it straightway became a serpent and swallowed up every deceiver’s ropes of fantasy [which resemble snakes].²⁰ Thus it is inauspicious to behave boldly before so frightful a serpent and to come forward in insolence and to act audaciously. May it not suddenly roar and in one instant, by way of (*ḥokm*) punishment, swallow your excogitations (*ma^cqūlāt*) and judicial authority (*ḥokm*), and give no quarter to anyone but destroy him.” And he recited these couplets:

“Its outward form is like a staff, its interior a serpent.
 Since you’re no Moses, don’t go before a mighty serpent.
 Where is Moses’ hand so when the staff becomes a serpent,
 It can grip this serpent’s neck like a hefty man?”

[Then he added:] “Due to the elixir of his gaze, its illegality was transformed into what is licit and it became accepted by the people of divine acceptance.”

Whatever the sick man grasps becomes sick.
 If a perfect man grasps unbelief, it becomes religion.

‘A clamor arose from within the people, and everyone applauded and approved. The proponents of dispute (*jedāl*), who had prepared themselves for quarreling (*jadāl*), sought forgiveness and undertook supplication. Then in a small period of time no one from that group remained but they disappeared entirely, without name or trace. Meanwhile, as time passed, “this higher meaning”²¹ increased and advanced and came to occupy the realms of the world of sovereignty.’

For this reason great gatherings were all in vain,
 While this gathering becomes hotter every instant.
 It is the source of heat in the realm of non-place.
 The seven Hells are just a smoke from its sparks.

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[17] Report: Likewise, one day in the circle of companions Solṭān Valad—*God sanctify his precious innermost secret*—related the following: ‘When the corpse of Qāḍī Serāj al-Dīn—*God have mercy on him*—was placed on the edge of his grave, I was sitting alongside Chalabī Ḥosām al-Dīn. Chalabī said: “Bahā’ al-Dīn, look over there!” As soon as they placed him in the resting place of his grave and the Koranic readers began to recite prayers for the dead, I saw a cloud of black smoke emerge from his grave and dust rise from the cemetery and then resettle there again. Chalabī said: “Did you see?” I replied: “Yes, indeed! I saw a wondrous cloud of smoke.” He said: “That smoke is his denial which he maintained toward our Khodāvandgār and the Friends of God of earlier times. If I revealed other of his circumstances you would feel pity, thinking: ‘What things he is going to experience!’”’

Solṭān Valad related: ‘My heart was greatly saddened and I felt unbounded pity, saying: “Such a religious scholar and such a sea of knowledge to become like this!” Chalabī said: “From today on, through the spiritual power of your blessed footstep and your pity, our Khodāvandgār will intercede on his behalf so that they deal gently with him. Perhaps he will attain release and become one of the sincere who have had their sins forgiven.” Then he recited the surah *Ekhlāṣ* (112) and blew on his grave. He added: “No slip and no sin is greater than denial of the Friends of God. *‘Every sin is forgiven you except turning away from me, and turning away from the Friends of God is pure infidelity.’”*’

Do not deny the pure! Fear harm from the fearless!

The patience of the soul of grievors will destroy you.

And elsewhere the poet says:

‘Who is an infidel? One who knows not the shaykh’s faith.

Who is dead? One who knows not the shaykh’s soul.

There is no fidelity and infidelity wherever he is.

He is the kernel, the other two but color and husk.’

Then on the third night after Qāḍī Serāj al-Dīn’s burial, Chalabī saw him [in a dream] strolling gracefully in uppermost Paradise. Chalabī asked: ‘How did you attain this degree?’ He replied: ‘Through the favor of Mowlānā.’ When Chalabī recounted his dream in the presence of Solṭān Valad, Qāḍī ‘Emād al-Dīn, the

son of Qāḍī Serāj al-Dīn, became a disciple and he had his two sons become disciples.

* * *

[18] It is also transmitted that in the time of Khodāvandgār, every one of God's days without interruption, Chalabī Ḥosām al-Dīn always went to visit the sepulchral shrine of the Sultan of the Religious Scholars, Bahā' al-Dīn-e Valad, and to visit Shaykh Ṣalāḥ al-Dīn's tomb as well—*God be pleased with them!* In accordance with his long-standing practice, one day he had come on a visit. When he was finished with the fixed hours of the litanies (*owqāt-e owrād*) and had performed the litany of the moment (*verd-e vaqt*), the instant (*vaqt*) he went outside he turned around and gazed at the blessed sepulchral shrine. Suddenly he let out a shout, saying: 'No, no! That is not right. It is not proper to take him away.' After that he smiled for a while and then he left. The companions lowered their head and asked about this situation. He replied: 'I saw that the angels of torment had come from the invisible world and, having attached heavy chains on 'Alā' al-Dīn's hands and feet, they were taking him away. He saw me. He called to me and implored me. I felt pity in my heart and was ashamed, thinking of Khodāvandgār and his immense compassion. I shouted out and interceded on his behalf. Straightway they accepted. They released him on the spot and departed.'

This 'Alā' al-Dīn was the son of Mowlānā and brother of Solṭān Valad by the same mother. By the divine decree, he was disobedient (*'oqūq*) and did not fulfill his duties (*hoqūq*). Having waged war against Mowlānā Shams al-Dīn-e Tabrīzī—*God comfort his soul*—he hastened to ally himself with the rebellious disciples. It is said that they led him astray and put him up to this. Afterwards, being angry with him, Mowlānā cast out of his blessed heart the love he had for him. He would only direct his gaze of fatherly favor to Valad alone. And during those days after 'Alā' al-Dīn had died, he was not present at his funeral and did not pray over him. *And no one knows its interpretation except God (3/7)!*

On the heart's tablet, which is guarded by me and you,

You inscribed words that are read by me and you.

You said: 'I'll tell you when there's only me and you.'

That's another of the things understood by me and you.

* * *

[19] Report: Likewise, the prominent disciples and the free men (*aḥrār*) of renown related: ‘One day Chalabī Ḥosām al-Dīn in the presence of Mowlānā—*God glorify their memory*—stated: “Last night in the glad tidings of a dream I beheld Belāl-e Ḥabashī (the Abyssinian)²²—*God be pleased with him*—holding the Word of God (the Koran) over his head, and the Chief of the First and the Last, Moḥammad the Trustworthy—*God’s blessings and peace be upon him*—held *The Book of the Mathnavī* close to his chest and was reading it. And he praised it and boasted of it to the Companions and shook his head²³ to and fro in pride.” Mowlānā said: “By God, it is just as your blessed eye beheld. For God forbid your eye (*dīda*) would ever report what it had not seen (*nā-dīda*)! And every eye (*dīda*) which confides in this visionary eye (*dīda-ye dīdār-dīda*) will become one of the people of vision (*ahl-e dīda*) so that invisible matters are seen (*dīda*) by it.”

Your eye that sees the unseen is a master like the Unseen.

May this vision and gift not decrease in the world.

The man (*mardom*) who cannot see has a black face.

The man with [higher] sight is a mirror of the moon.²⁴

But who in the world sees the man of your (inward) eye

Except the man who increases sight (*mardom-e dīda-fazā*)?

“However, one must understand that the Koran is like a bride who has a beautiful face and a charming brow, who is adorned with a variety of jewels and robes, free from fault and defect, high above flaws and idle talk, but none the less remains concealed under a *chādor* of jealousy and a veil of dust.

As the poet has said:

‘The Koran is a bride who only lifts her veil

When she sees faith’s royal capital emptied of tumult.’

In the same way our *Mathnavī* is also a spiritual beloved who has no peer in beauty and perfection. And it is likewise a well-ordered garden and wholesome sustenance which has been provided for men of enlightened heart with deeper vision and lovers whose livers have been burned [by passion]. Blessed the soul which is allotted the good fortune of beholding this invisible fair one (*shāhed*) and enjoys the favor-bestowing gaze of men of God (*rejāl allāh*) so that it comes to be entered in the register of: *How excellent a bondsman, for indeed he is repentant* (38/29)!”

After that Mowlānā said: “It requires great faith, persevering love, upright sincerity and a sound heart to penetrate the deep light-filled secrets of *The Mathnavī* and to grasp the harmony of its words, the approximate and lucid expressions and the concord of the *ḥadīths*, the Koranic verses, the exposition of parables and accounts, and the clear proofs of the mysterious treasures and subtleties of mystical realities which it contains. Similarly, a high degree of perspicacity and various sciences and knowledge are required in order to investigate its exterior and to delve into its secretive innermost secret. Without all these instruments, however, if a person is a sincere lover, in the end his love will become his guide and he will reach a halting-station. *And God is the Giver of Success and the Guide, and He is the Helper and the One who shows the right way.*”

Love is that flame which once it has been lit,
 God alone (*ellā'llāh*) remains. All the rest is consumed.
 Light a fire of love in your soul.
 Burn up thoughts and words completely.

* * *

[20] Report: Likewise, it is transmitted from the disciples of the *madrasa* that one day Mo^cīn al-Dīn the Parvāna—*God have mercy on him*—arranged a great gathering and invited all the ministers and prominent men. That day Mowlānā did not begin to impart higher meaning and did not utter any words at all. It is said that they had not yet invited Chalabī Ḥosām al-Dīn. The Parvāna had the insight to realize: ‘We must by all means invite Chalabī.’ He asked permission from Mowlānā to call Chalabī from his garden. Mowlānā replied: ‘That would be appropriate. For he is the one who draws forth the milk of meaning from the nipples of higher reality.’

This speech is milk in the nipples of the soul.
 It will not flow with ease unless someone draws it forth.

When Chalabī arrived with a group of disciples, the Parvāna ran to meet him. Kissing Chalabī’s hand several times, he pressed Chalabī’s hand to his head and then led the way with a torch. Straightway Mowlānā jumped up from his place, saying: ‘Welcome, my soul, my faith, my Joneyd, my light, object of my service, God’s sweetheart, the beloved of the prophets!’ Chalabī went on lowering his head every moment, and the companions let

out shouts. Meanwhile, the thought passed through the Parvāna's heart: 'Is what Mowlānā says about Chalabī Hosām al-Dīn really true or is he complimenting him with exaggeration?' Chalabī gripped the Parvāna's hand tightly and said: 'Mo'īn al-Dīn, even if it is not true, once Mowlānā says it, it is like this and a hundred times more so! He has the power straightway to change a state of non-being into being and to bestow it and make it an increase in the disciple's soul and, having guided him with one glance of favor, to cause him to reach perfection.'

As the poet has said:

'Oh son, what the man of poverty does is only a glance.
That glance lifts you upward to the ether, oh son.'

'For example, just as with regard to external appearance these palaces and villas were not previously in this place, and this group and gathering and these blessings had no existence but came to exist and were provided because of your wishes and desire and instruction, in the same way the favor of the true Friends of God also has this power and they are absolute rulers. Whomever they bestow something on, it is bestowed on that person, and whomever they show favor and pity, that person's religious and worldly goal is obtained and he is distinguished with close proximity and intimacy, and he reaches a position which the noble, perfect men find enviable.' Straightway the Parvāna placed his head on Chalabī's blessed foot and rubbed his beard over it. Then Chalabī sat down in the middle of the palace courtyard. Mowlānā descended [from his higher seat] and sat down alongside him. Now the courtyard of the house became the seat of honor (*ṣadr*) of the dignitaries (*ṣodūr*) and the seats of honor (*ṣadr-hā*) remained empty.

Meanwhile, some jealous persons happened to say in a whisper: 'Why does a great man sit in a low position and stir up confusion in the gathering? After all, everyone's place is fixed.' Becoming aroused, Mowlānā said: 'What difference does high or low make to them since they are lamps. If a lamp seeks a high position, it doesn't do so for its own sake but rather its purpose is the benefit of others, that they may receive a share of its light. Otherwise, wherever a lamp is, whether high or low, it is a lamp. But indeed, what place is this to speak of a lamp? They are an eternal sun! If they seek position and eminence in the world, their purpose is this: since people do not have vision to see their [real] eminence,

they wish to hunt worldly men with the world's net so people find the way to that other eminence and are caught in the net of the hereafter. Just as Moṣṭafā—*God's blessings and peace be upon him*—did not conquer Mecca and the other cities because he had need of them, but rather he conquered them to bestow life on everyone and to confer brightness and vision. *"This is a hand accustomed to bestowing; it is not accustomed to taking."* They do not deceive the people but they bestow a gift on them. They do not attempt to take anything away from them.'

Then suddenly the *samā^c* began and they were immersed in the *samā^c* well into mid-morning [the next day]. And then still performing the *samā^c*, and with bare feet, Mowlānā went back to his blessed *madrassa* and continued the *samā^c* for three days and nights. Moreover, many an arrogant denier became a bondsman and disciple.

* * *

[21] Report: It is also transmitted from the exalted disciples that when Mowlānā passed away and Chalabī Ḥosām al-Dīn sat on the throne, an eminent person from among the intimate of the sanctuary of higher meaning, I mean Kerākā—*God be pleased with her*—objected to Soltān Valad: 'Go sit in the place of your father and be his successor, for you are the one who is worthy of that throne and deserves that good fortune! Why have you handed over your position to Chalabī Ḥosām al-Dīn and remained unconcerned?' He replied: 'I see that the blessed body of Chalabī, like a beehive, has become a crossroads for the invisible spirits and a place where divine lights descend, and the wearers of green of Paradise (the Houris) are never lacking around him. I would feel shame to sit in a higher position than him and to desire his place and to hinder him from being the successor by my seeking his office. I fear that this vicegerency will cause a burden in the end. This is so since my father recently chose him and made him his successor (*khalīfa*). And he composed so many thousands of secret-revealing verses in praise of Chalabī's state of soul. One from among them is the following where he says:

"Oh King Ḥosām al-Dīn Ḥasan, tell the beloved this:

'I make my soul divine insight's sheath for your sword.'"²⁵

And in another *ghazal* he has said:

“Oh Diyā’ al-Ḥaqq Ḥosām al-Dīn possessed of excellence,
 You are a mystic knower (‘āref) of the heart’s medicine
 Without the vein, the pulse and the [remedy’s] mortar.”

And thus having also made him my example to follow, I recognize him as God’s vicegerent (*khalīfa*) and as long as his blessed existence remains in life, I will follow my father’s instructions and render service to Ḥosām al-Dīn and revere him and honor him.’

* * *

[22] Likewise, the hidden (*penhān*) Friend of God, Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God have mercy on him*—related: ‘There was an esteemed dervish named Moḥammad-e Ḥeydarī who was a ‘Companion of the Cave’²⁶ of Ḥājī Mobārak-e Ḥeydarī,²⁷ and out of devotion and love he had become Chalabī’s gardener. In the art of gardening he possessed a wonder-working hand. One day he recounted: “I became angry at Chalabī and I left his garden. I installed myself in the middle of another garden with the intention of never going back to him. Suddenly I beheld Khodāvandgār approaching in the distance, and along with him was a person carrying an axe. I became frightened by Khodāvandgār’s awesomeness and lost my senses. He instructed the man with the axe: ‘Chop off his head because our Chalabī Ḥosām al-Dīn is angry with him.’ I was witnessing this event plainly with the eyes of my head. The person, devoid of any deference, struck me with the axe, and my head fell off and I entered non-existence.

After a while I saw Mowlānā pick up my head with his own blessed hands and place it on my neck. He said: ‘*In the name of God: and by means of God and from God and unto God!*’ I saw that I came to life again that very moment. I stood up filled with happiness and lowered my head and let out shouts. When I raised my head from my prostration, I didn’t see anyone. Still I saw that my blood had been shed, but no trace at all of the wound from the axe was visible. Running in complete desire, I once again entered the garden and occupied myself with my work. I saw Chalabī Ḥosām al-Dīn come and he consoled me, saying: ‘Well, Shaykh Moḥammad! If Khodāvandgār had not boxed your ears and chopped off your head, you would not have become a complete Muslim and been delivered from your rebelliousness. Indeed, if I had not undertaken intercession, you would have been eternally dead and lost for time everlasting.’ With a hundred

thousand supplications and profusely begging for forgiveness, I put on the *farajī*. I became a devoted bondsman and disciple of Chalabī.”

This event took place after the death of Mowlānā—*God sanctify his precious innermost secret!* It is said that it happened four years after his death.’

It is permitted if the one who bestows life also kills.

He is a deputy and his hand is the hand of God.

The hand of God makes him die and brings him to life.

To life? God makes him an everlasting spirit!

* * *

[23] Likewise, the helpers (*anṣār*)²⁸ endowed with higher vision related that one day Khodāvandgār was engaged in commenting on the Prophet’s poverty and those who have adopted a spiritual life of poverty. He said: ‘From this day forth it is my wish to wear a light woollen garment. But like ‘Omar²⁹ I will repair it with patches and become unconcerned.’ Chalabī lowered his head and brought forth a cry from within his heart and wept profusely, saying: ‘From the ornaments befitting the rank of minister and commander and the sumptuous clothes of prominent men, as in: “*Excellence of clothing is a sign of grandeur*”, you brought us to this situation of ours, namely that we are content with a *hendbārī* robe and a felt hat, and having abandoned *khetā’ī* and ‘*attābī* cloth, we have lived (*be-sar bordīm*) with one cloak (*bord*) and have been successful (*dast-bord-ī namūdīm*) in conforming to the Yemeni *bord* of the Messenger. What else can we do?’ Smiling, Mowlānā said: ‘So then the *hendbārī*, the smoke-colored turban, the felt hat and orange shoes and boots are not an excess?’

* * *

[24] Likewise, one day Chalabī—*God glorify his memory*—asked Khodāvandgār: ‘Why was it that prophethood ended with Moḥammad the Messenger of God and he said: “I am the Seal” and “...but the Messenger of God and the Seal of the Prophets (33/40).”’ Khodāvandgār replied: ‘It was God’s wish that prophethood and apostleship should end with him. None the less, though the period (*nowbat*) of prophethood (*nobovvat*) has receded (*nabvat namūd*) and ended, what has happened to godliness (*khodā’ī*)? Godliness is ongoing and those with godly attributes are permanent.’

If the inner eye of certainty is open for you,
Behold there's a chief under every stone!

'Furthermore, sometimes God's limitless kindness reveals the roads (*sobol*) through the intermediary of manifest messengers (*rosol*), and at other times He brings a bondsman in action without an intermediary.'

He even shows Himself in men's hearts.
He sews the torn robe of the dervish.
An intermediary is for guidance and explanation.
An intermediary is a burden after direct witnessing.

'And so the group who have attained the eye of direct vision have been delivered from intermediaries and guides, and they have become illuminated and honored by the lights of divine inspiration in the heart. *Blessed are they! Keep company with them in sincerity and certainty. God be pleased with them, one and all!*'

* * *

[25] It is also transmitted that for a long period after Mowlānā's death Chalabī, *as required and desired*, fulfilled the conditions of successorship (*khelāfat*) to perfection. He made an immense effort to look after the disciples and the group, and to protect the descendants of the Pivots (*aqtāb*). As befitted the lofty aspiration and the extreme desire of that sultan, he clasped the belt of service and the waistband of association (*ṣoḥbat*) to the waist of his soul and rendered services beyond measure. Thus, year after year, he distributed the income from the religious endowments (*owqāt*), the votive offerings of the nobles and the gifts which arrived from every direction, to all the disciples in accordance with their ranks and their virtues as a regularly fixed stipend consisting of cash, goods, and clothes and pens (*jāma o khāma*). He provided meals for the travellers among the companions and the virtuous residing at the sepulchral shrine. In the same way, the imam of the sepulchral shrine, the Koran-memorizers, the muezzins, the reciter of *The Mathnavī*, the wild dervishes (*sheyyādān*),³⁰ the chanters and the shrine's servants, were provided, each one individually, with rations of food and fire-drills (*zād o zenād*): *And they shall have a reward which never diminishes* (41/8), without any part held back or any diminution. And the privy purse of Solṭān Valad with his disciples as well as

the pension of Kerā Khātūn and Maleka Khātūn³¹ were delivered to them completely and in full, without disdain and vexation. Meanwhile, the custom of performing the *samā*^c after Friday prayers, and reading *The Spiritual Mathnavī* after reciting the noble Koran, was carried out. And consideration and service were undertaken on behalf of travellers who arrived and departed. Moreover, in attendance upon Chalabī there were approximately five hundred wealthy *farajī*-wearing companions and three hundred companions who were deeply learned knowers of God and just as many splendid scribes and skilful school teachers. They were immersed in ecstatic experiences of spiritual occurrences and the passions of divine flashes.

It happened that one day Chalabī had gone with the exalted disciples to the Garden of Homām and it had become a large gathering. Suddenly a dervish arrived and he brought the disagreeable news that: 'The crescent on the green cupola of the purified sepulchral shrine has fallen down and an enormous crack has appeared.' Chalabī immediately let out a sigh and was absent from himself. He slapped his hands against his blessed knee several times and wept. The companions all at once released a rain storm from their eyes and began to lament. After a while Chalabī said: 'Take a look at the date of the Shaykh's [Mowlānā's] departure from the world.' When they gave it their attention, ten complete years without any deficiency had passed by. He had died in the eleventh year back. Straightway a disorder appeared in the blessed complexion of Chalabī and a trembling came over him. He said: 'Take me to my home, for the cup of our life is also on the point of becoming full and the time to break camp is near. There is no longer any possibility for clemency. And when the instruction from the beloved has given the glad tidings of attaining union, one must go running and walking *drawing oneself on one's head, not on one's feet.*' And he recited these couplets:

'Say to the body's form: "Go!" For who am I?

Isn't the image paltry, given that I am eternal?

Since God said: *Desire death, you who are sincere* (2/94),

I am sincere. I will sacrifice my life for this.'

Having mounted Chalabī on his horse, they brought him home. For several days he was bedridden and then he transferred *to the mercy of God and His kindness, and that was on Thursday the*

*22nd of the blessed month of Sha^cbān in the year six hundred and eighty-three of the Hegira.*³² And it is said that the day they placed the crescent of the cupola back on the green cupola's summit and it was complete, that very moment Chalabī returned to the Magnificent Presence. *Verily, we belong to God and unto Him we return (2/156) and because of separation from Him we feel sorrow.*

The returner is one who comes back to his city.

He comes to Unity after the revolutions of Time.

God said: '*Return*' (2/156) and the return will be

The way a herd turns around and heads for home.

* * *

[26] Report: Likewise, the old companions who were intimates of Chalabī's harem related that after Chalabī's death the lady of the hereafter, the Friend of God on earth, Kerā Khātūn—*God have mercy on her*—passed out of the world. All the men of prominence were present and carried her funeral bier, and all the companions, in accompaniment of Solṭān Valad, threw off their turbans. When the bier reached the Chāshnagīr Gate, it suddenly halted before the sepulchral shrine and would move no further. Then half an astronomical hour went by and all the people wept in extreme perplexity. Solṭān Valad engaged in performing the *samā^c* with the companions and a tumult arose from the heart of the people. Suddenly when the companions headed for the funeral bier, that instant it departed. When they buried her blessed body in the sanctuary of the venerated sepulchral shrine, the tomb's enclosure became illuminated to the very brim with a shining white light and many of those present fell unconscious. That same night an esteemed person endowed with unveiling beheld Kerā Khātūn in the vicinity of Khodāvandgār's sanctity and asked her about the circumstances of her bier coming to a halt. She replied: 'Yesterday at that gate a man and a woman were stoned to death because of being charged with adultery. I felt pity and delivered them from that blow and conveyed them to the Compassionate's mercy. That was the reason for the funeral bier coming to a halt.'

Bondsmen of God full of mercy and patience,

They have God's disposition to rectify matters.

The next morning the esteemed person recounted this story to Soltān Valad, and the disciples were overcome with joy. That night an immense *samā*^c took place.

* * *

[27] It is also transmitted that one day accursed Satan took on form before Chalabī Ḥosām al-Dīn and complained greatly of Mowlānā's nocturnal vigils and religious devotions, saying: 'Whenever Mowlānā undertakes prayer with perfect supplication, the bright world grows dark for me and my figure becomes bent over. Nor among thousands of people have I ever seen that breath which I witness in him. Oh how fortunate the group who have grasped his skirts and who harbor love for him in their hearts. Those people are the quintessence of: *You are the best religious community ever brought forth to men* (3/106). Moreover, because of Mowlānā's awesomeness I am unable to lurk around his people and to attack them. If I had known that Adam was going to have such fortunate offspring, verily I would not have denied him, I would never have done this work, and in no way would I have tried to bring him into temptation. Because of the compassion of his merciful-hearted offspring I am hopeful that they will seek pardon from his royal court on behalf of this weak wretch that I am, and that they will set me free.' When Chalabī recounted this story to Mowlānā, the latter smiled and said: 'It is hoped that he does not lose hope. God forbid he should do so!'

Then where should the wicked cry and moan,
If, oh noble one, you only accept the good man?

And whoever rebels against me, verily You are All-forgiving and All-merciful (14/36).

* * *

[28] Likewise, one day Mowlānā saw a servant who in absolute love had hoisted a basket onto his shoulders and was carrying provisions back to Chalabī's home. Mowlānā said: 'Would that I were in your place and that you were I, so I might become distinguished by this kindness of being a servant.' And he immediately dressed the servant in his own blessed *farajī* and offered him apologies. He added: 'Know what kinds of service one must render to the servants of the Friends of God. Indeed, the grandeur of the Friends of God is beyond the confines of calculation and the bounds of communication.'

Among common and elite there is no post
 Higher than the post of rendering service.
 Whoever discovers life in love
 Everything but service is infidelity for him.

* * *

[29] Likewise, it is transmitted from the noble among the disciples that whenever the prominent men of the age wished to visit Mowlānā Shams al-Dīn-e Tabrīzī—*God glorify his memory*—in order to enjoy the felicity of his company, it was necessary that they first beseech Chalabī and take him as their intercessor. He would present their supplication to Mowlānā, and Mowlānā, in the best manner, would report the desire of this group and intercede so that Shams al-Dīn would admit them to his pure company for a while. And Mowlānā would say: 'If So-and-so al-Dīn, the commander or the minister, is true in this desire and entreaty, and if he is serious, let him give ten thousand dirhems!' Or he would ask for twenty thousand. One day it happened that Amīn al-Dīn Mikā'il, who was the sultan's lieutenant, requested to be in the company of Mowlānā Shams al-Dīn for a moment. As soon as Chalabī Ḥosām al-Dīn presented the matter to Khodāvandgār, the latter said: 'Let him give forty thousand dirhems and then enter.' After a hundred thousand entreaties and prostrations he agreed to pay thirty thousand *'adad*. When he entered, Shams al-Dīn elucidated so many higher truths and subtle points that they cannot be written down. Coming forth performing prostrations and in a state of intoxication, by way of thanks he bestowed another ten thousand dirhems on the companions as a gift.

Meanwhile, Mowlānā Shams al-Dīn said: 'Let our Chalabī Ḥosām al-Dīn spend all the dirhems on those with needs (*arbāb-e ḥājāt*) and those who converse inwardly with God (*aṣḥāb-e monājāt*)—in accordance with their ranks, and convey the money to Khodāvandgār's sons and grandsons, one and all. And may he include the descendants of Shaykh Ṣalāḥ al-Dīn. Whatever still remains let him dispose over and use to meet the expenses of the companions. Thus, as long as he lived, in absolute sincerity Chalabī clasped the belt of devotion round the waist of his soul and from childhood to the time of his old age he strove and was fervent in serving this family to an extent which cannot be

described by the people of ordinary vision. Due to the universal favor which Khodāvandgār displayed toward him, Chalabī Ḥosām al-Dīn, having rendered service (*khedmat*) to everyone, became the master (*makhdūm*) of the masters of mankind.

CHAPTER SEVEN

The feats of Mowlānā b. Mowlānā, *Sultan of the Attainers of Higher Reality, manifestation of the secrets of certainty, Bahā' al-Ḥaqq va'l-Dīn al-Valad—God illuminate us with his confirmed, everlasting light!*

[1] Likewise, leaders among the disciples and religious scholars of deeper intelligence—*God be pleased with them*—such as Mowlānā Ḥosām al-Dīn-e Eskandar, Jamāl al-Dīn-e Qamarī, Serāj al-Dīn-e Tatarī and Imam Ekhtiyār al-Dīn-e °Omarī, related that when Solṭān Valad was an infant and had not yet experienced the unpleasant taste of weaning, he continually slept in the arms of Mowlānā. When it was time for his nocturnal vigils, Mowlānā wished to rise and perform the night-time prayers but Solṭān Valad would cry out and weep. To make Valad calm down Mowlānā would abandon the prayers and pick him up in his arms. On occasions when he wanted his mother's milk, Mowlānā placed his own blessed nipple in Valad's mouth. By divine command, due to the extreme paternal kindness of: *clear milk, tasty to those who drink it* (16/66), pure milk would flow forth so that Valad would drink his fill (*sīr sīr*) of that lion (*shīr*) of higher meaning's milk (*shīr*), and go to sleep.

This was similar to when limpid water welled up from the fingertips of the Messenger of God and when the saliva of Šeddīq-e Akbar (Abū Bakr) turned into oil for the lamp of the Messenger's Mosque and provided light until dawn. And likewise, at the time of his being weaned the splendid Friend (Abraham) sucked pure milk from his little finger for forty complete days in the corner of the cave.¹ Indeed, the evidentiary miracles of the prophets and the thaumaturgic gifts of the perfect Friends of God are countless.

And when Valad reached the limit of *ten completely* (2/196), in every gathering and assembly he attended he would sit alongside his father, and during the period of his youth most people thought he must be Mowlānā's brother. Moreover, Mowlānā continually addressed Solṭān Valad with the agreeable words: '*Of all people you resemble me most in physique and in character.*'² And he loved him immensely and out of extreme love he

bestowed his own father's name and surname on him. It is said that he constantly put his blessed tongue in his mouth and would lick it. And he would plant kisses on his face and hair. Valad has also come to rest alongside his father in the sanctified sepulchral shrine.

* * *

[2] Likewise, it is transmitted from the prominent disciples that when Mowlānā—*God glorify his memory and bestow on us his gratitude*—journeyed from the world of form to the hereafter, seven days after Mowlānā's [death] Chalabī Ḥosām al-Dīn rose and came to Solṭān Valad with all the companions. Having bestowed much comfort on him, he lowered his head and said: 'After today I want you to sit in your father's place and to give spiritual guidance to the disciples (*morīdān*) and to be our true shaykh and to diffuse the flood of secrets upon mankind. I will attend upon your stirrup in faithful obedience and render service and fill the office of tutor.' And he recited this couplet:

'Who is that, oh soul, standing in the heart's house?
Who but the king or his son will occupy the throne?'

Then lowering his head, Solṭān Valad wept profusely. His heart filled with joy and he said: "*The Sufi is more worthy of his patched frock (kherqa), the orphan more suitable for his trade (herfa).*" As in my father's time you were vicegerent among us and the greatest of the disciples, in this age as well you are our vicegerent and the greatest man, and you are a memento of such a Khodāvandgār. The office of successor (*khelāfat*) and the throne belong to you. This was the last will of our king.' And every time they met one another, Solṭān Valad lowered his head and kissed Chalabī's hand out of perfect belief and the accord he had with him. The services Valad rendered and the humility he displayed toward his father's vicegerents have not been reported concerning any other shaykh's son. This was the same as when he walked on foot from the district of Damascus to the city of Konya in attendance on the stirrup of Mowlānā Shams al-Dīn-e Tabrīzī and said: 'A king mounted on a horse and a bondsman mounted on a horse?' And this heroic horseman showed such humility, self-abasement and enduring of hardship in the service of Shaykh Ṣalāh al-Dīn, who was his father-in-law, that it cannot be expressed in writing. And having made Sayyed Borhān al-Dīn-e Moḥaqeq the *qebḷa* of his heart and soul, he rendered him

abundant services and unlimited kindness. Thus, for eleven complete years, having viewed Chalabī Ḥosām al-Dīn—*God sanctify their spirits*—as the occupant of his father's position, he considered him to be his compassionate father and the vicegerent who was his spiritual guide. He acted as his bondsman and disciple (*morīd*) in absolute honesty and sincerity.

Furthermore, for seventy complete years without break and interruption he related the words of his father with eloquent tongue and beauty of expression. He displayed miraculous skill in commenting on secrets and explaining traditions. Having filled the realms of Rūm with his noble vicegerents, he disseminated confirmation of the secrets of the family of Ṣeddīq (Abū Bakr). Likewise, his lovely son, offspring of the Friends of God, pearl of the sea of divine knowledge (*ʿerfān*), delight of the sight of the people of certainty, Sultan of the Substitutes (*abdāl*) and the Tent Pegs (*owtād*), Chalabī Jalāl al-Dīn Amīr ʿĀref, he made into an intimate disciple (*morīd*) of Chalabī.

Moreover, the group that displayed boldness regarding matters between (*beyn*) Chalabī and Solṭān Valad through separation (*beyn*), stubbornness and envy, and provided cause for trouble (*nakāl*), in the end became prisoners of God's exemplary punishment (*nakāl*) and were rejected and dejected in spirit, and concerning them it was recited: *But they preferred blindness to guidance* (41/17). *We take refuge with God from such an eventuality!*

* * *

[3] It is also transmitted that one day Mowlānā wrote on the wall of the blessed *madrassa* with a large pen: 'Our Bahā' al-Dīn possesses good fortune. He has lived well and will die well.'

* * *

[4] Report: Likewise, the great among the disciples related that one day Chalabī Ḥosām al-Dīn invited Mowlānā's wife, Kerā Khātūn, to his house—*God be pleased with her!* Suddenly Solṭān Valad came to visit Chalabī, and the benefit of the association of this good group, who are the lights of the secrets of the divine names, took place. After they had uttered secrets, divine insights, favors and kindnesses, Kerā Khātūn said: 'Last night in a dream I saw that Mowlānā, resembling the fabulous ʿAnqā,³ outside the realm of east and west opened his feathers and wings above the head of Mowlānā Bahā' al-Dīn and enfolded him within the wings (*janāḥ*) of his success (*najāḥ*). Wherever Bahā' al-Dīn went, Mowlānā went with him.' Just then it occurred in the

luminous heart of Chalabī: ‘How is it that she did not see me?’ And this thought caused the effect of jealous admiration to be visible in his blessed face, for envy is well known among zealous manly men.

If you experience jealousy and envy, show it in your face.
After all, the prophets experienced jealousy this way.

And this is in accordance with: ‘*Beware of the believer’s clairvoyance because he sees with the light of God Most High!*’
As the poet has said:

‘The person who *sees with the light of God*
Has access to what is inside the skin.
The shaykh who became: *he sees with the light of God,*
Has been made aware of the beginning and the end.’

Valad was immediately aware of this thought through clairvoyance, and he said: ‘The interpretation of this blessed dream is as follows. When a bird wishes to rear (*tarbiyat*) its own weak egg, it keeps it warm under its wing continually and fosters it with complete protection and constantly devotes itself to it and shows it how to gather grain. When in this way the chick acquires feathers and wings, the bird can bring it forth from its nest and cause it to fly in the air’s open expanse. But once the bird has caused chicks to reach a state of perfection and to fly, it devotes itself less to the chick and no longer occupies itself with it. Now our Chalabī is a perfect offspring of that royal falcon and, having spread his feathers and wings, he is constantly in flight. We are those weak chicks who have remained in the interior of the body’s egg. Consequently, our Khodāvandgār is engaged in rearing our soul and devotes himself to us in order to make us reach some perfection and a halting-station.’

Chalabī, due to the blessing of the outpouring of light from these higher meanings, immediately became expansive after this spiritual constriction. He rose and, embracing Valad, showered him with kisses and praised him. Moreover, they say that day he bestowed on him three robes of Egyptian silk and a fine turban sash and rendered many services.

* * *

[5] It is also transmitted that one day Soltān Valad and his brother Chalabī Amīr ^cĀlem, along with a group of disciples,

were seated in the presence of Khodāvandgār. Suddenly the sultan of Islam sent a purse of gold and asked for favor and the invocation of God on his behalf. And it is said that at that time Chalabī Amīr °Ālem was a beloved companion and treasurer of the sultan. Khodāvandgār said: 'Oh companions, what is the greatest divine name (*esm-e a'zam*)?' Everyone lowered his head, saying: 'Let Khodāvandgār answer.' He indicated: 'The greatest name is this gold and silver which conveys one to the truth and also adorns what is false. Indeed, without its existence neither does the world prosper, nor are the people of the hereafter happy.'

As Valad has said:

'The people's cheerfulness arises from silver and gold.
The joys of the world arise from silver and gold.
You'll quickly reach the roof of your goal, oh Valad,
If you possess the ladder of silver and gold.'

He said: 'Amīr °Ālem has greater expenses. Give him a bit more.' The money was divided up and all the disciples received a share.

* * *

[6] Likewise, the godly companion, Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*) related: 'One day important people had come to visit Mowlānā and that day, while uttering divine insight, he gave a description of the staff of Moses. He said: "Through the favor of the Possessor of Magnificence seventy camel-loads of cords⁴ of magicians devoid of religion who had conceived a fantasy on the basis of madness and aberration, and filled the mountains and the plains, were swallowed up by the staff of Moses so effectively that no trace of them remained. Having annihilated them all, the body of the staff was neither increased, nor was it diminished, by a single atom. Well now, how may I explain the similitude (*methāl*) of this incomparable (*bī-methāl*) matter such that it settles in people's mind and hits the mark?" Thus he turned his attention in the direction of Valad who was always looked upon by the favorable eye of the father (*vāled*), and said: "Bahā' al-Dīn, you explain this higher thought!" Valad lowered his head and said: "The similitude pertaining to this is as follows. Someone possessed a palace which was magnificent and large, and one night he was in extreme darkness. Suddenly a candle was brought into the palace

and the light of that candle swallowed up the immense darkness and destroyed it to such an extent that none of it remained. And from devouring it the body of the candle neither became greater, nor did it diminish.”

The staff made one mouthful of these magic spells.

A world was filled with night. Dawn devoured it.

Devouring it, the light didn't grow and increase.

Nay, it's the same way it was before.

‘Mowlānā immediately stood up and, clasping Valad in his embrace, planted kisses on his blessed face. Repeatedly invoking God on his behalf, every moment he kept on saying: “Be happy, Bahā° al-Dīn! Be happy! You have acted well and you have spoken well and you have pierced a rare pearl!”’

* * *

[7] Those intimate with the harem, who were the custodians of the Ka°ba of nobility, related that one day the Great Kerā° complained to Mowlānā about Valad, saying: ‘He always becomes angry in earnest with the household attendants and servants, and does them harm. We are in great distress because of his hot temper.’ Mowlānā replied: ‘It is not possible to speak hard words to him because God Most High finds no fault with him but loves him. He is a man who is free and exempt. I cannot speak harshly to him and present opposition to his honor.’

* * *

[8] It is also transmitted that one day the father (*vāled*) caressed his son (*valad*) and said: ‘Bahā° al-Dīn, my coming into this world was for the sake of your appearance. For all these words of mine are my speech, whereas you are my action.’

* * *

[9] Likewise, it is transmitted from the deceased companions—*God have mercy on them*—that after Mowlānā's departure from life °Alam al-Dīn-e Qeysar—*God have mercy on him*—devoted his aspiration and desire exclusively to building up the sanctified sepulchral shrine and bringing forth a rare mausoleum. He consulted with Valad to learn what he might indicate. Valad asked: ‘What cash do you have from worldly possessions?’ He replied: ‘I have thirty thousand dirhems.’ Valad said: ‘Then how can this be accomplished?’ °Alam al-Dīn replied: ‘Let Khodāvandgār provide for me from the invisible realm.’ Valad said: ‘Well now, make a firm resolution in absolute sincerity and

complete devotion, and begin building that Well-attended House (*beyt al-ma'mūr*)⁶ of higher meaning.' That night, having gone onto the roof of the sultan's palace, 'Alam al-Dīn recited a magnificent glorification of God and began to chant so many splendid verses containing intimate converse with God and arousing love that they cannot be described. Then the Parvāna and Gorjī Khātūn became so filled with joy and shed so many tears that it cannot be expressed in words. The next morning (*ṣabāḥ*) they sent a handsome (*ṣabīḥ*) servant and summoned 'Alam al-Dīn. After praising him greatly, they bestowed on him a sum of eighty thousand *solṭānī* dirhems and dressed him in robes of honor. In addition, they assigned him another fifty thousand dirhems from the revenue of Kayseri. In absolute joy and serenity of heart he occupied himself with building the blessed sepulchral shrine—*God sanctify us with the innermost secret of its residents*—and, having started the sepulchral shrine through the favor of that sanctified personage (Khodāvandgār), he brought it to completion. Moreover, he bestowed many thanks offerings on the attendants of the sepulchral shrine and the companions of the *madrasa*. It is said that he brought six thousand dirhems to Valad, as well as another six thousand dirhems to Chalabī Ḥosām al-Dīn. Consequently, he went on ahead (*pīsh*) of everyone and gained more (*bīsh*).

* * *

[10] Likewise, the select free men and helpers (*anṣār*)⁷ on the road of certainty related that one day when Solṭān Valad was twenty years old he asked Mowlānā to let him enter spiritual withdrawal (*khalvat*) and perform the forty-day fast. Mowlānā said: 'Bahā' al-Dīn, the Moḥammadans do not practice spiritual withdrawal and the forty-day fast. In our religion this is innovation. On the other hand, it was contained in the religious law (*sharī'at*) of Moses and Jesus—*peace be upon them!* Moreover, all these forms of self-mortification which we practice are so that our offspring and the companions may enjoy rest. No withdrawal is necessary. Do not undergo hardship and do not cause harm to your blessed body.' However, Valad was earnest in his request and insisted, saying: 'I definitely want to sit in withdrawal for forty days. But I beg Khodāvandgār for a spiritual intervention (*hemmat-i*) and a power.' Mowlānā consented and instructed them to arrange a place of withdrawal for Valad.

When Valad entered withdrawal, Mowlānā ordered the door of the cell of seclusion to be plastered over with clay and straw.

Once every three days Shaykh Ṣalāḥ al-Dīn and Mowlānā would come around the retreat and watch over it and exercise their spiritual powers on him. When forty days had passed, all the companions and prominent men among the supporters together with the reciters were present, and with absolute respect and complete honor they opened the door of the retreat most solemnly. The revered father (*vāled*) saw that Valad (the son) was immersed in light and had taken on a wondrous appearance. When Valad beheld the blessed face of his father, he lowered his head and embraced his father's foot and for a long time kissed it and licked it. It is said that so much limitless favor was accorded on that day. In extreme joy the companions began to perform the *samā^c* and they bestowed many a *farajī* on the singers.

At the end of the *samā^c* when there was privacy and only the intimate (*maḥram*) companions were in the sanctuary (*ḥarīm*) of the inner quarters (*ḥaram*), Mowlānā said: 'Bahā' al-Dīn, in our Shaykh Ṣalāḥ al-Dīn's presence tell about a mystery from the revelations of your spiritual withdrawal. The masters of withdrawal (*khalvat*) must necessarily unveil (*jalvat*) their state.' Valad lowered his head and said: 'When thirty days had elapsed in withdrawal I saw various lights like lofty mountains pass before my gaze and they went by uninterruptedly one troop after another. From the midst of these lights I clearly heard a voice, saying: "*Verily, God forgives sins altogether (39/53).*"' This voice reached the ear of my consciousness in unbroken succession, and from the pleasure of the voice I lost my senses. And again I saw red-, green-, and white-colored tablets held up before my sight, and written on them were the words: "*Every sin is forgiven you except turning away from me.*"'

Straightway Mowlānā let out a shout and began to spin about, and a tumult broke out due to the excitement of the companions. Mowlānā said: 'Bahā' al-Dīn, it is just as you have seen and heard, and a hundred thousand times more! But for the sake of the honor of the religious law and obedience to the Bearer of the Law, keep the secrets concealed and do not tell them to anyone. For these men with donkey tails (*mardom-e khar-dom*) dance without the tambourine (*daf*), and if the wicked among mankind obtain some knowledge of these secrets of higher realities, they will wreak forms of destruction. Moreover, the weak-hearted of the religious community do not have the strength to support the secret of the divine decree and they are devoid of knowledge of divine wisdom and are donkeys in the form of human beings.'

Don't tell anyone the sultan's secret!
 Don't pour out sugar before flies!
 If candy aroused delight in a donkey,
 He'd have poured the donkey a *qenṭār*⁸ of sugar.
 Whomever they taught the secrets of work,
 They placed a seal on his mouth and sewed it shut.

And this is sufficient!

* * *

[11] Report: Likewise, it is a well-known story recorded with the pen of light in the breasts (*ṣodūr*) of high-ranking dignitaries (*ṣodūr*) that one year in the royal capital of Konya a drought occurred and prices rose steeply and the people of the city were hard pressed. Several times they went forth [from the city] to pray for rain but no rain at all came. They returned disappointed and deprived. Their alms-giving and sacrifices did not attain the position of acceptance and proximity. Out of helplessness and desperation, and in full agreement devoid of hypocrisy, they turned their face toward Khodāvandgār's *madrassa* and clasped the skirts of Solṭān Valad in devotion, impotent supplication and pure sincerity. All the shaykhs and religious scholars and prominent men presented apologies, saying: 'We were nothing and no result occurred through us. It has been made known that we possess no honor before God. Likewise, the arrow of our prayer did not reach the target of acceptance and was not answered. But the kindness of those intimate with God intercedes for the offense of sinners among the people. This is the occasion for pity and the time for clemency. Out of ungrudging kindness, for the sake of the thirsty of the desert of hopes and those burned by the fire of cupidity and crime, you must ask for the limpid water of mercy from the great sublime Court and render the earth of dry lips saturated with water.'

Because of his universal kindness and exalted goodness, the wind of compassion came into motion in Valad's blessed interior and the fire of rapture was kindled in his heart and the water of teardrops flowed from his eyes. He rose and set out barefoot from the door of the *madrassa* to the sanctified sepulchral shrine. Baring his blessed head, he stood requesting justice before his father's tomb. Meanwhile, the people of the city, great and small, rich and poor, bared their heads and they lamented and wailed. The cries of the lovers reached the summit (*farq*) of Farqadān.⁹ Suddenly, through the favor of the Most High Creator, a black

cloud appeared and covered the face of the sky. An immense rain began to fall and in one instant the world was immersed in a torrent. Valad still remained in the bowing posture of prayer, and due to the state of spiritual immersion and intoxication no one was aware of whether it was raining outside or not.

It rained so heavily that the plains around Konya, because of the torrents from the mountainous region, became like an ocean. From the rain's shedding tears the weeping world was transformed into laughter. They remained engaged with weeping and the liver's burning until close to the hour of the afternoon prayers. After that, having invoked God several times, Valad put his turban on his head, rubbed his face on the tomb of his father and grandfather, and set out in the direction of the *madrasa*. All the disciples, immersed in sweat and the rain's water, walked along barefoot and with bared head while performing the *samā^c*. And so many persons undid the cord of denial from their waist and fixed the belt of sincerity and acknowledgement around the waist of their soul. Thus they were completely delivered from the darkness of error and ignorance, and attained the station of that magnificence. *Praise be to God, Lord of the worlds!*

* * *

[12] Report: Likewise, the everlasting knower of God, Shaykh Sa^cd al-Dīn-e Mathnavī-Khvān-e (Reciter of *The Mathnavī*) Valadī¹⁰—*God have mercy on him*—related: ‘One day Amīr-e Kabīr Īranjīn Noyan came to visit Valad. He posed the following question: “Our *bakhsīs*¹¹ say that there are forty lords of the world and they have adhered to this doctrine with absolute belief. Is there any truth and wisdom in this doctrine or not?” Valad replied: “In the end, according to the belief of this prominent group, there is another God who dominates and rules over these thirty-nine gods. Each of the latter has divinity through Him and this fortieth God has authority over them all and no one is higher than He.”’

One hand is higher than another, oh youth,
Up to the level of God who is *the utmost end*.

“You must seek Him and love Him because this group (of gods) is in need of Him. Accordingly, the noble messengers came to inform us about honoring this God and they encouraged us to serve, obey and worship Him. And the bondsmen obedient to Him have all attained good fortune and reached a rank and a

station. This is the victorious true dominion and the true wisdom. Moreover, the people of the Sunna and the Community, in accordance with: '*Religion overcomes and is not overcome*', have been victorious over all creeds and religions."

And he provided another similitude, saying: "Just as your male attendants and retinue are bondsmen under your command and recognize you as their lord and you in turn are the bondsman of your *khān* and that *khān* is under the command of the supreme *khāqān*, so it is obligatory and proper that everyone be subservient and obedient to his ruler so as to avoid being punished. Thus by degrees he will arrive at the royal court of the great king. In reality this group of gods is at work through His ordaining, instigation and will, and they are engaged in accommodating the wish of this greatest God. In the language of their being (*zabān-e ḥāl*) they all say: '*God is great!*' and they recognize Him as the greatest God. Thus all the prophets and the Friends of God are chamberlains and courtiers of the greatest *Khāqān*, and they summon the people to serve Him, and they have attained the truth and profound understanding of the truth. Moreover, they have with them the proofs of the royal mandate and command, evidentiary miracles and thaumaturgic gifts, and the sword. Others, however, who are the people of religious denominations and are ill with illnesses and followers of authority full of error and foolishness—every one of them believes in a separate god and a separate creed."

As the poet has said:

'Oh you whose passions stir up passion!
Oh you whose gods give offense to God!'

"Consequently, the intelligent and discerning man is he who follows the sultan's courtiers and enters into friendship with them. In this way he engages in good works and obedience in order to gain access to the true sultan and become a courtier and attain his goal. Similarly, your men of rank and courtiers do not resemble distant and lowly servants. Indeed, the needs of the people are obtained through them and are not provided for by any other persons. So what is required is to follow the prophets and the Friends of God."

The commander immediately lowered his head, became a disciple and said: "Many times I put this question to the religious scholars (*'olamā'*) of the world (*'ālam*) and the learned (*'ālem*)

wisemen but I never received from any great man an answer with such clarity as I received today. Through the favor of God and your spiritual power I have turned my face to the religion of Islam. I have taken a dislike to those other gods and have become a Muslim.”

* * *

[13] Likewise, Solṭān Valad also said: ‘One day I beseeched my father and, cajoling him, I said: “I want to give an indication of the gifts you’ve conferred and bestowed on me, and the indication of this will be that every time you become filled with the lights of Sayyed [Borhān al-Dīn], I will say: ‘This instant you’re filled with him!’ Similarly, every moment you become filled with Mowlānā Shams al-Dīn-e Tabrizī, I will say so. And I will indicate your being filled with Shaykh Ṣalāḥ al-Dīn and I will reveal the indications of light of the Great Master [Bahā’ al-Dīn-e Valad] and likewise, I will say when you’re filled with the light of your own exaltedness. And in this manner every time you were filled with one of them, I reported it.” Mowlānā said: “Oh by God, what you say is true! It is just like that.”

One day I said: “The exalted situation is revealed to me that when my Khodāvandgār becomes filled with himself, the reflection of his fulness (*porī*) causes fairies (*parī*), human beings (*ādamī*) and ‘that moment’ (*ān-damī*) to become filled, and the companions endowed with an angelic life are rendered intoxicated with the cup of eternity.” Mowlānā replied: “This as well is your dominion. It belongs to you. It is for you and is the allotment of your companions and offspring.”

* * *

[14] Likewise, Valad recounted: ‘One day in attendance upon my father I was proceeding through the garden of Chalabī Ḥosām al-Dīn, and the companions had mounted me on a horse. I was riding along behind them quietly, taking in the sights. I beheld that my father had become an ocean of the greatness of divine mercy and was flowing within the arena of terrestrial beings. It then occurred in my heart: “With a sharp sword I would cut to pieces the denier of such a sultan and give him to the dogs. For how can they turn away from such an ocean of mercy and display opposition?” Mowlānā said: “Bahā’ al-Dīn, this conceit of your carnal soul as well comes from the affliction of high position since you are on a horse, whereas the companions are walking on foot. Consequently, due to the inauspiciousness of this amount of elevation, you are attacking the lowly. What

business have you with deniers and the arrogant, and with those who believe?" And he recited this couplet:

"What's this story to us: the ox came, the donkey went?
Lo! The moment is gracious. Stop this brawling!"

Valad immediately dismounted and placed his head on Mowlānā's foot and sought forgiveness. Mowlānā said: "I do not like it when the people who are deniers are spoken of badly. For they are all subordinate to the divine will. It is hoped that this characteristic will abandon them through the generosity of God and that they will become as you wish."

* * *

[15] Likewise, the prominent among the disciples related that [Valad said]: 'One day I walked to the mosque of Marām in Mowlānā's company, and a great *samā'* took place there and that day Mowlānā recited seven *tarjī'*-bands¹² to do with springtime:

"Come! The king of kings recalls the soul's falcon.
Come! The shepherd drives the herd to the plains."

...and so on up to the end.'

After that Valad exclaimed: '*God is sublime!* How beautiful are the environs (*savād*) of this city Konya, because from the light of its environs (*savād* = blackness) the radiance (*bayād* = whiteness) of mercy shines.' Mowlānā said: 'Oh by God, our city of Konya is a magnificent, flourishing city and one that is blessed. With the companions as witness, I bestow it upon you.' Valad lowered his head and planted kisses on his father's blessed foot. Mowlānā said: 'Bahā' al-Dīn, as long as the blessed sepulchral shrine and the bones of the Great Master Bahā' al-Dīn-e Valad and our offspring and descendants and friends and disciples remain in this city, this country (*khetṭa*) will not suffer the indignity (*hetta*) of decline and the hoof of a foreign mount will not enter and the oppressor's sword will not be drawn against this people. Blood will not be shed and the city will not be entirely destroyed and devastated and it will not remain empty. The inhabitants of the city will always be secure and flourishing in the sanctuary of the blessed sepulchral shrine, and they will be safe and sound from Time's calamities and the vicissitudes of night and day—if *God Most High is willing!*'

* * *

[16] It is also transmitted from the noble among the disciples that one day Soltān Valad had hired Greek laborers for the inside of the *madrassa*'s roof and they were busy with plastering. It happened that Valad went up onto the roof and was looking at their work to see what they were doing. One of the laborers perceived that someone was watching them from the roof. In a whisper they urged and encouraged one another, saying: 'Do a good job because the master is watching us.' And they worked with full exertion and displayed their skill. Consequently, Valad was very pleased with what they did and that day he uttered so many divine insights and higher meanings that they cannot be written down. After that, having given them food and money, by way of explaining this matter he revealed the secret of the following *ḥadīth*: '*Doing good is to worship God as if you see Him, for even if you do not see Him, He sees you.*' And he said: 'When the bondsman who is a sincere lover perceives that God is aware of his behavior in all circumstances and he is certain of this, see what things he necessarily does and how he necessarily makes efforts and exerts himself in order to be distinguished by limitless divine favor and to be honored with eternal guidance and to become illuminated by means of everlasting sufficiency!'

* * *

[17] Likewise, one day Valad said: 'A group of prominent men came to attend upon my father, and he became passionate while uttering divine insights. He said: "Bahā' al-Dīn, if you wish always to be in uppermost Paradise, be friendly with everyone and harbor no malice in your heart toward anyone." And he recited these couplets:

"Don't seek excess. Don't be superior to people.

Be like an ointment and wax. Don't be a sting.

If you want no harm to come to you from anyone,

Then speak no evil, teach no evil and think no evil.

For when you mention someone in a friendly manner, you are always happy, and that happiness is Paradise itself. And if you mention someone in a hostile manner, you are always in sorrow, and that sorrow is Hell itself. Thus, when you recall friends, the garden of your heart blossoms with delight and is filled with roses and basil. When you mention enemies, the garden of your heart is filled with thorn patches and snakes, and you become of vexed mind and withered. Moreover, this is what all the prophets and

Friends of God did—*peace be upon them*—and they outwardly manifested this kind of conduct. Consequently, having been subdued by their exalted temperament, all human beings were attracted by their kindness. Experiencing devotion, they joined their religious community and became disciples.”

* * *

[18] Likewise, the closest companions—*God distinguish them with abundant forgiveness*—who became disciples at the beginning of Khodāvandgār's appearance and who continually witnessed wondrous signs and tokens from the invisible world, related that one day Mowlānā was sitting in the *ṣoffa* of the blessed *madrasa* and all the closest disciples were present at this special gathering. Similarly, Valad stood on the right side of Mowlānā and Valad's brother, Mowlānā 'Alā' al-Dīn, stood on the left. Both of them were still in the flower of their youth. Suddenly two persons dressed in green¹³ arrived from the invisible world. They greeted Mowlānā with 'salaam' and he stood up. Then without delay they took Valad by the hand and departed. After a while they returned and reported: 'This son is required by human beings for the procreation of Bahā'-e Valad's progeny—*God sanctify his innermost secret!*' Then they took 'Alā' al-Dīn and departed, and Mowlānā said nothing. The companions all raised shouts and asked about the circumstances of this situation. Mowlānā replied: 'They will maintain Bahā' al-Dīn in the world for some time for the procreation of our progeny. 'Alā' al-Dīn, however, will soon transfer from this world.' What happened was that during the time of calamity involving Mowlānā Shams al-Dīn-e Tabrīzī—*God glorify his memory*—'Alā' al-Dīn was wounded and died.

Meanwhile, after his father's death Valad lived on in tranquillity for many years and he composed three books of *mathnaviyyāt* and one volume of collected poetry. He filled the world with divine insights, higher truths and wondrous secrets, and transformed many thick-headed fools into learned knowers of God and effective religious scholars. And he clarified and explained all his father's words by means of wondrous parables and incomparable similitudes. Indeed, Solṭān Valad was the secret cause of the arrival of this *hadīth* from the Prophet: '*The son (valad) is the secret of the father.*' And it was with reference to them that those words arrived—*God sanctify their innermost secret and pour forth their piety upon the lovers!* Thus, although vestiges and offspring remained unto 'Alā' al-Dīn, 'this higher

meaning' did not refer to them, and they were devoid of these lights and favor. *Verily, bounty is in the hands of God; He gives it to whomever He wishes* (3/73) so that the discerning lovers may see clearly the right guidance of the person endowed with divine favor and exercise discernment.

As the poet has said:

'I give my heart to someone who is worth a soul.

One moment of his beauty is worth a whole world.

I don't casually give away my heart to anyone.

There must be a pure profit which is worth a loss.'

What a difference between a pebble and a pearl, between a walking stick and a tree! And this is sufficient (kefāya) for people of capacity (kefāya)!

* * *

[19] It is also transmitted from Valad that one day, while uttering religious exhortations and divine insights, he said: 'Once or twice in the realm of childhood (*ṣeghar*) I committed a venial sin (*ṣaghīra*) and returned to the state of one who seeks forgiveness. One day my father was performing the *samā^c* and that day he experienced great agitation and displayed much passion. Suddenly he came toward me and, taking hold of me by the collar, he pointed with his index finger and said: "Bahā³ al-Dīn, hey, hey, hey!"—three times. "After this see that you know!" Now, oh my companions, by God, by God, do not place your foot off the road of the principles of fear of God, and do not let go your grip on the skirts of showing one another esteem. Always maintain the habit of good manners and do not scratch the face of sincerity with the nails of denial. For although they will remove a thief from the gallows and set him free because of a prominent man's intercession, they will not make him the sultan's chief steward and storehouse-keeper, and he will certainly not become the king's agent (*amīn*).'

Come, godly Amīn al-Dīn,¹⁴ for every crown

And every banner has arisen from trust (*amānat*).

If the thief is pardoned, indeed he saves his life.

But how will he become vizier and storehouse-keeper?

Pardon is given, but where is glory and the hope

That a servant, from fear of God, may become illustrious?

A hint to the wise is sufficient! And none understands them except those who know (28/43).

* * *

[20] Valad also related: 'My father one day recounted the following to me: "Bahā' al-Dīn, one day my light shone in the world of sovereignty and it enfolded the horizons of the world to such an extent that the supreme luminary (the sun) became invisible like a mote¹⁵ in that light."

Before your face not a particle (mote) of the sun remains.

This is as clear as the sun to the whole world.

"And while I was in that state, I said to God Most High: 'I will show myself to Bahā' al-Dīn.' The speech of Divine Majesty arrived, to the effect that: 'It is not time.' Now whenever you see yourself being happy and that happiness extends its hand to you and a happy state descends over you, know at that moment that I am that happiness."

But when you seek us, seek us amid rejoicings.

For we reside in Happy City in the world of rejoicing.

* * *

[21] Report: Likewise, the trustworthy (*amīn*) companions who were the custodians (*omanā'*) of the treasure of certainty—*God be pleased with them, one and all*—related that Solṭān Valad came to visit Chalabī Ḥosām al-Dīn on the occasion of the illness which caused Chalabī's death—*God illuminate us with the light of his grave!* Valad wept profusely and let out shouts and lamented, saying: 'After your departure what will my situation be like and who will be my soul's intimate companion? In whose company will I sit and from whom will I seek sustenance for my soul? To whom will I tell the secret of my heart and with whom will I associate after this and who will be my consoler in this separation which consumes the soul and burns up the world?' Meanwhile, tears of blood rained down from his blessed eyes and he displayed intense feelings of compassion so that all the disciples became immersed in the cloud of weeping.

A person should know how to weep for others.

Just then Chalabī rose and, leaning against Valad, sat up for a moment. He said: 'Oh my soul and my light, do not be sad and

do not allow any kind of anxiety to come over you. After my death whenever you are confronted with a task and an important matter and a difficulty and a knot which you cannot deal with, I will come before you in another appearance and present myself to you. I will take on the form of a luminous body and manifest myself in various rays of light so that your difficulties will be resolved and the knots will be undone and you will have need of no one else, just as on the bank of a river in the kingdom of Khorasan a green light manifested itself to the Great Master (Bahā^o-e Valad)—*God glorify his memory*—and his difficulties were resolved by it. Know that in reality every form which comes before you to give you spiritual guidance is I and none other than I and belongs to no one but me. Likewise, at times I will reveal myself to you in a dream and you will attain your religious and worldly goals through me.’

The matter of the dream is described in the *mathnavī* entitled *Ebtedā-ye valadī*.¹⁶ If you look for it, you will find it. *But God knows best!*

* * *

[22] Likewise, the noble disciples related that one day a great man asked Valad: ‘Does God Most High ever speak to the bondsman?’ As it happened, the thought had several times occurred in the questioner’s heart: ‘I wonder what expense I ought to assume on behalf of Solṭān Valad? Should I give him money or present him with a muslin turban from India?’ And he remained in this doubt. Valad immediately answered: ‘Oh by God, He speaks to the bondsman!’ The man asked: ‘In what way, then, does He speak to him?’ Valad said: ‘There was a preacher in Balkh and this preacher was one of the Friends of God and from among God’s intimates, and he had many supporters and lovers. During his sermons he would frequently say: “It is such a long time that the Lord Most High has been speaking to you but you do not listen. Moreover, this behavior is strange on the part of obedient bondsmen.” And he would recite these couplets:

“You disobey God but you display love for Him.

This is preposterous and a strange way to act.

If your love were sincere, you would obey Him.

Verily, the lover is obedient to the object of his love.”

And he went on to say: “By God, by God, you must listen to what the Lord says and obey Him.” Suddenly a dervish stood up

and requested a turban. There was a *khvāja* seated in the corner of the mosque. Three times he conceived the intention to give him a turban but then did not do so. In the midst of this hesitation that man stood up and said: "Master—*God have mercy on you*—in what way does God speak? Explain this so it is plain to see." The preacher replied: "He will not ask for a turban more than three times." The man let out a shout and fell at the preacher's feet. Everything the man was wearing he gave to the dervish and he became the disciple of the preacher.¹⁷ You also listen to what God says. Both give a turban and bestow money. When you listen to what God says, God will also listen to whatever you say and will give you whatever you wish and you will receive whatever you seek.'

That instant this sincere great man became a bondsman and disciple in complete devotion. Verily, the miracles of Solṭān Valad are without end. A remnant of water is enough as a sign of the flood of his abounding sea, in accordance with: '*A little indicates a great amount, and a handful indicates a huge threshing-floor.*' If an attempt were made to describe the length and breadth of his virtuous feats and his degrees, it could not be contained in written expositions.

Words cease and pens have grown weary.

* * *

[23] Likewise, one night in the midst of the companions Valad gave an account, saying: 'I was still a child with my first facial hair (*now-khaṭṭ*) and had recently learned to write (*now-khaṭṭ*). One day in the company of my father I was walking about in the Meydān Cemetery. He said: "Bahā' al-Dīn, most of these people have died due to the evil eye because they were self-satisfied, self-opinionated and given to self-adornment. They were destroyed by the wounding blows of the evil eye and were quickly consumed. And there is no evil eye more destructive to man than the eye of self-satisfaction."'

As the poet has said:

'Look not at your peacock feathers but look at your feet,¹⁸

So that the evil eye does not catch you in ambush.

Even a mountain slips due to those with the evil eye.

Read and know the Prophet's words: *They make you slip.*'¹⁹

“In the same way the Messenger—*peace be upon him*—was affected by a wound and a pain from the evil eye of the chiefs of the Qoreysh and the cursed among the Ḥobeysh²⁰ because his grandeur and evidentiary miracles surpassed the bounds and he had attained perfection and become victorious. Indeed, out of spite these dark-hearted, dim-eyed persons could not bear to behold that face and to experience the pleasure of hearing that sweetly-spoken one. And I have also been affected by the hardship of the evil eye.”

I too because of the evil eye which exudes poison
Have suffered such blows as wear down the spirit.

Valad said: ‘Weeping, I lowered my head and asked: “Oh I wonder will an evil eye also strike me?” Mowlānā replied: “No. Since they placed a donkey’s head²¹ in your garden, you will live in happiness continually and die in happiness. Indeed, they do not cut down a rosebush because of its thorns. Thus, although some great Friends of God appear (*sar zanand*) who have thorny dispositions, such a person is not struck in the head (*bar sar na-zanand*) because this thorn (*khār*) is the wish (*khār-khār*) of the cupolas of his rosegarden, and he is hidden under those cupolas.”’²²

We are the thorn of the rose. Oh brother, witness this.
Being this kind of thorn is a glory, not a shame.

“Similarly, due to the fineness of a plant and its assistance to life, they weigh the woody stalk of the plant as equal with it.”

If there’s a single defect among one hundred benefits,
It resembles the woody stalk in with the sugar plant.
They weigh both of these as equal in the scales
Because both are pleasant like the body and soul.

* * *

[24] Report: Likewise, the King of Men of Letters, Mowlānā Fakhr al-Dīn-e Dīv-Dast—*God have mercy on him*—related: ‘Mo^cin al-Dīn the Parvāna built an exalted *madrassa* in Kayseri and he wished to appoint as teacher in it our master, the best of latter-day men, Qoṭb al-Dīn-e Shīrāzī—*God have mercy on him!* He sent out messengers to every corner of the world, and they required the presence of all the prominent men of Rūm. And

along with his officers the Parvāna sent °Alam al-Dīn-e Qeysar—*may his earth rest lightly*—to invite Solṭān Valad that he might honor the Parvāna's gathering and meet Qoṭb al-Dīn. Thus on the day of the inaugural ceremony when all the religious scholars, men of excellence, shaykhs and sages had gathered, Valad sat in the chair of honor and uttered so many higher meanings and realities that everyone was bewildered and, with regard to what he said, no one was able to ask "how?" or "why?". After some time he indicated to Qoṭb al-Dīn: "After this it is your turn." When he had given a public (°āmm) lesson, they all began to perform a special (*khāṣṣ*) *samā'* which is impossible to describe.

Then the prominent men who were present appealed to the Parvāna and prompted him to request that Solṭān Valad give a sermon. Valad offered his excuses several times, saying: "As of now, our words are no longer words for the pulpit. The minds of men cannot attain the delicate subtleties of these truths, and these higher meanings destroy men's comprehension. Moreover, whatever the external religious scholars have said for the sake of common men's understanding, as well as rarities of pierced pearls, are known to all the sciences, and the scholars of religion are aware of all this from books." In complete sincerity they persisted with great resolve and beseeched him at length. And so on Friday he mounted the pulpit, tilted his blessed turban to one side and sat down. When the Koran-memorizers of sweet words chanted unambiguous Koranic verses and the Koran-readers of melodious tones finished the verses against Satan (*qavāre'*),²³ Valad preached a sermon with utter eloquence and invoked God. After that he began by saying: "*I was informed by my shaykh, my imam, my qebla, my strength, my lord, my prop and my support, the place of the spirit in my body, the provisions of my today and my tomorrow, the sultan of the perfect attainers of reality—God cause him happiness*²⁴ *among those who attend to reality—my master, my refuge, and my father, Jalāl al-Haqq va'l-Dīn.*"

When he reached this point, a huge clamor and a manifest upheaval arose from within the people. Because of the outcry (*khōrūsh*) of the lovers the bustle (*jūsh*) of the Heavenly Assembly grew calm. The Parvāna tore the clothes he had on, and Mowlānā Qoṭb al-Dīn-e Shīrāzī undid his turban and cast it from his head. The people of the mosque rose to their feet and bared their heads, and a torrent of blood flowed from the eyes of men and women. The possibility of giving a sermon no longer remained. Listening (*estemā'*) was transformed into the *samā'*.

Meanwhile, Valad straightened out his turban, invoked God and came down [from the pulpit]. The Parvāna kissed his hand and said: “Although Mowlānā Bahā’ al-Dīn did not give a discourse and speak and did not undertake interpretations and expositions, it is a sufficient mark of honor (*karāmat*) for him that he is the lovely son of Mowlānā, the offspring of his innermost secret and the cream of the pure progeny of Şeddiq-e Akbar (Abū Bakr). The soul of all sincere counsels and exhortations is love of them, and the essence of religious devotions is our true belief in the dervishes. Furthermore, honoring this blessed family is among the duties incumbent on all male and female believers. In the same way it is hoped that the wretched Parvāna (*parvāna* = moth), whose wings have been burned,²⁵ will not be deprived (*mahrūm*) of that sultan’s favor and will come to be among the corps of those whose sins have been forgiven (*marhūm*).”

As it happened, behind Valad’s back envious shaykhs engaged in backbiting in the Parvāna’s presence, saying: “Today Mowlānā Bahā’ al-Dīn was overcome with fear. He did not speak as he should have.” The godly man of poverty, Shaykh Moḥammad-e Salmāstī, who was one of the noble shaykhs and among the pious travellers on the mystic path, immediately objected: “This is not the way the shaykhs have understood it. Indeed, to begin with Valad several times offered his excuses and said: ‘Our words are not words for the pulpit and our secrets cannot be contained in reports.’ Didn’t you see that when he turned his turban around, the world fell into confusion and a tumult arose from the people. All the people turned their face from this realm to the other world and a lamentation appeared. And when he straightened his blessed turban on his head, all at once the whole assembly in the mosque calmed down. This miracle is sufficient for mankind.”

Everyone fell silent and became quiet.”

* * *

[25] Likewise, someone else from this group said to the Parvāna: ‘Mowlānā, due to extreme ascetic practices, had a very pale complexion but Valad is very rosy-faced.’ Shaykh Moḥammad replied with the proper answer: ‘Mowlānā, from the eternity of eternities, was a lover of the beauty of God’s magnificence, and lovers always have a pale complexion. But Valad, from the moment of his birth, was a beloved, and beloveds possess a rosy hue and lips like Yemeni cornelian.’

Shaykh Moḥammad rose and left this group and went to visit Valad. Valad showed him great kindness and kissed him several

times, saying: 'Bravo, oh our Shaykh Moḥammad! *You spoke well and you have hit the mark!* You behaved well and spoke well. What you said applies to you and what you said concerns you. And it is just as you said.'

The Parvāna gave out presents of fine robes of honor and expensive mules. He conferred gifts on the companions and rendered various services. It is said that on that day he gave four hundred horses and mules, as well as honorific robes, to the religious scholars, shaykhs and members of chivalrous orders of Rūm so that they cheerfully returned to their own residence in absolute good cheer, exclaiming: 'A hundred thousand mercies be on the Parvāna's pure soul! *Amen, oh Lord of the worlds!*'

The fortunate Ferīdūn²⁶ was not an angel.

He was not compounded of musk and ambergris.

He reached this good favor through justice and generosity.

You be just and generous and you will be Ferīdūn.

Moreover, the magnanimous dervish, Shaykh Moḥammad-e Salmāstī—*God have mercy on him*—found his final resting place in Qarā-Ḥesār-e Damorlū, and his tomb is in that region.

* * *

[26] Likewise, it is also transmitted from the above-mentioned Mowlānā Fakhr al-Dīn that Valad said: 'In the realm of youth it happened to me that I did not see my father's face for several days and I was overcome with longing for him. Suddenly he summoned me. I went before him and lowered my head. From within extreme spiritual immersion he gazed at me passionately with an awesome look so that I lost my senses and my father too lost his self-control. Then he gazed at me again with an awesome look and again he lost his self-control. After a moment, he gazed at me a third time with a look of mercy in such a way that I beheld myself completely eradicated and non-existent. When I came back to my senses, he said: "On the first occasion when I looked at Bahā' al-Dīn, I saw he possessed a beauty and a spiritual state which no other creature possessed. The second time I looked I saw on his head a crown fit for Solomon which was extremely handsome. The third time when I looked again, I saw a very lovely ear-ring hanging from his ear."

Valad said: 'The interpretation of these three momentous looks which my father gave me has now been made known to me and clarified. The true meaning of the beauty and perfection which he

witnessed in me is my divine insight and secrets which he bestowed on me. The royal crown which he saw placed on top of my head is in fact the shadow of his favor over my head. And the ear-ring bearing a single pearl which he saw hanging from my ear is the innermost secret of our Jalāl al-Dīn °Āref²⁷ who came into being from me. *Praise and gratitude unto God* that from my father's universal kindness I possess both an ocean of divine insight in my innermost secret (*serr*) as well as a crown of dominion on my head (*sar*), and I have a lovely son like °Āref in my embrace. Moreover, all my external and esoteric sciences come from the blessing of this sultan of religion.'

As Valad has said:

'The son (*valad*) has no learning and Friendship with God
Except the learning and Friendship his father gave him.'

* * *

[27] Likewise, it is a famous report mentioned by the tongue of preachers who induce recollection that when Soltān Valad—*God glorify his memory*—was about to transfer from the station of phantom forms to the world of spirits, for seven days and nights without interruption the earth trembled and the disciples wept. Valad said: 'Until a cutting sword is removed from its scabbard, it will never cut. Now do not be sorry because of the breaking up of the sheath of our body. For although I will become hidden from the sight of the veiled, in reality (*be-ma°nī*) I will be present before the spiritual (*ma°navī*) companions and I will not stop watching and exercising power over you. The attachment of meaning (*ma°nī*) to form (*ṣūrat*) will never cease until the Day of Resurrection, and form will always act as the gown for the eternity of meaning without "how?" and "in what way?".'

As the poet has said:

'I will cast off form and go before a great king.
For I am illumined by his light and formed by his hand.
Oh brother, when I die, don't say: "He is non-existent."
Though hidden to you, I am present in the spirit's ranks.'

* * *

[28] Report: Likewise, the Sultan of the Knowers of God, Chalabī °Āref—*God sanctify his subtle substance*—related the following: 'One day my father Valad became very sick and was bedridden. All the companions abandoned hope that he would live. Meanwhile, my mother Fāṭema Khātūn—*God be pleased*

with her and with her father—was one night sitting at the head of his bed watching attentively and lamenting in a low voice. Suddenly my father opened his eyes and said: “Fāṭema Khātūn, acquit yourself of your obligations and rejoice, for I am going. This is the time of departure.” My mother replied: “No, no! Far be it from you! I have beheld that you will not depart. You will become very healthy and enjoy good times. I will die before you, and you will place me in the grave with your own blessed hand. Do not worry and let your blessed mind be at peace.” My father insisted, saying: “No, most certainly I will depart.” My mother replied: “No by God, you will not depart but rather you will marry two other ladies and you will have an attractive son from one of them, and from the other as well two male children will come into being. Behold, with absolute certainty I see all three of them playing around you and calling you papa while they run about and act coquettishly.” My father thought this was very unlikely. Then after seven days my father recovered his health completely. Less than one year passed and Chalabī ‘Ābed came into existence from Noṣrat Khātūn, and Amīr Zāhed and Solṭān Vājed were born from Sonbola Khātūn. It happened just as my mother had said.’

* * *

[29] Report: It is also transmitted that in the time of Ghāzān Khān—*God have mercy on him*—Oposhghā Noyan came to have jurisdiction over the realms of Rūm and he was very diligent in looking after his subjects and practicing justice. They called him the Beardless (*kūsa*) Prophet. And he was a man of great authority, a Muslim, generous by nature, and of pure belief. One day he came to visit Solṭān Valad. When the companions had read out the Koran and recited secrets, Valad became engaged in uttering higher meanings and spiritual truths. The disciples raised shouts and let out cries of approval. Then Oposhghā asked: ‘You impart higher meanings and explanation. Why does this group raise shouts and let out cries and weep? What do they see that they become like this?’

Valad replied: ‘In a situation in which a messenger from the king of the age came and gave you good news, saying: “The Supreme Khān shows kindness toward you and he has bestowed great favor on you”, would you not become delighted due to extreme joy and express gratitude and bestow thanks offerings? In this way the prophets and the Friends of God—*peace be upon them*—having brought the Word of God like an envoy, reveal

God's secrets full of lights and bring good news, to the effect that: "The Lord Most High yearns for you and loves you. He invites you to His presence filled with mercy so He may bestow on you Paradise, the Houris, palaces and pure wine, and reveal His face." Thus the lovers also offer thanks because of their extreme joy and, having accepted an obligation on their soul, they lower their head and let out cries so that the envious army of Satan²⁸ is put to flight and the friends of the angels rejoice. For there are two situations in which a human being raises a shout and a cry involuntarily. One is at the time of mourning—*we take refuge with God from such an event!* The second is at the time of rejoicing. Now, shouting on the part of our lovers is due to perfect joy and an abundance of rejoicing.

Similarly, when two great armies confront one another, the one Muslim and the other infidel, do not the people of faith always go on the attack while uttering benedictions and declaring "*God is great!*" in order that the awesomeness of their voice stir fear in the infidels' heart and the latter be defeated? In the same way, the army of satanic temptations and carnal desires also frequently launches an attack on the heart of the sincere disciples in order to pillage their spiritual composure (*hoḍūr*) and plunder their obedience. When with sincerity of heart they hear the explanation of the shaykh of their soul, straightway a light and a clear witnessing from that explanation appears in their soul. In that situation they see themselves as stone-throwers (*rojūm*) and the pelted (*rajīm*) devil as subjected to stoning (*marjūm*). Then due to extreme joy they raise shouts and express forms of happiness. They manifest their delight and display their exultation and perform prostrations in thanks to God.'

Oposhgā immediately lowered his head and became a disciple and he bestowed a thousand dinars as a thanks offering.

* * *

[30] Likewise, it is transmitted from the disciples of the sanctified *madrassa*—*oh Lord God, sanctify their spirits*—that one day it happened that the dignitary of high station, Moḥammad-Beg, the son of Khvāja Ṣadr al-Dīn-e Malīfodhūnī, who was the ruler (*malek*) of the royal capital of Konya and had great authority, became angry at a certain person and ordered that he be punished. The poor wretch fled in fear of his life and taking refuge in Solṭān Valad's house, he hid there. The above-mentioned Moḥammad-Beg, in confusion and stupidity, and by way of pride of position and the conceit of leadership, drew his

sword, entered the private quarters of Valad in pursuit of this criminal person and, disregarding good manners and showing Valad and his family no respect, he brought that poor wretch outside dragging him by the hair. Valad fell silent and said nothing. Then being seized by the wrath of manly men through the power of: '*Be!*' and *it is* (6/73), within ten complete days not a single person from Moḥammad-Beg's family and people remained. Afflicted with sudden death, they all died, men and women alike. They were destroyed so thoroughly that not even a cat was left in their houses. This punishment occurred as a warning for human beings and so that the family's destruction and affliction would be told as a tale and written down. The inauspiciousness of his lack of proper behavior obliterated their household.

Before the men of God, oh uninformed one,
 Don't plant your foot in boldness. Your head will roll.
 Before this diamond blade don't stand without a shield.
 The sword knows no shame when it comes to cutting.

Out of this group Mo'īn al-Dīn Bagdara, who was a devoted disciple and a sincere companion, escaped, and Valad frequently felt regret and said: '*God is sublime!* What an inauspicious state of affairs it is to act improperly and boldly toward the family of Friends of God. Due to the ill-starred behavior of the impolite how many cities and how many worlds have been destroyed!'

* * *

[31] It is also transmitted that the Friend of God on earth, Kerā-Mānā—*God be pleased with her*—was the nurse of Solṭān Valad and was famous throughout the world for wondrous miracles. When Mowlānā sent Valad and 'Alā' al-Dīn to Damascus to study the religious sciences and a long time had passed, one day Kerā-Mānā was seated in her private chamber cleaning carrots and turnips. She was lamenting due to separation from Bahā' al-Dīn and 'Alā' al-Dīn, and enumerating their qualities. She beheld two angels and they summoned her to God. She said: 'I am busy. I will not come. I am engaged in lamenting my separation from Bahā' al-Dīn.' The angels departed and then came back, saying: 'You must definitely come. God Most High is calling you.' Since they insisted, the upright lady of religious poverty said: 'Oh my eyes, keep crying like this! And oh my tongue, keep lamenting! And oh my hand, do not cease doing this work! While I go to

God and then return, each of you continue with your work.' They did just as she told them. When that which is the principle (the soul) had gone to the divine presence and then come back, she found her limbs engaged just as she had ordered. Since she found them this way, in extreme happiness she embraced her bodily frame and recited:

'Each instant I catch the beloved's scent from my embrace.
Why not clasp myself continually in my own embrace?'

* * *

[32] Likewise, at the time of his transfer and setting out for the world of non-place Solṭān Valad recited these verses and the companions made lamentation:

'There are dangerous rivers. Do not go just anywhere.
Oh be on your guard! Do not enter every river.'

And again he recited:

'I said: "Two pomegranates on one breast?" She said: "My fruit
(*baram*)."

I said: "Oh idol, you are a pine-tree." She said: "Take me
(*baram*)!"

I said: "You'll take me wherever you go?" She: "I'll take you
(*baram*)"

I said: "What will you place on my breast?" She: "My breast
(*baram*)."

And similarly, on the night of his death he recited:

'Tonight is the night when I will experience joy.
I will attain freedom from my own selfhood.'

After his death, for seven complete days in succession an immense light extended from the cupola of the sanctified sepulchral shrine to the summit of the heavens and to the top of the star Semāk²⁹ which all mankind, elite and commoner alike, witnessed. Acknowledgement of the faith on the part of the lovers increased a thousandfold.

* * *

[33] Likewise, the companions of vision (*baṣīrat*) and the brethren of mystery (*sarīrat*) related that this light was from

Chalabī °Āref which took on form and illuminated the world when he sat upon the blessed throne. This was because he brought together the light of seven Friends of God.³⁰ *Valad transferred [from the world]—God sanctify his spirit and pour forth his benefactions on the lovers—during the night [preceding] Saturday, the 10th of God's deaf³¹ month of Rajab, in the year seven hundred and twelve.*³²

* * *

[34] It is also transmitted that in the time of Solṭān Valad, the son of a great man passed away. At the instructions of the mother and father reciters were brought to recite *ghazals* before his funeral bier. It happened that Akhī Aḥmad-e °Anūd (the Obstinate) hindered this and would not allow the reciters to recite anything, saying: 'This is innovation and not allowed by religious law.' Suddenly Valad arrived and remarked: 'Why are our reciters not reciting and expressing joy at the encounter with the spirits and Reḍvān³³ of Paradise?' At the same time he firmly clasped Akhī Aḥmad's hand and said: 'Akhī Aḥmad, the foundation [of this practice] was laid by a very great man and he allowed it. A greater man is required to do away with this custom and change it. This state of affairs will not be eliminated from among the lovers until the Day of Resurrection. Why do you upset yourself and give yourself trouble and hurl yourself against the sword of the Friends of God?' And the poor wretch fell silent and did not say a word.

It happened that the masters of Sufism who had been present there reported this matter to Sheykh al-Eslām Ṣadr al-Mella va'l-Dīn—*God have mercy on him!* He said: 'Right is on the side of Mowlānā Bahā' al-Dīn and it is as he said. This is like the following situation. A caliph asked a knower of God: "Is Joneyd greater or Bāyazīd?" The knower of God replied: "A man greater than both of them is required to distinguish between their superiority and greatness." Verily, good innovation (*bed'at-e ḥasana*) on the part of the Friends of God is equal to the customary practice (*sonnat*) of the prophets. Doing away with this is among the impossibilities.' When they were returning from that young man's funeral, Valad said: 'Seven more days of life remain for Akhī Aḥmad before his tumult quiets down.' It turned out just as Valad had said. *God knows best what is right!*

CHAPTER EIGHT

The feats of the Sultan of the Knowers of God, Proof of the Informed, Model of the Revelers, Pivot of the Substitutes (abdāl) and the Tent Pegs (owtād), king of kings of ecstasy, cream of the people of attainment, Mowlānā Jalāl al-Ḥaqq va'l-Dīn Ferīdūn b. Moḥammad b. Moḥammad b. Moḥammad al-°Āref al-Balkhī, the latter having been his great-grandfather—God strengthen us through his good fortune (jadd) and make us eternal through the light of his effort (jedd) and his ancestor (jadd)!

[1] Likewise, the intimate companions related that in the beginning of his youth many children were born to Valad from Fāṭema Khātūn, the daughter of Shaykh Ṣalāḥ al-Dīn—*God comfort their spirits*—and most of them passed away at the age of six months or ten months or one year more or less. And due to this sorrow and deep-felt grief his blessed heart was greatly pained and distressed. Moreover, it is said that Valad was still unmarried when in the world of higher meaning Mowlānā attached to his blessed ear an ear-ring from the invisible realm.¹ And he possessed such sight (°eyn) that the very essence (°eyn) of delight to the eye (*qorrat al-°eyn*) would take on appearance (°iyān) and become the designated (*mo°ayyan*) support (*mo°īn*) of his spiritual state.

* * *

[2] It is also transmitted from Valad—*God glorify his memory*—that he said: ‘One night, following his old habit, my father was performing nocturnal vigils [in accordance with:] *Or is he obedient throughout the periods of the night, prostrating himself and standing up* (39/9)? Meanwhile, I was lying down on the bed with the mother of °Āref. Suddenly the urge for intercourse came over me. After union had been obtained, during the day Mowlānā said to me: “Bahā° al-Dīn, what have you lost in there? What are you looking for? Could it be you’re looking for °Āref? It is hoped that your hope becomes renewed.” I lowered my head and my father departed. And that was the occasion on which Fāṭema Khātūn became pregnant with the substance of °Āref—*God be pleased with her!*’

* * *

[3] Report: Likewise, that personage accepted by the Pivots, seeker of the secret of Sarī,² Mowlānā Serāj al-Dīn-e Tatarī—*God elevate his station*—who was one of those accepted by Mowlānā, recounted: ‘One day Mowlānā summoned me before him and said: “Go bear our greeting to our Fāṭema Khātūn and say: ‘Do not do such things but look after your pregnancy. Can it be you feel ashamed of our lineage? Oh God, oh God, oh God, this traveller of non-place who is about to arrive from the wondrous world in the center of place is a very great soul, one which is illustrious, refined and gracious. Look after him in absolute sincerity so that they look after you!’”’

And it is said that she had had twelve or thirteen children by Valad, but they had perished and joined their ancestors. The compassionate mother felt disappointed in her wish for righteous offspring and because of this pain was lamenting and grieving. She exerted herself to her utmost drinking various drugs and making violent, improper movements in order to reject the embryo and dislodge the foetus. During this pregnancy she had several times drunk effective drugs but she had not been successful in eliminating it. When Serāj al-Dīn, in accordance with Khodāvandgār’s instructions, announced the good news of °Āref’s arrival, out of happiness at obtaining this wish she abandoned her intention and busied herself in nurturing this body. Avoiding heavy foods, she performed sacrifices and she gave alms to those with needs. And when, with felicity in the ascendant and the hour being auspicious, °Āref transferred his foot from the world of eternity to the plain of existence, it was Sunday before the hour of the afternoon prayers on the 8th of the month of Dhū’l-Qa’da in the year six hundred and seventy.³

* * *

[4] Likewise, when he transferred his foot from his mother’s womb onto the earth’s surface and illuminated the world with the light of his Moḥammadan face and they had not yet rubbed salt on that ocean of beauty (*melāḥat*),⁴ Mowlānā like the shining full moon entered through the door in haste. Scattering a handful of gold dinars over Fāṭema Khātūn’s head, he requested the newborn babe. Receiving it from the midwife, he wrapped it in the midst of his blessed skirts and placed it in his sleeve. He then set his foot outside the threshold and departed. Everything that had to be done in the way of opening hearts (*ṣodūr*), pouring forth light (*nūr*), conferring the secret of spiritual concentration (*ḥoḍūr*), and the bestowal of joy (*sorūr*), he breathed into him,

and during the first third of the night he brought him back and returned him to the *khātūns*. And it is said that he entrusted him to Laṭīfa Khātūn, the mother of Kerākā.⁵ Likewise, he had tied some money in one end of [the baby's] shirt. The money-changers of the city had never seen dinars of this kind. For many years Kerākā kept the whole amount for the sake of blessings and they say that the capital for the trousseau of Moṭahhara Khātūn and Sharaf Khātūn⁶ consisted of this money. The total came to thirty dinars and two *methqāls*.

Rather this is minted gold of the divine stamp
Which never loses its currency. It is everlasting.

Straightway Valad came before Mowlānā and lowered his head. The disciples were filled with joy, and that day Khodāvandgār was greatly aroused with emotional excitement. The *samā‘* and the gathering continued for three complete days and nights. And that day Mowlānā recited the following *ghazal*:

‘If the garden knew him, blood would drip from tender twigs.
If the mind knew him, the Jeyhūn⁷ would flow from eyes.’

...and so on up to the end.

Similarly, the sultan of the age and the viziers of the era, as well as the prominent men of the day, rendered such gratitude, sent so many thanks offerings, and performed so many services that it is impossible to describe.

* * *

[5] It is also transmitted that one day Mowlānā said: ‘Bahā’ al-Dīn, in this child I see the light of seven Friends of God, and God Most High has made these lights the companion of his soul.’ Valad lowered his head and said: ‘Your light as well?’ Mowlānā replied: ‘Yes, mine as well. That is to say, the light of Bahā’-e Valad and Sayyed Borhān al-Dīn and Mowlānā Shams al-Dīn-e Tabrīzī and Shaykh Ṣalāḥ al-Dīn and the light of Chalabī Ḥosām al-Dīn and my light and the light of Valad as well. In truth, our ‘Āref is the assembler of the lights of the Pivots and the beloved of the spirits of those endowed with deeper intelligence (*ūlū’l-albāb*). Now, let his name be Ferīdūn, which is the name of his mother’s father, but you address him as Amīr ‘Āref the way Bahā’-e Valad called me Khodāvandgār and never said my [actual] name. And let my spiritual donation to him be my

surname, that is to say let them write Jalāl al-Dīn Amīr ʿĀref.⁷
And he recited this *ghazal*:

‘May this Ferīdūn prove to be a blessing for us,
Since he will become the king of religion—Ferīdūn!
Like the moon in the sky, shining and bright,
Like Egypt full of sweet sugar—Ferīdūn!
May he play with the ball in felicity’s arena,
May he saddle the Shabdīz⁸ of good fortune—Ferīdūn!
May he rise like the moon from the sign of prosperity,
All love and purity without malice—Ferīdūn!
May he chop off the head of the Doḥḥāk⁹ of sorrow
With the sword of dignity and power—Ferīdūn!
Praise be to God that now in good fortune’s castle
Is augmented the rank and ceremony of—Ferīdūn!
The day he was born from his mother was Teusday,
On the date [six hundred and] seventy—Ferīdūn!
In the month of Dhū’l-Qa’da on its eighth day,
Two hours after the noonday prayers—Ferīdūn!
Being from the loins and race of the Khosrows,
He was loved like Shīrīn¹⁰—Ferīdūn!
He is a noble king on the side of his mother and father,
He came from Paradise like the Houris—Ferīdūn!
When he becomes wise and lifts up his head,
He will applaud this poetry of mine—Ferīdūn!
May his life continue beyond a thousand years,
And you too say amen from the heart—Ferīdūn!’

* * *

[6] Likewise, the most exalted among the disciples such as Chalabī Shams al-Dīn, Chalabī Badr al-Dīn, Chalabī Jalāl al-Dīn, Mowlānā Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*), and others as well—*God elevate their station*—related that one day Mowlānā was walking about in the courtyard of his blessed *madrassa* and was uttering higher meanings. Of all the disciples, some were standing and others were sitting down. Suddenly a woman holding a crib in her arms came out of the assembly-room (*jamāʿat-khāna*) and was bringing the crib to Khodāvandgār’s house. He asked: ‘Whose crib is this?’ She replied: ‘It is Amīr ʿĀref’s.’ He said: ‘Bring it here.’ When it was brought, he raised the veil from the crib with his own blessed hand and began to cast successive glances into the crib employing his glance of favor. The suckling (*raḍīʿ*) babe, at the

instigation of marvelous (*badī‘*) favor, was deeply affected before his illustrious (*raft‘*) grandfather. Mowlānā said: ‘‘Āref, say: ‘‘Allah, Allah!’’ Straightway, because the Bestower of articulate speech and life conferred the faculty of speech, the tongue of the Messiah¹¹ began to say ‘Allah!’ in a clear pronunciation so that all the companions heard it. Shouts arose from within the disciples and the greater part of the disciples lost their senses at the awesomeness of this situation. And ‘Āref repeated ‘Allah!’ three times. After that Mowlānā planted a kiss (*qobla*) on his blessed mouth and, having made him the *qebla* of the tribe (*qabīla*) of the knowers of God, he said: ‘From today onwards our ‘Āref will be a true shaykh and is worthy to be head and leader, and he will proceed in perfection *from the cradle to the grave*.’ And he recited these couplets:

*‘He speaks in the cradle due to his grandfather’s felicity.
This is a sign of nobility, a shining demonstration.
Once you witness the waxing of the crescent moon,
You know for sure it will be a bright full moon.’*

Similarly, the perfect disciples recognized ‘Āref as a shaykh who has reached the goal, and they honored him and revered him. And it is said that at the time he uttered ‘Allah!’ he was six months old. Meanwhile, Mowlānā continually cast his glances upon ‘Āref and bestowed much favor on him.

* * *

[7] Likewise, the King of Teachers, Mowlānā Tāj al-Dīn b. Naqīb, recited [the following] about ‘Āref:

*‘In the soul’s forest when the lion attacks the lynx,
Where will the lynx find the force and stamina to fight?
How can a statement and an order abrogate
A diploma of succession conferred in the cradle?’*

* * *

[8] Likewise, one day Kerākā—*God be pleased with her*—recounted: ‘When our Khodāvandgār transferred his foot from the base realm to the world without qualification, my heart became like a fiery furnace due to the fire of separation. Night and day I had no peace and rest because of lamentation, weeping and sleeplessness, for from my infancy up to full adulthood he had shown abundant kindness on my behalf and appeared as a king and a father. It was feared that I would destroy myself

through this grief of separation, and for three days and nights I never went to Amīr ʿĀref and I didn't give him milk. Moreover, like Moses he did not accept milk from any nurse¹² and did not eat anything.

Then one night I beheld Mowlānā in a dream and he made a sign to me from the battlements of the Heavenly Assembly¹³ and said: "Fāṭema Khātūn, why are you lamenting so intensely and weeping? If these things you're doing are for my sake, I have not gone anywhere. Seek me in ʿĀref's cradle because I am there. And the outpourings of my lights are upon him and my innermost secret is with him." Due to the awesomeness of this indication, I woke up and the milk of love started to flow from my nipples so that my clothes became wet and my breast began to feel in turmoil. It was as if I had been drawn from the world of constriction to the world of expansiveness, and a fresh life diffused itself throughout my innermost secret.

I immediately stood up and went to ʿĀref's cradle and removed the blanket. When ʿĀref opened his two eyes and looked at me, he smiled and became excited. From his blessed eyes the beam of light of Khodāvandgār's magnificence began to shine on my soul. I could not endure any longer. I let out a shout and fell unconscious. After a while when I had regained my senses, I beheld the ocean of Mowlānā's light undulating in the eyes of my ʿĀref and from that wave of lights thousands of concealed pearls of higher meaning revealed themselves. In absolute sincerity I prostrated myself at the foot of ʿĀref's cradle and became his disciple.

I made love of ʿĀref the *qebḷa* of my soul, and my restless soul found tranquillity. To the end of my lifetime (ʿ*ahd*) I did not deviate from maintaining (ʿ*ohda*) my pact (ʿ*ahd*). I girded my waist and with complete longing engaged in attendance on ʿĀref, whether in time of travel or at home.'

* * *

[9] Likewise, Mowlānā Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God have mercy on him*—recounted: 'One day I was in attendance upon the Vicegerent of God, Chalabī Ḥosām al-Dīn—*God glorify his memory*—and we went to visit Khodāvandgār in the *madrassa*. Suddenly I saw the door of the small garden open. Chalabī Amīr ʿĀref had been seated on a little wagon and his tutor was pulling him. Mowlānā stood up and, placing the rope of the wagon over his own blessed shoulder, he pulled it along and said: "One can be made into

‘Āref’s little ox.” And similarly, Ḥosām al-Dīn Chalabī, by way of accompanying Khodāvandgār, also took hold of one end, and they pulled [the wagon] one or two times around the courtyard of the *madrasa*. Meanwhile, Chalabī ‘Āref displayed sugar-like smiles and behaved playfully. Then Khodāvandgār said: “Showing kindness to small children is also a legacy for Moḥammadans from our King of the Holy Law (*sharī‘at*) and firmament of the moon of higher reality—*God’s blessings and peace be upon him!* And he has said: ‘*Whoever has a child, let him behave as a child himself!*’”

For his new-born babe a father adopts baby talk,
 Though his intellect can measure the world’s surface.
 Since my dealings happen to be with a child,
 I must learn to speak the language of children.

‘Concerning this point Mowlānā related the following story: “One day the two grandchildren of the Messenger [Ḥasan and Ḥoseyn]¹⁴ were playing before the door of Moḥammad’s chamber. Suddenly a bedouin mounted on a camel passed by and whenever he struck the camel, it made a braying sound. The children laughed and were filled with delight. Overflowing with laughter, they both went before the Messenger and told him about the bedouin and the braying noise of the camel. The Messenger, due to his perfect generosity, stood up quickly and, fixing the end of his blessed turban under his neck, he bent forward. The Commanders of the Faithful, Ḥasan and Ḥoseyn—*God be pleased with them*—mounted the Chief’s blessed back and went on laughing. Then, hunched over, he went about in the courtyard of the house and several times he let out a braying sound to his right and to his left and made the children laugh. And he uttered this *ḥadīth*: ‘*What an excellent camel is your grandfather, and what excellent riders you are!*’¹⁵

Well now, we also say the same and do the same regarding ‘Āref.”

* * *

[10] Likewise, the great among the disciples related that in his childhood Chalabī Amīr ‘Āref—*God comfort his spirit*—because of his beauty and splendor (*bahā*) was like a priceless (*bī-bahā*) pearl without equal and was a child (*valad*) of high value (*bahā*) to Bahā³-e Valad. People called him a second Joseph¹⁶ with regard to his beauty and perfection. As his grandfather has said:

‘One day there passed by the tavern a group
 Who are unique in their belief in reincarnation.
 They swore an oath based on their faith
 That this is Joseph of Egypt brought back again.’

Thus the beauty of ʿĀref’s face was so great and so awesome that no one could possibly look upon his blessed countenance a second time, and during this period he uttered all kinds of miracles and hidden matters of the spirit. Moreover, whatever he said would actually take place during those days, and his spiritual state was famous among the people.

* * *

[11] Likewise, Solṭān Valad recounted: ‘One day in the *madrasa* I was seated together with the disciples. I beheld ʿĀref pulling along on a rope the skull of an ox. I asked: “Amīr ʿĀref, what is this that you’re doing?” He replied: “This is the head of the commander Orkordī.” He was one of the sultan’s lieutenants and he had built a *madrasa* in Sivas. He was a wealthy man, of meddlesome spirit, and by nature devoid of obedience. And he was a denier of our family. After three days the man was put to death and his household was given over to be plundered. ʿĀref was still only five years old. Similarly, every time he brought some earth in the skirts of his robe and made a grave, saying: “This belongs to so-and-so”, a few days later that person would die. Nor is this a matter of coincidence. It was something he did and said continually.’

* * *

[12] Likewise, the prominent among the disciples related that one day ʿĀref came into Mowlānā’s *madrasa*, threw his *farajī* into the prayer-niche, and stood saying the prayer for the dead. Valad asked: ‘What are you doing?’ He replied: ‘I’m performing the prayer for my shaykh, Ḥosām al-Dīn.’ And that day Chalabī was with the disciples in his garden enjoying a sound body and good health, and in a congenial mood. Suddenly something came over him, and they brought him to the city in a sick state. After the ninth day he passed out of the world. And miracles like this, mind-reading and the disclosure of hidden secrets were endlessly being performed by Chalabī ʿĀref.

In his presence the secret of every thought
 Was like a lamp placed inside a lamp-glass.

No mind ever went on being concealed from him.

He was commander over the contents of hearts.

* * *

[13] Likewise, Valad related: ‘One day I had sat down before the door of the *madrasa*. I saw a child passing by with a bowl of *harīsa*¹⁷ in his hand. °Āref called out to him, saying: “Come here!” When he came, °Āref took the bowl of *harīsa* from the child’s hand, set it down before himself and ate it. He then cleaned the bowl and gave it back to the child, saying: “Cover the bowl and be gone!” As it happened, the child walked ahead a little bit and uncovered the bowl. When he looked, he saw that the bowl was now filled to the brim with *harīsa*. The child let out a shout and lost his senses. He turned around and came back. Having become °Āref’s disciple, during many years he thrived and grew up in his service.’

* * *

[14] Likewise, Valad—*God glorify his memory*—one day also recounted: ‘When Amīr °Āref became eight months old, suddenly a large tumor appeared in his throat so that for seven days and nights he didn’t drink milk and he didn’t imbibe any liquid. During the night-time he would moan all through the night, and delight in life was entirely removed from his mother’s soul, and all the disciples were sad and dejected. Night and day I was disturbed and upset by the pain of this situation. Moreover, the doctors were unable to offer any treatment for it. Then I took °Āref in my arms and brought him onto the roof of the *madrasa*. There I saw my father walking about like an intoxicated lion. I placed °Āref before his feet and, without my willing it, shouts and weeping arose from within my heart, as I said: “My °Āref is surely passing away!” Mowlānā replied: “No, no, Bahā’ al-Dīn! Let your heart be happy. °Āref has not come in order to pass away quickly, for wondrous works will occur through him and he will be a memento of us in this world.”

Then he ordered an inkwell and pen to be brought. Taking the pen in his blessed hand, he drew seven lines lengthwise on °Āref’s throat and he drew seven other lines horizontally. In the end he wrote: “*A hint to the wise is sufficient!*” Straightway the tumor burst and poured forth through the gullet. It was then that °Āref opened his eyes and wanted his mother’s milk. The companions expressed their joy and the mother, having performed sacrifices, distributed alms among the poor and the miserable.’

Meanwhile, Valad displayed gratitude and, as a gift to the companions by way of offering thanks, he arranged a *samāʿ*-session. It is said that some disciples imagined ʿĀref would live to be seven years old and that some interpreted it to mean seventy years, taking each line to be ten years. When ʿĀref departed from the world at the age of forty-nine years, the accomplished and clever companions realized that the length and width of the seven lines actually meant seven times seven. And the life of this sovereign was, by that calculation, confined to seven.

* * *

[15] Likewise, the King of Men of Letters, Mowlānā Ṣalāḥ al-Dīn-e Malaṭī—*God have mercy on him*—who was a wonder of his age in the arts of wisdom, one day recounted: ‘Jalāl al-Dīn-e ʿĀref—*God sanctify his innermost secret*—was six years old and he was studying the Koran with me. Whenever he came in through the door of the *madrasa*, Valad would show him respect and stand up and give him a place in his own prayer-niche. One day by way of boldness I said: “ʿĀref is after all your son. It is not required to show such honor to a child, nor have the men of prominence done so—rather they consider it a fault.” Valad replied: “No, no! Don’t say such a thing and don’t think contrary to the way the matter is. And stop rebuking people. By God, by God, the moment ʿĀref enters through the door of the *madrasa*, I imagine my father has entered. His graceful gait, his delicate manner of walking and his balanced movements are exactly the way my father walked. In my youth I continually saw my father with this same characteristic and appearance, and ʿĀref’s movements during the *samāʿ* are exactly like the movements of Mowlānā. Now, ʿĀref was a suckling babe in Mowlānā’s time and if he had been older, my explanation would be that he acquired this by having frequently seen Mowlānā. For people with a graceful temperament pilfer mannerisms and movements from one another and model themselves on one another. In the case of our ʿĀref, however, it doesn’t come from intelligence and mental firmness, but rather it is a gift and not something acquired.”’

This is the munificence of kings without corruption.

This is pure generosity sprung from compassion.

Know that gifts are God’s gifts and generosity.

They are His gifts reflected in the five and the six.¹⁸

* * *

[16] Report: Likewise, it is transmitted from the latter-day disciples that the deceased and forgiven Akhî Moṣṭafâ—*God have mercy on him*—was one of the lovers of Mowlânâ's family and was born at the same time as Chalabî ^cÂref. Moreover, the very day the said person came into the world, Mowlânâ entered through the door, and Akhî Şeddîq, the father, asked Khodāvandgār to give the child a name. Mowlânâ said: 'Moṣṭafâ is fitting for Şeddîq.'¹⁹ And when he became a young man and leader of a whole world after having frequented the sanctified seplchral shrine and shown love for the disciples, once the means (*âlat*) of his position and office had increased and he attained the rank of prominent men and his friends and comrades multiplied, he adopted an attitude of independence and rebellion. He subjected all the people of Konya to his domination and began to exercise an enormous predominance. All the rogue soldiers (*jonūd-e ronūd*) were under his command. The prominent men of Konya, one and all, several times made this matter known and complained in Valad's presence. And thus several times, by way of kindness, fatherly advice and goodwill, Valad made indications to the said person, but he would not take heed. In fact he refused outright and said to Valad's face: 'We understand better than our lordship how to take care of these matters, and without acting in haughtiness and imposing one's power these matters would not be facilitated and resolved. There is no cause for you to become involved in these affairs. Your world of divine knowledge (*erfân*) is something different.' Straightway Valad was greatly upset and said: 'The poor wretch has only one more week to live and yet he has still not abandoned arrogance and rebellion.'

One of Akhî Moṣṭafâ's companions, whose name was Hājī Karīm, was a young man with faith and the *katkhodā*²⁰ of the city, and he had kept company (*soḥbat*) with the spiritually great. He related the following: 'When Akhî Moṣṭafâ became engaged in giving a cold reply to Valad, I suddenly beheld an arrow which was shot into his breast. The awesomeness of this caused me to lose consciousness.' And in fact Valad said: 'It is just as he has seen!'

* * *

[17] Likewise, in those days it happened that one night a great man invited Soltān Valad to a *samā*^c-session. During the *samā*^c the disciples displayed extreme behavior. As it happened, Akhî Moṣṭafâ, out of conceit and annoyance, said: 'After this we must

not invite the Mowlavīs to our *samāʿ* because they don't leave space for anyone to move about in.' The esteemed companions conveyed these words to the blessed ear of Chalabī ʿĀref and told him of Akhī Moṣṭafā's improprieties. Chalabī ʿĀref was angered beyond measure. On Monday he came forth from the *samāʿ*-session in the blessed sepulchral shrine and while still performing the *samāʿ*, set out with the reciters and a large group of people. And the inhabitants of the city ran after him. In this way he rode on to the lodge (*āsetāna*)²¹ of Akhī Moṣṭafā which was the nest (*āshiyāna*) of the rogues (*ronūd*). The first time he entered through the door, he took the spout of his fountain. The second time he turned upside down Akhī's carpet, which had been spread in the seat of honor of the *ṣoffa*, and he poured out the oil of the lamp. Meanwhile, all the bloodthirsty rogues stood there petrified and no one had the boldness to say a word. Akhī Moṣṭafā hid himself and watched Chalabī's actions from a distance. When he had performed the *samāʿ* several times, Chalabī recited the following quatrain:

'Those who enjoy this majesty
 Are impetuous, lion-hearted and cunning.
 Be on guard! Don't strike them with your fist.
 They've devoured and carried off a hundred like you.'

And Chalabī said: 'Henceforth there is no business for the Mowlavīs in this house.' He then quickly left and went back to the blessed *madrassa*, dancing all the way. In Mowlānā's *madrassa* the *samāʿ* went on until the hour of evening prayers. Thus, from that day up until now, no gathering and no *samāʿ* has taken place in the house of Akhī Moṣṭafā. As for the group at the gathering, some were killed and others were scattered abroad. Four days later Yakhshī Khān, the son of Qaramān, entered the city of Konya and put to death Akhī Moṣṭafā with the deceitful rogues. They were all thrown upside down with bare heads and bare bodies before the Sultan Gate—just as Chalabī ʿĀref had overturned the carpet. Then at night ʿĀref instructed the disciples to place rugs over their corpses and to watch over them until dawn so the dogs of the bazaar would not defile them. In the end, ʿĀref himself rose and, going before Yakhshī Khān, interceded so that the corpses were collected. Due to the intercession of this great man, the bodies were collected and buried at the door of Akhī Moṣṭafā's lodge (*āsetāna*)—*God Most*

High have mercy on them! That day how many tears flowed from ‘Āref’s blessed eyes and how many sorrows he experienced. And he recited:

‘He slayed the lovers himself and washed them in blood.
Then he prayed over the corpse of each of them.’²²

Last of all he pardoned them and showed mercy.

This sallow-cheeked martyr offered up thanks
That it had only struck his body, not what is real.
In the end the visible body is bound to depart,
While what is real will live in joy forever.

Since he did not maintain the pact with the Friends of God and changed from the belief he [once] held, and relied on gold and the force of youth, he became deluded and exultant to this extent. Inevitably, divine jealousy from the invisible world drew the sword of fate across his throat and made a warning of him for those endowed with sight. Thus they might become aware of the awesomeness of the jealousy of the Friends of God and have concern (*porsān*) and be in awe (*tarsān*) of the delicacy of their state.

For this reason God joined the soul to a body:
So people would annoy it and suffer tribulation.
They are unaware that to annoy it is to annoy God.
The water of this jar is connected with the stream’s water.
God joined it to a body for this reason
So He would become a refuge for the whole world.

Thus all the delegations of rogues (*vofūd-e ronūd*) repented because of this awesomeness and, putting on *farajīs*, they became devoted disciples.

* * *

[18] Report: Likewise, the Sultan of the Knowers of God, Chalabī ‘Āref—*God sanctify his innermost secret*—one day recounted: ‘Solṭān Valad constantly wanted me to marry so I would have a house and a household. I would by no means consent. I liked the bachelor’s world and being independent. One day I went with the disciples to enjoy looking at the gardens. It was then the beginning of the autumn season. In the gardens the

grapes had fully ripened and syrup of grapes was being cooked. At night when I was returning, I rode my horse a little ahead of the companions. In the middle of the road of the gardens I was passing along, when I reached the vicinity of Fakhr al-Nesāʿ, suddenly two good-looking small children who were spirit-beings came running before me. They made obeisance and, one from the right side and the other from the left, they gave me two bouquets of roses. As I took a sharper look at them, they disappeared. The two bouquets of roses that remained in my hand I placed under my arm. Meanwhile, a wondrous state and a bewilderment came over me. I rode my horse like someone out of his senses. When I arrived at the blessed sepulchral shrine, I told the noble disciples and my mother what I had seen and what I had been given, and I showed them. They all experienced a flush of joy.

The next morning when this good news reached my father, he summoned me and said: "Let this be glad tidings for you that by an indication from the invisible realm you will have two dear children. You must accept what I say and consent to marriage." Thus, having arranged to take a wife, I became a married man. Thanks to the favor of Khodāvandgār and the felicity of my illustrious father, God—*He is sublime and exalted*—bestowed on me two children. My father gave the elder one the name Amīr ʿĀlem and named the younger Amīr ʿĀdel—*God strengthen them with the light of certainty and prolong their life until the Day of Resurrection!* In the same manner he gave the surname Bahāʿ al-Dīn to the heir apparent [the elder] and Amīr ʿĀdel he called Moẓaffar al-Dīn. And for many years Kerākā kept the bouquet of roses and she bestowed a petal at a time on the sincere *khātūns*, nor did the bouquet ever lose its freshness and color. The world's sense of smell was perfumed with its scent.'

* * *

[19] Report: Likewise, the great men among the companions such as Mowlānā Tāj al-Dīn b. Naqīb, the tutor (*moʿīd*) at the [Madrasa-ye] Atābakiyya, and Shaykh Majīd al-Dīn-e Aqsarāʾī who became the Shaykh of Shaykhs in Egypt and Mowlānā Bahāʿ al-Dīn-e Sheng, the astrologer, and others as well—*God have mercy on them*—related: 'At the time that Ghāzān Khān²³ had recently become sovereign (*pādshāh*), Chalabī ʿĀref felt the desire to go to see the lands of Persian Iraq²⁴ and to meet the prominent men of that region. ʿĀref having resolved to visit the royal camp (*ordū*) along with a fortunate group, we set out. Then

one day on the road to Erzerum he set up camp in the countryside. Suddenly a company of falconers arrived from Rūm and made camp opposite them. It happened that the leader of this company was a young man who was a firm believer, sincere, a knower of God, and a son of one of the sultan of Rūm's commanders. He was called Ṭūmān-Beg, the son of Qelāvoz, and was the Khān's chief huntsman, all the king's falconers being under his authority. Indeed, he had a great ability in raising and looking after various kinds of hunting birds. Thus, having perched a white falcon (*sonqor*) on his forearm, he rose and went to visit Chalabī. He greeted Chalabī with "salaam", lowered his head and, having kissed his hand, sat down.

This commander with a disposition for poverty had not met Chalabī before and had no previous outward acquaintance with him. After they partook of a meal, having become occupied with higher meanings and discourse Chalabī all of a sudden took the falcon from his arm, removed its hood and sent the bird flying up to the zenith of the sky. Thus the royal falcon (*shahbāz*), taking flight, extended its wings and disappeared. Due to this situation, we all sank into an ocean of perplexity. Then the son of Qelāvoz, shouting out loud, stood up and tore the clothes he had on. Uttering reproaches, he said: "What am I to say before the Khān? What answer am I to give now that such a valuable bird has been lost? What things I suffered to acquire this bird, what great effort I made, what expenses I endured so they would bring the bird to me transporting it across the ocean from the country of Solkhāt!²⁵ An envoy has previously gone to the king saying that so lovely a bird as this is being brought. My hope was pinned entirely on the sovereign—that he would show me favor and bestow robes of honor on me." Chalabī remarked: "So you definitely wish for this falcon to return?" He replied: "Oh by God, I do! And as a gift of thanks for this I will sacrifice on behalf of the companions whatever I obtain from the visible and the invisible world."

Straightway Chalabī stood up and, removing his blessed hat from his head, he shouted out three times: "Oh falcon, for the sake of Mowlānā's reputation and closeness to God come back!" Thus we disciples and Ṭūmān-Beg's attendants were watching expectantly when the bird appeared in the midst of the sky. It slowly approached, while disporting itself playfully, and landed on the king's (Chalabī's) hat. Chalabī took hold of the bird, placed it in the commander's hands, and put on his hat. The son

of Qelāvoz, like someone out of his senses, lowered his head and became a disciple. He presented three handsome horses as a gift and gave away two thousand dinars in cash. Accompanying Chalabī to the city of Tabrīz, so great a chief huntsman (*mīr-e shekāri*) became the prey of our prince (*shekāre mīr-e mā*) such that it was impossible for him to be separated from him for one moment and he made the following *ghazal* his constant litany. He went on reciting it, experienced intoxication and sang songs:

“Oh my chief huntsman who have made me your prey,
Without you I have no delight, no sleep, no peace!”

...and so on up to the end.

And when in auspiciousness they arrived at the city of Tabrīz, the chief huntsman, having sought permission, brought this bird to the Khān and it proved extremely agreeable to his majesty. Making him one of his intimate courtiers and advisers (*ināqān*), that same day the Qān bestowed on him thirty horses and sixty thousand ʿ*adad* and then gave him some of his own drink.²⁶ The chief huntsman knelt down by way of showing respect and drank. In their law [i.e. Mongol law] this represents immense favor. Similarly, the Khān bestowed on him several villages in the province of the Dāneshmandids²⁷ and distinguished him with a *tibghār*-diploma. This unique person in the world, having sacrificed all this on behalf of Chalabī, year after year until the end of his life sent stipends and rendered him services—*God have mercy on him and preserve those who remain!*

* * *

[20] They have also related that after several days it happened that the son of Qelāvoz, Tūmān-Beg, told the king about the story of the falcon and Chalabī's miracles. The Khān felt a great desire to meet Chalabī. The Khān said: 'If you can, find him and bring him here.' When Tūmān-Beg explained the situation to Chalabī, the latter would in no way consent to meet the Khān. As much as Tūmān-Beg persisted, it was of no avail. Chalabī said: 'His welfare consists in our not meeting him. From a distance we will invoke God on behalf of the just sultan's good fortune, in accordance with: "*The swiftest prayer to be answered is the prayer of one brother for another in secret*", and we will remain engaged in our dervishhood.' As soon as he told the king of this state of affairs, the king's desire increased a thousandfold. The king said: 'Let the noble viziers devise some plan in this matter so that I

may see his blessed face one time.' The queen of the age,²⁸ Īltermesh Khātūn, said: 'I will make arrangements for a gathering and offer him a *samā^c* so that his blessed face will be seen, and I will send the son of the Sheykh al-Eslām to deliver my invitation. It is possible he will show kindness and honor us with his presence.'

Thus, sending the Sheykh al-Eslām of that region along with royal courtiers, they invited Chalabī to the *samā^c*-session. He accepted and set out with the noble disciples. Meanwhile, as they proceeded on their way, the esteemed son of the Sheykh al-Eslām became completely enthralled with Chalabī. When they entered the tent of the king's wife, Īltermesh, after reading from the noble Koran and the recitation of *ghazals*, Chalabī began to perform the *samā^c*. He recited several wondrous quatrains and was overcome with passionate upheaval. He then recited the following quatrain:

'I am lofty, although I display lowliness.

I am sober the moment intoxication arrives.

Oh friend, take a better look at us than that!

You cannot see us with such a fleeting glance.'

In this way the Khān, with a hundred hearts and souls, became a supporter (*moḥebb*) of this sultan. He looked on from a distance and was overcome with wonder. In the end, Īltermesh Khātūn gave away so many gifts and robes of honor and became one of the disciples (*morīdān*). The son of the Sheykh al-Eslām also became a disciple and wished to make Chalabī his son-in-law. Chalabī would not consent. And the sovereign of Islam, out of his love for them, conceived an immense attachment for the family of Mowlānā and awoke from sleep. Every moment he would question Mowlānā Qoṭb al-Dīn-e Shīrāzī, Homām al-Dīn-e Tabrīzī, Khvāja Rashīd al-Dīn,²⁹ and the eminent shaykhs of the region, as well as glittering Barāq, the rider of Borāq (*Barāq-e barrāq-e Borāq-sovār*)—*God have mercy on them*—about Mowlānā's life and ask for an explanation of his verses. And when the model of the vicegerents, the late Mowlānā Majd al-Dīn-e Atābak-e Mowlavī, arrived before the king, he gave explanations of the magnificence of Khodāvandgār's divine proximity and revelations, and presented proofs. He caused the Khān's soul to be completely enthralled with Mowlānā. Moreover, he explained this *ghazal* which Mowlānā composed:

‘When from the friend’s vat I draw a cup of manliness,
 I put wholly out of action both worlds and “the hidden”.
 You fear the Tatars because you don’t know God.
 But I raise against the Tatars two hundred banners of faith.’

...and so on up to the end.

And he recited it to the king who ordered a mantle (*labācha*) to be made for himself with all the verses written on it and stitched in gold thread. And whenever he sat on the throne, he would wear it and proudly boast: ‘Mowlānā of Rūm composed this *ghazal* for me because in this day and age it was I who raised the banner of faith among the Mongols, and this group has just now become Muslim.’³⁰ Similarly, Majd al-Dīn-e Atābak-e Mowlavī obtained the sultanate of Rūm on behalf of Sultan ʿAlāʾ al-Dīn, the son of Farāmarz, and became his guardian (*atābak*). He subdued all the realms of Rūm and installed him as sultan in the royal capital city of Konya. As a gift of thanks for this, he rendered many forms of service to Solṭān Valad and Chalabī ʿĀref, as well as to the noble disciples.

* * *

[21] Report: It is also transmitted that when on the second journey Chalabī ʿĀref—*God sanctify his precious innermost secret*—arrived with auspiciousness at the city of Marand, a group of religious scholars and commanders was in attendance upon him. One of them was the unique Moḥammad-e Sokūrjī who was among Valad’s disciples (*morīdān*) and one of Keyghātū Khān’s³¹ intimate courtiers. Another was Pūlād-Beg, the son of Jijā, who was one of Ghāzān’s advisers (*īnāqān*). And so they alighted in a small garden and the companions were busy cooking a meal. It happened that while looking about, Chalabī walked to the edge of the garden and saw a secluded abode (*gūsha*) which was very attractive. He asked someone: ‘What house is this? Whom does it belong to?’ The person replied: ‘This is the cell of retirement of Shaykh Jamāl al-Dīn Eshāq-e Marandī.’ And he was a man endowed with mystic states, an ascetic, and given to religious devotions. It was as if he was the place of worship of the people of Marand. He recited his own poetry and had composed extremely flat responses to *ghazals* by Mowlānā, and claimed: ‘I am the manifestation of Mowlānā of Rūm!’ With several companions Chalabī immediately rose and went to see Shaykh Eshāq. When he entered through the door of the shaykh’s retreat, he greeted him with ‘salaam’ and sat down.

The companions remained at the door. The shaykh said: ‘Hey young man, where are you from? Why have you not lowered your head before me and kissed the ground?’ Chalabī replied: ‘I am from the realm of Rūm?’ He said: ‘You have spoken well! Know that I am the innermost secret of Mowlānā of Rūm.’ Straightway Chalabī shouted at him: ‘Oh donkey without descendants! You are not even the innermost secret of the dogs of his neighborhood. What a world of difference between you and this false boast!’ And he recited these couplets:

‘You really must have eaten a donkey’s brains
 Blindly to call a gnat the confidant of the Homā.³²
 Oh donkey, only a donkey would believe this of you
 And make himself your confidant and companion!’

Shaykh Eshāq immediately stood up and grabbed hold of Chalabī more firmly than can be described. Chalabī then lifted him up and threw him to the ground. He slapped him several times on the back of the neck and was about to give him a thorough thrashing when the people of the city raised an uproar and a great tumult broke out. The companions informed Shams al-Dīn Moḥammad-e Sokūrjī and Pūlād-Beg. They drew their swords and launched an attack with their attendants (*gholāmān*). Everyone having fled before them, they removed Chalabī from the people’s midst and departed. Shaykh Eshāq let out shouts and was overcome with excitement, exclaiming: ‘I struck that young man in such a way that he will not live longer than three days.’ When the companions had eaten a meal, they broke camp and set out on the road for Tabrīz. After the third day a particular state came over Shaykh Eshāq. Going up onto the roof of his cell of retirement, he experienced ecstatic rapture and cried out and spun about in circles. Suddenly he fell from the edge of the roof and gave up the ghost. A din arose from the breast of the city’s inhabitants and they were bewildered by this situation, thinking: ‘Who was this young man from Rūm? Was he perhaps a hidden Friend of God, and did what our shaykh said would happen to him turn against our shaykh?’ When Chalabī returned from his visit to Tabrīz, once again he arrived in Marand. The people of the city came forth to welcome him and rendered him many services. The greater part of the people of Marand became disciples.

[22] Report: Likewise, the most perfect of the disciples, Mowlānā Ṣalāḥ al-Dīn-e Adīb (the Man of Letters)—*God have mercy on him*—related the following: ‘Accompanying Chalabī ʿĀref, I went to the province of the son of Mantasha³³ Masʿūd-Beg, and he was from among the supporters of [Mowlānā’s] family. One night he arranged a gathering, brought together the religious scholars and shaykhs of this province, and held a *samāʿ*-session for Chalabī. Moreover, they had their own shaykh—a man who was a Turk but of enlightened heart and pure simplicity. Indeed, many times things he said would actually take place, and the Tarkān³⁴ of the Turks (*tarkān-e torkān*) believed in him deeply. He was also called to the gathering. The moment he entered through the door, he passed by Chalabī with complete indifference, without greeting him with “salaam” or paying him any attention, and sat down in the seat of honor while mumbling and muttering something under his breath. After Chalabī began performing the *samāʿ*, he dragged the shaykh by his collar, brought him into the midst of the dance, and recited this quatrain:

“When lovers set foot on the road of non-being,
 They escape all existence other than the beloved.
 They die unto this deceptive, impermanent life.
 They take flight the way lovers flee from it.”

And then he let go of him and the shaykh immediately fell down and began to foam at the mouth. After the second day the Turkish (*tork*) shaykh quit (*tark*) the world and died. At that a great tumult broke out among the commanders, and Masʿūd-Beg was very afraid. Meanwhile, the people of this province, in droves, became disciples and rendered many services. The next morning, Masʿūd-Beg rose and going to Chalabī in complete supplication, presented his apologies. He bestowed on him five male and female slaves, ten handsome horses, ten fine cloaks of *saqerlāt* cloth and twenty *ṣūf-e morabbaʿ*.³⁵ And he sent him sums of *felūrīs* [gold coins: florins] and silver in cash, and he became Chalabī’s disciple. Having been distinguished by divine favor, he made his lovely son, Shoḡāʿ al-Dīn Orkhān, a disciple—*God Most High have mercy on them!*’

* * *

[23] There is also a true account *more manifest than the sun and clearer than yesterday* that one day in the city of Sivas

Chalabī—*God glorify his memory*—came forth from the *samā^c*-session of a prominent man and was on his way to the retreat of the disciples. As it happened, they arrived at a crossroads where there was a crowd, countless people having gathered there. In the midst of the crowd Chalabī saw someone with his head bent forward, playing with small stones and uttering nonsense in Armenian and contriving foolishness. The crowd of common people lowered their head [in respect], and all about him were placed portions of gruel (*āsh-hā*), *ḥalvā* and fruits. He was eating from each of these and threw some of it to the people. Chalabī beheld a disheveled and confused figure who had become dark and blackened by the smoke of the bathhouse furnace. His fingernails and toenails had grown very long, and his blue eyes were more shiny than parchment.³⁶

Chalabī asked: ‘Who is this person?’ One of the fellow’s followers replied: ‘He is the Pivot of the World, the innermost secret of Adam, the Khvāja of Erzerum (*arzorūm*) who is the esteem of Rūm (*arz-e rūm*).’ And it is said that he possessed wondrous spiritual states such that he gave information about invisible (future) matters in the world and most of it would take place. This was based on suggestion from satanic revelation, as the noble Koran declares: *Verily, the satans give revelations to their friends* (6/121). And thus angelic revelation belongs to the prophets, and revelation in the heart and inspiration belong to the Friends of God. But cattle-like common people do not have the discernment and intelligence to be able to distinguish between truth and falsehood, between what is right and a lie.

Someone who in ignorance and doubt sees only the present
 Takes the false dawn and the true dawn to be the same.
 The false dawn has given over to the wind of destruction,
 Oh young man, hundreds of thousands of caravans!
 There are no coins for which there is not a counterfeiter,
 And woe to the soul without scissors and a touchstone!

The truth of the matter is this: the Friend of God knows the Friend of God, the Pivot is familiar with the Pivot, the religious scholar perceives the religious scholar, and the knower of God is able to recognize a knower of God. *Only those who possess excellence recognize people of excellence.*

The Friend of God makes known the Friend of God.
He endows with good fortune whomever he wishes.

The rest of insect-like people who are on the level of: *They are like cattle; nay rather, they are further astray* (7/179), in all circumstances have become imitators of the prophets and the Friends of God and since they do not possess astute interior vision and an illuminating heart, they believe in every false person in the hope that he may be true and they are deluded by means of external miracles and the demon's deceit (*rīv-e dīv*). They do not know that the dealings of these people are with the rebellious satans and they are uninformed about the world of the spirits (*arvāḥ*) and the secret of the tablets (*alvāḥ*). They have strayed very far from the road of Moḥammadan obedience. Thus the divine wisdom behind the appearance of their manifestation consists in the seduction of the damned (*ashqiyāʾ*). '*Things are made clear by means of their opposite.*' And the appearance of the purifying manifestation of the Friends of God is for the sake of giving guidance to the spirits of the God-fearing (*atqiyāʾ*). *And they do not comprehend anything of His knowledge except what He wills* (2/255).

To the best of your ability, oh savant in geometry,
Don't deem revelation the same as diabolic whispering.
A possessor of revelation is in himself a hundred worlds.
That other is a man but just a single person.

And when Chalabī heard that they called him the Pivot of the World, the jealous zeal of his Friendship with God boiled over. Letting out shouts, he dismounted from his horse and entered the midst of the crowd. Three times he firmly slapped this astonished person's neck so hard that his forehead brushed against the earth, and he shouted at him: 'Fold up your shop!' To all sides, the rogues (*rendān*) of Sivas and the common people full of wicked thoughts immediately came to a boil. A great riot broke out and in one moment the city of Sivas was thrown into confusion. Drawing their swords and knives, they surrounded Chalabī. On the other side, the rogues of Konya and Kayseri, along with the army of ʿArab Noyan, mounted up intending to massacre the people, and a tumult arose. At that time ʿArab, the son of Samghār Noyan, was the governor of the city of Sivas and a devoted disciple of Chalabī. And Akhī Moḥammad-e Dīvāna (the

Madman)—*God have mercy on him*—was still alive. They came forward with all the *akhis* and the prominent men, and separated the people from one another.

Then Akhî Moḥammad said: ‘Know the truth that Chalabî [°]Āref is the prince (*solṭānzāda*) of mankind and the current coin (*naqd*) of the innermost secret of Mowlānā and the Pivot of the Substitutes (*abdālān*). Likewise, our Shaykh of Erzerum in your opinion is also one of the Substitutes (*bodalā*[°]) of Rūm and the city’s dust-ensconced ascetic (*khāk-neshīn*). For many years he has lived alongside the dung heaps and furnace of the bathhouse. Now this great man ([°]Āref), by way of passionate zeal, has laid hands on him and blocked his path. And he ordered him: “Fold up your shop!” Therefore the right action for us is to look on from a distance and to watch attentively to see how matters turn out in the end and what results from this.’

And so it was that Chalabî, in a state of excitement, departed for Tokat that very moment. After the seventh day, the Shaykh of Erzerum quit the world of being and joined non-existence. The following morning Chalabî again came back to Sivas. Most of the people of Sivas including the rogues, the free men, the well-born, the Koran-memorizers and the lord *moḥtaseb*³⁷ became bondsmen and disciples. The smoke of that dervish, who stoked the bathhouse furnace and was destined for the fire of Hell, cleared away. Meanwhile, Akhî Moḥammad-e Dīvāna, having arranged a great gathering, became a disciple anew and joined the corps of lovers endowed with landed estates.

* * *

[24] Report: It is also transmitted that when Chalabî arrived in Konya in auspiciousness, he was honored by kissing Valad’s hand and then lowered his head. Valad said: ‘[°]Āref, which hand did you strike that miserable bewildered fellow with? Show me so I may kiss it.’ And he planted kisses on his blessed eyes and gave him much approval, saying: ‘By God, if our [°]Āref possessed no miracles and no spiritual rank in the world, it would be sufficient for him that he struck this fellow’s neck and delivered him from the world of laxity and brought the people who had gone astray back to the [proper] path.’

The tyrant was killed. A world was brought to life.

Everyone again became a bondsman unto God.

* * *

[25] Report: Likewise, the noble among the disciples related that one day a big gathering was held in the house of a great person, and the prominent men of Konya from among the religious scholars, shaykhs, commanders and men of poverty were present. At this gathering Valad uttered so many divine insights and higher meanings that it is impossible to describe them. Chalabī then became filled with passionate excitement and recited this quatrain:

‘Oh king, you bestow the belt, crown and signet ring.
 With a look you bestow the light of certainty on the heart.
 All the capital of the knowers of God in the world
 You bestow each moment on the lowliest bondsman.’

And he donated his turban and *farajī* to the reciters. Then Valad, with absolute kindness, embraced him and showed him limitless favor. He sent him a handsome turban cloth and a silk robe, and he would always say: ‘Our ʿĀref is an ocean of Friendship with God and he is full to the brim with my father’s light.’

* * *

[26] Report: Likewise, the dearly esteemed among the exalted disciples related that one day Chalabī was performing the *samāʿ* in the sanctified sepulchral shrine. That day having experienced passionate excitement beyond measure, he wound his turban in the Arab manner and wore his wolf-skin cloak inside out. While performing the *samāʿ*, he came forth from the sepulchral shrine, and all the people along with the reciters set out after him. He didn’t halt until he reached the Moṣallā of the dead. Then he removed his fur cloak and said: ‘Recite the prayer for the corpse of someone who is absent.’ After having prayed, he set out for the sepulchral shrine again. When he had returned from his deep spiritual immersion, his mother Kerākā—*God be pleased with her*—asked about the circumstances of the prayer. He replied: ‘The sovereign of the age, Ghāzān Khān—*God have mercy on him*—has departed from the world.’ And this event occurred in the months of the year seven hundred and three.³⁸ Then after a while, merchants of Konya arrived and spread the news that Ghāzān had died. He had died the very day and on the very date Chalabī said.

* * *

[27] Likewise, the compiler of these *Feats (Manāqeb)*, the humble bondsman Aḥmad[-e Aflākī]—*God make his final outcome praiseworthy*—relates the following: Along with the noble disciples I accompanied that sultan of mankind [Chalabī ‘Āref]—*God elevate his memory*—when he decided to set out for Solṭāniyya to give advice to the sovereign of the era, Oljeytū Khān, and to bring him back to life from the religion of the Shī‘ites and the Rāfeḏites.³⁹ Indeed, one day among the *pīrs* of the sepulchral shrine Chalabī said: ‘Verily, we will go but we do not wish to meet him.’ And it is said that previously it had been reported to Solṭān Valad—*God sanctify his precious innermost secret*—that the Shī‘ites had so seduced Sultan Kharbanda (Oljeytū) that he became a Rāfeḏite and he would curse the noble Companions [of the Prophet].⁴⁰ He had even sent a group [to Medina] to dig a tunnel, when the opportunity presented itself, and to remove the pure body of Ṣeddīq-e Akbar [Abū Bakr] from the side of his greatest friend⁴¹ so that the Prophet—*God’s blessings and peace be upon him*—would remain alone and the company who say from afar: ‘*If not for the two persons [Abū Bakr and ‘Omar] buried with you, we would visit you*’, might be honored by visiting his tomb. And the mosque preachers of the realms of Rūm had been hindered from pronouncing the blessed names of the Companions from the pulpit. Thereupon Valad, due to his internal jealousy (*gheyrat*), was externally changed (*tagheyyor*) and overcome with passionate excitement such that all the companions wept and an uproar arose from the breast of the city’s inhabitants. Valad said: ‘Call our ‘Āref.’ When Chalabī entered and lowered his head, Valad said:

‘Help will come from friends to an afflicted friend.

Take a few companions and go straight to the Khān’s camp (*ordū*). Find this wretched muleteer (*kharbanda*)⁴² [or bondsman of a donkey] so you can (*tavānī*) make him into the bondsman (*banda*) of the shining light of a seeing bondsman and deliver him from the fire of Hell. You must depart without delay (*tavānī*).’

Show strength, for you have the capacity (*mī-tavānī*).

You are the one who is able without delay (*bī-tavānī*).

And so, having taken on the task, Chalabī was about to busy himself with preparations for the journey. The hindrances of destiny (*taqdīr*), however, altered (*taghyīr*) this plan (*tadbīr*). Valad suddenly transferred to the everlasting world and entered the vicinity of the grandeur of the One. On the verge of death, he ordered: ‘°Āref, do not neglect Kharbanda Khān.’ Thus, on the date of the year seven hundred and fifteen,⁴³ Chalabī set out with the fortunate companions for the upper kingdom.⁴⁴ When he arrived in the city of Pāyport, he put up for several days at the residence of the model of the vicegerents, Akhī Amīr Aḥmad-e Pāyportī—*God have mercy on him*—and they were there during the days of blessed Ramaḍān. Suddenly Khvāja Yāqūt, who was the governor of the province of the city and of Erzerum and its dependencies, entered through the door and after kissing Chalabī’s hand, invited him to come to his village. Chalabī consented, and that night a great gathering and *samā*^c-session took place. Then on the second night, which was the eve of the Feast of breaking the Ramaḍān fast in the year seven hundred and sixteen, Chalabī embraced Khvāja Yāqūt during the heat of the *samā*^c and said: ‘Be on the alert! Your sovereign Oljeytū Khān has set out for the hereafter, whereas our Sovereign is alive and everlasting. His dominion is without decline. It is now time that you devote yourself to the Court of God and, leaving the service of what is created, come to the Creator and seek the eternal King’s kingdom of eternity.’ And he recited this quatrain:

‘Although there is a prince and a king in the world,
 Their foot is tied to predestination’s command and corvée.
 Take care! You become a lover and escape death.
 Other men die but how can lovers die?’

Khvāja Yāqūt was thrown into confusion by the awesomeness of this indication. He lowered his head and asked about the situation. Chalabī said: ‘This has been revealed from the invisible world.’ Khvāja Yāqūt lowered his head again and rendered so many services it is impossible to describe them. He immediately wrote down the date of the occasion and when in auspiciousness they reached the city of Khalāt on the 1st of Dhū’l-Qa^cda, that very night the news arrived that Sultan Kharbanda was dead. All the people became engaged in mourning and wailing. When through God’s bounty and His favor we arrived at the residence of Solṭāniyya, the godly companion Ḥeyrān Amīrjī, who was one

of Shaykh Barāq's vicegerents and son of the *qādī* of the city of Sinope, informed all the viziers, prominent men, religious scholars and shaykhs of the region, and they came forth to welcome Chalabī.

Once Chalabī had been taken to his residence with great respect and forms of honor and reverence, that very moment they began the *samā^c*-session and beat the kettledrums. Meanwhile, our reciters undertook real feats of magic. The prominent men of Solṭāniyya were still in their mourning clothes, and so far no *samā^c*-session had taken place and they had not beat the kettledrums. When the sound of the kettledrums and the uproar of the people of the *samā^c* reached the ears of the viziers, i.e. Khvāja Rashīd al-Dīn, Khvāja ^cAlī-Shāh and others, they sent Khvāja Sa^cīd, the sovereign's Master of the Wardrobe, and inquired about the situation, saying: 'How and why had they committed this untimely boldness without permission from the men of rank. Until Bū Sa^cīd Khān comes and Chūbān⁴⁵ is present, it is inappropriate for anyone to indulge in rejoicing at the same time as this mourning.' When Khvāja Sa^cīd entered through the door of the retreat (*zāviya*) and beheld Chalabī in a state of great excitement, his eyes filled with tears and, placing his head at Chalabī's foot, he lost his senses. Then Chalabī embraced him and said: 'Tell the esteemed men of prominence: "Although the king is dead, our King remains. For whereas you are in mourning, obedient bondsmen are engaged in rejoicing."' And he recited these couplets:

'I possess a love purer than limpid water.

This way of pursuing love is licit for me.

Others' love changes from one state to another.

No decline affects my love and my beloved.'

Khvāja Sa^cīd in the end became happy (*mas^cūd*) and came outside in an intoxicated state. He undertook so many services that it is impossible to describe them. Moreover, the men of prominence all rendered numerous services. And this matter occurred on the 7th of the month of Dhū'l-Ḥejja, forty-seven days after the sultan had passed away.

* * *

[28] It is also transmitted that when Heyrān Amīrjī arrived in Konya and visited the sepulchral shrine, our Chalabī held a *samā^c*-session on the said person's behalf inside the blessed

shrine itself. Having embraced Ḥeyrān, Chalabī said to him: ‘It is hoped that during the next Feast of breaking the Ramaḍān fast we will once again participate in your *samāʿ*.’ And when Chalabī placed his own white hat upon Ḥeyrān’s head, straightway Ḥeyrān’s bewilderment (*ḥeyrānī*) increased a thousandfold. Indeed, when his sight had fallen on that hat, he intended (*mī-khvāst*) to make a request (*dar-khvāst*) for it. Without his requesting it (*nā-khvāsta*), he had attained his desire (*khvāsta*). Then the following year, on the very same day, Chalabī performed the *samāʿ* with the said person in Solṭāniyya, and a wondrous concurrence took place between them. *By almighty God and by His eternal word: Verily, that is a mighty oath, if only you knew it* (56/76)—if one were to undertake to describe a small part of the miracles of this great man, such description could not be contained in volumes.

Though the tip of my every hair acquires a tongue,
No description of his beauty can be expressed.

This amount of samples and reports is for the sake of seekers who are in love and lovers who are seeking, so that they find strength in travelling the road of manly men’s love and their belief acquires an adornment and a perfection and the author of these subtle accounts is not forgotten in their prayers which God answers.

If you are sincere and truthful brethren,
Bear in mind: ‘Remember your deaths!’
Remember your friends in prayers of supplication.
A man’s account is only what his efforts bring (53/40).

* * *

[29] Report: Likewise, it is transmitted from the great among the free men (*aḥrār*) that the mine of witticisms, the well-spring of subtle remarks, Akhī Moḥammad-e Dīvāna (the Madman)—*God have mercy on him*—was among the devoted supporters of Chalabī in the city of Sivas, and Chalabī displayed great favor on his behalf. Every time they [Chalabī and his disciples] honored Sivas with a visit, Akhī Moḥammad would hold good *samāʿ*-sessions and render limitless services. The third time they arrived in Sivas, it happened that Akhī was suffering from incontinence of the bladder. One night he held a *samāʿ*-session for Chalabī, and the city’s prominent men of every category were present.

Akhī stood in the middle of the house and watched Chalabī performing the *samā*[°]. Chalabī was then overcome with intense emotions. He pulled Akhī into the *samā*[°] and became engaged in spinning about. It happened that Akhī felt fear lest some disorder manifest itself. Chalabī said to him in the midst of the *samā*[°]: ‘After this be unconcerned. It is hoped that after today you will not experience this trouble.’ And so it was that he never again experienced this trouble and illness, and he would often boast in the midst of the shaykhs: ‘My shaykh is Jalāl al-Dīn Amīr [°]Āref, and he displayed a wondrous wisdom and power in connection with me because the doctors of the world were impotent to treat and to cure this malady.’

A hundred thousand praises upon the pure spirit of such a father from whom a son like this has appeared in the realms of eminence and leadership.

I am a slave of the wave of that sea of light
Which brings to view a pearl like you.

And this in order to cause those who have lagged behind to reach the halting-station, and to bestow pure honor ([°]*erd*) on the human essence with no motive (*gharaḍ*) of worldly gain ([°]*araḍ*).

* * *

[30] Report: Likewise, the dear companion, King of the Commanders and the Prominent, Shojā[°] al-Dīn Īnānj-Beg—*God have mercy on him*—who was the commander of the city of Lādiq and from among Chalabī’s disciples, one day recounted in the presence of all: ‘I and my brother Ṭoghān-Pāshā had arranged a great feast for Chalabī, and the dignitaries and prominent men of our city were present. That day Chalabī had donned a white Mowlavī hat. The thought occurred in my heart: “If he would bestow this hat on me so I might wear it underneath my helmet and keep it as a memento of him, it would be a great kindness.” I was still thinking this thought when Chalabī suddenly rose from his place and came to my side and sat down. He removed the hat from his head and placed it on my head, and in this situation I became dazed and confused. Chalabī said: “On the path of friendship what value has a cloak and a hat? Seek a principle (*sar-ī*) from the men of God which contains a secret (*serr-ī*) and a joyfulness (*sorūr-ī*) so that this principle always remains with that secret and the mill-stone of the revolving heavenly sphere does not confound it and grind it down.”’

Place your little head on the threshold like a nail.

The turning sky will not wear down such a head.

‘All the commanders, our brothers and children, as well as the people of our household, lowered their head and we became disciples and bondsmen.’

Many times, whether he was travelling or at home, a hundred thousand miracles like these were witnessed on his part. Just as a fountain of water gushes from the eye (ʿeyn) of a spring (ʿeyn) and countless waves arise from the swelling sea and fragrant emanations of aromas reach the sense of smell from the rosebushes of the rosegarden and innumerable rays from the greater luminary (the sun) are diffused over the confines of the world, in the same way the evidentiary miracles of the prophets and the thaumaturgic gifts of the Friends of God emanate (şodūr) from them, without their willing it, for the sake of guiding the dervishes so that when the hearts (şodūr) of the free (aḥrār) have been cured, there may be some mercy for mortal men and some felicity may be diffused.

Once you find being from the Friends of God’s bounty—

A hundred thousand mercies, honors and bounties!

For this reason He put the Friends of God on earth:

So He might make them *a mercy for human beings*.

* * *

[31] Report: Likewise, it is transmitted from the noble among the disciples that Qāḍī Najm al-Dīn-e Lādīqī—*God have mercy on him*—was among the great vicegerents of [Mowlānā’s] family and, having conquered that province (*velāyat*) [i.e. Lādīq] by his Friendship with God (*velāyat*), he had undertaken numerous efforts. Finally, however, in accordance with: ‘*The sincere are in grave danger*’,⁴⁶ due to his wealth and the conceit of his status he began to disobey Chalabī ʿĀref. He lost the rights of so many years of service and out of self-interest⁴⁷ he started to turn away and to oppose him.

When his carnal soul was born from this egoism,⁴⁸

He began to mouth a hundred thousand absurdities.

But the evil eye can even reach the place located

A hundred deserts inside greed and envy’s territory.

It happened that one day he invited Chalabī to his *zāviya* and arranged a splendid gathering. A group of the said person's disciples played a dirty trick. They had sat down outside the *zāviya* in a small garden and they were watching Chalabī's disciples who were in a calm state. Suddenly the *samā^c* began, and that day Chalabī experienced great excitements and the disciples undertook *samā^c*-performances like madmen. Then, as it happened, that ignorant group laughed at the *samā^c*-session of the companions and ridiculed them. In their midst was a *khvāja* from among the notables of the city. He felt great disapproval (*enkār*) toward (*dar ḥaqq*) the Knower of God (*^cāref-e ḥaqq*) and at times, out of ignorance, he had said indecent things and had disputes with Chalabī's supporters. On this occasion he laughed beyond measure and uttered many idle words. Chalabī *^cĀref* was very passionately engaged in the *samā^c*. Mowlānā Tāj al-Dīn-e Modarres, known as Ebn-e Naqīb, was running behind Chalabī and saw the behavior of this wretched denier. He made known to Chalabī a whiff of this behavior and, pointing with his finger, said: 'This is the blameworthy denier.' When Chalabī, with his eye of anger, took a single look at this person full of defect, that very instant the man let out a sigh, fell down and his state changed. He began to emit the death rattle, and all his attendants let out shouts. A group formed around him and they informed Qādī Najm al-Dīn: 'The case of So-and-so al-Dīn has become like this. What should we do?' He replied: 'There is nothing to worry about. This comes from pressure of the blood.' His messengers brought a bleeder but it was of no avail. Having placed him on a rug, they lifted him up and carried him to his house. Several times he tried to throw up but he was unable to do so. He was like the uninformed person in the time of Moses—*peace be upon him*—who, by way of mockery, did not listen to Moses' advice and behaved with impudence.⁴⁹

As the poet has said:

'That very moment the *khvāja*'s state changed.

He felt sick to his stomach. They brought a bowl.
This is nausea of death, not indigestion from food.

What use is there in vomiting, unfortunate fool?
You heed not Moses' advice but practice mockery.

It's you who throw yourself upon a steel sword.
The sword feels no shame in taking your life.

The fault is yours, oh brother, the fault is yours!

He immediately gave up the ghost. Meanwhile, Chalabī was still performing the *samāʿ* when a group of the man's attendants with their hair cut, and dressed in horse blankets, engaged in making arrangements for his burial. With Chalabī there was a *khvāja* of good repute called Shams al-Dīn-e Bar-Ostād. He was a sincere man of enlightened heart. Shouting out loud during the *samāʿ* and placing his head at Chalabī's feet, he reported: 'When Chalabī looked at that wretch with a glance of wrath, I saw a person come out through the small door of the garden. Bearing a lance in his right hand, he struck the man and then disappeared. That moment I saw the man fall down, and lamentation arose.' Chalabī smiled and said: 'That was the sanctified spirit of my great-grandfather, Bahāʾ-e Valad, who assumed bodily form from the world of primeval shapes (*ʿālam-e tamaththol*) and undertook an action on behalf of his bondsmen.'

When they came forth from the *samāʿ*-session and were on the way to Chalabī's retreat, they came face to face with that poor wretch's funeral, and the people attending the funeral, one and all, lowered their head. They talked with one another about the awesomeness that had occurred and the omnipotence of God, and they wept. Chalabī shook his blessed head and said: 'Oh how inauspicious is denial (*enkār*)! How inauspicious is denial!' He repeated it three times. After that he said: 'All the prophets and Friends of God—*peace be upon them*—came into this world of earth (*khāk*) for the sake of summoning pure (*pāk*) people and as a mercy upon them, not in order to manifest evidentiary miracles and thaumaturgic gifts. Rather, with a hundred thousand desires they flee the affliction of celebrity. At times, however, because of the inauspiciousness of denial (*enkār*) on the part of the doomed (*ashqiyāʾ*), they display miracles and supernatural actions so that others, taking warning, will not practice denial. Then the unfortunate deniers, having been delivered from that firm shackle, will desire the world of the Friends of God and become subjects of the Sultan of Religion. They will find complete protection and kind treatment in his shady shelter and shun association (*ṣoḥbat*) with those maintaining denial and choose the association of being a disciple (*ṣoḥbat*).' And he recited these couplets:

'A prophet's miracle comes like an honest witness
On behalf of the claimant's truth unequivocally.

If it were not that every bad person voiced denial,
 Why would a miracle and proof be revealed?
 In the heart of every community that has tasted God,
 The prophet's face and voice are a miracle.'

And again:

A hundred times alas and woe! This borrowed thing⁵⁰
 Alienated the vain from being in a religious community.

* * *

[32] Report: Likewise, it is transmitted from the great among the disciples that another time Chalabī—*God magnify his rank*—honored the city of Lādīq with a visit and together with the prominent men of the district he pursued ecstatic delights (*dhowq-hā*) for several days. Suddenly a drought occurred and no rain fell at all. With one accord everyone went forth [from the city] to pray for rain but it was of no avail. The plants turned their face completely toward withering and became burned by the heat of the sun. All the people of the city, having deliberated beforehand, raised a general tumult against Chalabī, saying: 'By all means you must depart from the city. Due to the improper behavior of your disciples the whole countryside has been scorched, prices have risen, and God Most High has become angry and is not sending rain.' Chalabī was infuriated and replied: 'Oh worthless donkeys, what business do you have with us and the disciples? Your purpose is to make it rain (*bārān*) and to obtain the benefit of that (*bār-e ān*). Go about your own business. On behalf of the thirsty of the dust-laden earth we will request rain from our Lord who is the Distributor of Water of the heavenly ocean (*bahr-e akhdar*).'⁵¹

Straightway he ordered all the disciples and the commanders to mount up and to go to a spring outside the city. They then entered the garden of the unique commander Shojā^c al-Dīn Elyās-Beg, the commander of the fortress of Ṭavās, who was one of Chalabī's devoted disciples, and they became engaged in festivity as practiced by the knowers of God. Suddenly Chalabī stood up and on top of a mound he bared his blessed head. He stood bent forward (*be-rokū^c*) facing the *qebḷa* and in complete submission and absolute humility he engaged in intimate prayer. After one astronomical hour he shouted out: 'Oh Lord, rain down rain on the head of the companions!' That same moment immense clouds appeared from the tracts of the sky. The flashing

of lightning became visible and the roar of thunder snatched away one's senses. Such a downpour of rain began that it is impossible to describe. The torrents began to flow and the mounds of the gardens were inundated. All the companions, wallowing in the garden because of the immensity of that rain, let out cries of approval and were taken aback in astonishment by this power and divine proximity.

Whoever's infidel carnal soul has died within his body,
 The sun and clouds obey his every command.
 Torrents and streams flow according to his wish,
 The stars adopt the disposition he desires.
 Wherever he wishes he dispatches consolation.
 Wherever he wishes he bestows jubilation.

Thus in the evening he mounted up and when he had brought the downpour of rain (*bārān*) to the city as well as all the companions (*yārān*), the inhabitants of the city, men and women alike, came forth to welcome him in complete sincerity. They lowered their head and, seeking forgiveness, they presented apologies. Several dogs from among those dogs who, out of infamy and baseness, had displayed boldness and acted in hypocrisy soon fell into such ruin and wretchedness that no traces of their lineage and progeny remained. Meanwhile, the lovers in their passion (*showq*), by way of seeking that ecstatic experience (*dhowq*), came in their droves (*jowq jowq*) and, having fixed the collar (*ṭowq*) of obedience around their neck, lowered their head and became disciples.

* * *

[33] Likewise, it is a certainty for the people of certain faith and the brethren of religion that at times God—*He is exalted*—manifests His omnipotence through the pure manifestations of the Friends of God and the prophets—*peace be upon them*—in order to make it known to the reason of mankind that it is those Friends and prophets who are beloved and dear to God. Moreover, everything He created and brought forth is for their sake, in accordance with: '*I created existing things for your sake, whereas I created you for My sake.*' And everything He does is to make known their greatness, in accordance with: '*If not for you, I would not have created the heavens.*' And God Most High has said: '*Go forth with My characteristics unto My creatures!*'

*Whoever sees you sees Me and whoever seeks you out seeks Me out, etc.*⁵²

As the poet has said:

‘As for He who created empire and the two worlds,
What use have kingship and empires for Him?
The King has no desire. He has made all this empire
For the people. Happy the man who knows this!
All hunted game and all miracles that exist,
Exist for the sake of that King’s bondsmen.’

Thus one must consider their words and actions as the words and actions of God. In reality, the friends of this group are God’s friends, and those who hold them to be enemies are an enemy of God. As the poet has said:

‘For this reason God joined the soul to a body:
So people would annoy it and suffer tribulation.
They are unaware that to annoy it is to annoy God.
The water of this jar is connected with the stream’s water.’

* * *

[34] Report: Likewise, it is a well-known matter and repeated in the circle of high-ranking dignitaries that the Sultan of the Knowers of God, Chalabī ‘Āref—*God cause his grave to be watered and soothe his soul*—was one of the great Substitutes (*abdāl*) and a perfect man of ecstatic states. He was among the distinguished rogues (*rendān*) of higher meaning engaged in the ruin of the world of appearance and the destruction of the rules of rational men. He strove continually in violating the lordly manners (*‘ādāt-e sādāt*) of men of formality (*motarassemān*), which for those who have attained the reality of perceiving by signs (*motavassemān-e moḥaqqueq*) constitutes nobility of manners (*sādāt-e ‘ādāt*).⁵³ From the eyes (*dīda*) of the unseeing (*nā-dīda*) uninitiated he always kept covered the beloved of his higher meaning (*shāhed-e ma‘nī*) in the gown of the world-displaying Cup of Jam⁵⁴ and the veil of the goblet and flagon of spiritual immersion. Nay, he even closed seeing (*dīdavar*) people’s eyes (*dīda-hā*) to what is visible (*dīda*) to them and made it invisible (*nā-dīda*), and would conceal himself in the bridal chamber of majestic Majesty.

As he would recite:

‘If there are uninitiated on the road you’re taking,
You can make a veil out of a cup of wine.’

He did not wish to make his perfect beauty the target of the arrows of the eyes of those defective uninitiated. He wanted to be unconcerned and free of the tumult of the common folk and the acceptance of self-willed people and the headache of meeting alien persons. Those who were confidants admitted to his sanctuary—as far as they were able and were favored by the One who sees—could cast looks clandestinely and behold whatever he revealed to them through his mercy.

Excessive jealousy became a veil to the friend.
Due to so much jealousy he does not see you.

Thus most of his life he was engaged in the sight-seeing of travels (*asfār*) and reading books (*asfār*) of secrets. Then during those days it happened that [Chalabī along with] the noble disciples and Kerākā and Khvosh-Leqā of Tokat, who was a woman of poverty and given to religious devotions, arrived in the Abode of Glory, Amasya. At that time the King of the Vicegerents, who was accepted by the Friends of God and united the arts of learned excellence [in his person], Mowlānā ʿAlāʾ al-Dīn-e Āmāsiyyavī, the son of Beyrām—*God have mercy on him*—was still alive and he enjoyed spiritual acceptance throughout that region and maintained great pomp. He had sent out vicegerents to the surrounding areas. Perfect disciples (*morīdān*), learned companions, and practicing ascetics attended upon him and accompanied him. Indeed, the angels of the heavenly spheres were jealous of the purity of their innermost secret and out of devotion became disciples of the innermost secret of these esteemed persons. The latter performed so many services and showed such respect that it is impossible to describe.

It so happened that, due to the change of water and air, Chalabī succumbed to an illness, and his blessed temperament became indisposed. The doctors of the city, as treatment to preserve his health, encouraged him to persist in drinking diluted wine. Mowlānā ʿAlāʾ al-Dīn, however, by all means wished that they fast continually and be engaged in calling the people to God, while observing the external fine points of religion. Being upset by what Chalabī was doing, he began to oppose him and several disciples, agreeing with their shaykh, accompanied him by way

of hypocrisy. A group of aware companions and indigent dervishes whose interior was discerning through the light of deeper discernment, having gazed upon the pure interior of [°]Āref, did not pay attention to external appearances.

Now when news of this reached Chalabī's blessed ears, he became angry. He rose and entered a chamber of seclusion (*khalvat-khāna*). For approximately fifteen days he ate no food and drank no water. Although Kerākā and the companions wept profusely and beseeched him at great length to break his fast with a mouthful, it was of no avail at all. He said: 'Our companions imagine that our nourishment is this drink and roast meat, and that our life is sustained by water. They are ignorant of the provision of nourishment of: "*I spend the night with my Lord.*" They do not know that we are intoxicated with a different wine but they measure us by their own situation. Indeed, if they give up their hypocrisy and cunning for a few days, and stop practicing deception, they will not find any sustenance, no one will greet them with "salaam", and their office of shaykh will disappear. And if they do not eat for five days, it is to be feared that they will perish.'

The sixteenth day being a Friday, the group of prominent men was seated together in the *soffa* of the retreat (*zāviya*). When the *samā*[°] began and Mowlānā [°]Alā' al-Dīn was hotly engaged in performing the *samā*[°], Chalabī suddenly rose and, coming forth from seclusion, let out such a shout that everyone lost his senses. He turned the *samā*[°]-session upside down and, displaying lion-like (*shīrāna*) passionate emotions, he recited a sweet (*shīrīn*) quatrain:

'Those who are the moon in the sky of good fortune
Are king on the chessboard of blame (*malāmat*).⁵⁵
Those who are aware of the secret of these words
Seem lost to the people but are really on the path.'

And after another moment he again recited a quatrain:

'Those who experience no perplexity on their road,
In the eyes of the people of purity they are Eblīs.
If you walk straight along the lovers' ruled line,
The mark "upright" will be recorded on your page.'

And he threw himself out of a window of the *soffa* onto a large flowing river. Those days the force of the water was so great that the torrent had broken the water-wheels and mills, and the water had risen by the amount of a lance's length. Likewise, the godly companion Mowlānā ʿEmād al-Dīn, the son of Qordī, and Shaykh Ḥosām al-Dīn-e Begī—*God have mercy on them*—who were prominent men of the city and great free men (*aḥrār*) and recorders of secrets, jumped into the water after Chalabī. By then Chalabī had gone the distance of two bow-shots on the surface of the water. The said ʿEmād al-Dīn along with Ḥosām al-Dīn related: 'When I reached Chalabī, I saw he was gliding along, sitting cross-legged on the surface of the water. He shouted at me: "Hey ʿEmād, why have you come and what do you want from my life? As hard as I strive to escape from the narrowness of existence and the shamefulness of the people of denial, and to fly from the prison of the world, it is not made possible for me. What am I to do?"' ʿEmād al-Dīn said: 'I cried out and Ḥosām al-Dīn-e Begī raised shouts, to the effect that: "Your blessed being is *a mercy for the worlds*. For the sake of God Most High and by the sanctified soul of Khodāvandgār, come out of the water! Deliver Kerākā from sorrow and do not deprive the loving companions of your face.'"

When he came out of the water, a stream of blood was seen to flow from the eyes of the friends, and the disciples, one and all, came running up to him with bared head. Seeking forgiveness for the errors of their denial and the mistakes of their arrogance, they lowered their head. As much as Mowlānā ʿAlāʾ al-Dīn made supplication and abased himself, acceptance was not granted. Chalabī gave instructions for a skin of pure wine to be brought. Though he had not eaten food for many days and had not enjoyed the repose of sleep, he placed the mouth of the wine-skin in his own blessed mouth and drank it all down in one go. Then the *samāʿ* began and a tumult broke out. He ordered that they recite this *ghazal*:

'Let us kindle love's passion and madness.

Every moment let us drink the wave of blood.

An associate of Hell, we are an intoxicated drinker

So break apart the sky's blue-green roof!

Let us pour out pure wine fit for a sultan.

Let us put to sleep reason endowed with sciences.'

...an so on up to the end.

Being overcome with intense excitement, he recited the following quatrain and brought the *samā^c* to a close:

‘While I’m alive, I care for nothing but the beloved.

I don’t boast of erudition, nor have I concern for that.

My learning and skill consist of the wine-cup

And then I only drink from the hand of the sultan.’

* * *

[35] Report: It is also transmitted that during those days Chalabī Moḥammad-Beg, the son of Ṭūromṭā’ī—*God have mercy on him*—who was the city’s commander and a unique man of the age, arranged a great gathering and held a *samā^c*-session on behalf of Chalabī. Mowlānā ‘Alā’ al-Dīn and his disciples, without having previously resolved their estrangement [with Chalabī], were also present. But due to Chalabī’s awesomeness, it was impossible for any creature to utter a word. After they had recited the Koran, and the recitation of *The Mathnavī* and *ghazals* came to an end, Mowlānā ‘Alā’ al-Dīn said by way of supplication: ‘May Chalabī utter some higher meanings on this subject [our falling out] so that the prominent men profit from it. For the spring of higher meanings bubbles up from your blessed family and the fountain-head of divine wisdom is your existence filled with generosity.’ Chalabī replied: ‘Under these circumstances whence shall I take my utterances of higher meaning and divine insight? From my own halting-stations and spiritual states or from your spiritual state and halting-station? Because if I report from my own spiritual states and base my words on them, you and those of your kind have no capacity for that and no access to it. The weak sparrow is incapable of ever being an associate of the noble Homā⁵⁶ and cannot fly in the zenith of the atmosphere of the auspicious (*homāyūn*) Divine Essence (*hoviyyat*). If I expound your halting-station and situation, by comparison with our spiritual states it is extremely base and inferior. I must not descend from a higher to a lower level. There is no greatness in that. Our spiritual states lie outside the scale (*meqyās*) of measurement (*qiyās*) of the people of diabolic whisperings (*vasvās*).’

You judge by your own measurement. But in fact

You are very far from the mark. Take a good look!

After that he said: ‘What a great man! You recite our *Mathnavī* and you have no access (*seyr-ī*) whatsoever to the secret of its proceeding (*seyr*) and you are uninformed about the purpose of the book. Would that you had not recited this book (*namī-khvāndī*) before it had called (*mī-khvāndī*) you and you had known me in the midst of your ignorance.’

Call yourself ignorant and a sinner—fear not—
 So this teacher doesn’t steal the lesson from you.
 Say like the angels: *We have no knowledge,*
 So you may be helped by: *You have taught us* (2/32).

Then he stood up and as he began the *samāʿ*, he recited this quatrain:

‘A love that exceeds our capacity is in our head.
 How strange! Our load is bigger than our donkey.
 Where our beloved’s beauty and grace appear,
 We are not worthy of him but he is worthy of us.’

The final outcome was that after Chalabī departed, the prominent position of this esteemed person little by little became transformed into wretchedness. Two times his retreat caught fire and burned down completely. Of the group which had given him partisan support, after a short time not one person remained, and the companions distinguished for learning and action turned away from him and once again became disciples of Chalabī. This great personage and his followers became such that it was as if they had never existed.

You are a fair one but within your limit.
 By God, by God, do not overstep the limit.
 If you fight with someone fairer than yourself,
 He will drag you to the bottom of the seventh earth.
 These signs: being swallowed up, pelting, thunderbolts,
 Were evidence of the glory of the Rational Soul.
 Even if the king sits with you on the ground,
 Know yourself and sit more properly than that.

* * *

[36] Report: Likewise, the godly knower of God, Mowlānā Serāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*)—*God have mercy on him*—one day in a gathering of the companions

related: ‘In his youth Mowlānā ‘Alā’ al-Dīn of Amasya was very assiduous in waiting upon Chalabī Ḥosām al-Dīn—*God be pleased with him*—and served him diligently. He strove in the extreme to fulfill every fine point of attendance. And when the occasion presented itself, he listened to *The Mathnavī* and recited it with complete earnestness and he made me his partner in reciting *The Mathnavī*. After a while, he felt the urge to depart and to return to his accustomed residence (Amasya). Chalabī Ḥosām al-Dīn said: “This is not the time to depart. Stay a few years in the company of the disciples. Then do as you wish.” But he insisted in asking to leave. Ḥosām al-Dīn, in his own blessed hand, wrote out a certificate of approval (*ejāzat*) for him and, having conferred the office of vicegerent on him, he dressed him in a *farajī*. Then he set out for Amasya. After ‘Alā’ al-Dīn had departed, Chalabī said: “Alas, the unripe grapes of this man have acquired some color but they have not become thoroughly sweet. He has fled into the shade too soon from beholding the sun. I fear he will become jostled by a jealous knower of God (‘*āref-ī*).”

And the final outcome of this unique person’s affairs was as Chalabī said and as has been described.

He slayed the lovers himself and washed them in blood.

Then he prayed over the corpse of each of them.

Indeed, this has always been the practice of lions and the offspring of lions. As for the wisdom [of this rule], they know the secret of their power.

Oh love, since you’re a lion, to drink blood is no fault.

Who says: ‘You drank blood? What sort of lion are you?’

Souls always tell you: ‘For you may our blood be licit.’

The person whose blood you drank is happy and eternal.

Now the moral which this story contains for us is that one must not fight with men of God and oppose them, nor become deluded with one’s own small spiritual state and act with independence, for on the path of higher meaning there is no more inauspicious infidelity than independence and haughtiness. One must always be fearful concerning an action’s final outcome and the conclusion of lives. Every moment one must seek help and support from the Lord of the bondsmen so that having found right guidance through the favor of the people of right

conduct, one becomes engaged in acquiring provisions for one's return [to God] and is always seeking assistance (*towfīq*) from God and recognizes that this assistance also comes from their favor and generosity.

May no person make effort in the world
Without divine assistance. *God knows best what is right!*
Because Pharaoh's effort was without divine assistance,
Whatever he stitched together was then torn apart.

Indeed, without the favor of the men [of God] no one is safe from the dangers of errors, and without their protection and faith no traveller on the mystic path has succeeded in saving his faith. Our shaykh—*God elevate his dignity*—said: 'Favor without religious obedience causes profit, but religious obedience without favor causes no profit and is of no assistance, and if both of these exist because of the perfection of favor of the shaykhs, as well as favor upon favor, there will be: *Light upon light* (24/35). As [Mowlānā] has said—*God sanctify his innermost secret*:

"Without the favors of God and God's elite,
Though it be an angel, his page is black.
Oh commander, abandon the use of your own cunning!
Curtail your action before [divine] favor and die happily.
Nay, even his death is not without favor.
Beware, beware! Halt not in a place without favor."

* * *

[37] Report: Likewise, the old disciples—*may they enjoy beatitude and the Garden of Paradise*—related that one day Chalabī was taking a stroll on the bank of the Kor River in Persian Iraq.⁵⁷ Suddenly he was overcome with passionate excitement and he threw himself into the flowing water. It was as if he were a column gliding on the surface of the flowing water. Moreover, it is said that this river is so great that large camels and huge elephants appear in it like so many gnats and ants. The favor of God made the water underneath him into his throne, just as it caused the air underneath Solomon, due to the perfection of his good fortune, [to be buoyant] underneath his throne, and just as it made the sea's water into the Messiah's vessel—*peace be upon him*—and the seventh heaven into Moṣṭafā's Borāq⁵⁸—*peace be upon him!* The prophets and the Friends of God—*peace be upon them*—have enjoyed this kind of evidentiary

miracles and thaumaturgic gifts beyond all bounds. *We believe in what is said about them and verify whatever has issued from them. ‘And whoever loves a people is one of them.’*

If you don’t know where to find heart’s intoxication,
 Seek its description from the drunken narcissus-eye.
 Since you’re far from God’s essence, its description
 Learn from the Prophet and evidentiary miracles.
 There are secret miracles and thaumaturgic gifts
 From special *pīrs* which do impress the heart.
 Miracles from the perfect soul make an impression
 Like [the gift of] life on the interior of a seeker’s soul.
 In him the sign of a hundred resurrections is current coin.
 The least of them is that the neighbor becomes drunk.
 Thus this lucky one became a companion of God
 After placing his luggage beside a man of felicity.

Thus Chalabī glided on for a distance of one *farsang*.⁵⁹ Meanwhile, the companions ran along on the bank of the river shouting and beating their breast. Outside the water, they poured earth over their head and burned in passion’s fire because of desire [*havā*: also air] for him.⁶⁰ They pleaded with him to come out [of the water] and invoked Khodāvandgār as their intercessor. That generous son of a generous father, due to his universal generosity, showed kindness and, placing his foot on the surface of the water, he came out. Comforting the companions, he bestowed new life on them. Then by way of jesting, he said: ‘How is it that so great a river doesn’t drown such little people? But what can the Nile [Red Sea] do so as not to obey Moses and follow his command? And the fire of Nimrod so as not to make a rosegarden⁶¹ for the magnificent Friend (Abraham) and be submissive? And the wind *Šaršar*⁶² so as not to be subdued for the prophet Hūd? And the air (*havā*) so as not to be obedient to Solomon the cleaver of the air, out of love (*havā*) for him? As my grandfather has said:

“The earth, wind, water and fire are bondsmen.
 With me and you they’re dead. With God they’re alive.”

These are miracles and spiritual halting-stations such as belong to the rank of the noble Pivots (*aqṭāb*) and the exalted Men of Singleness (*afṛād*) who are God’s Substitutes (*abdālān*) and Tent

Pegs (*owtād*) of the earth. Not every perfect one receives assistance from perfection such as this: *God chooses for Himself whomever He wishes* (42/13). Moreover, one of Mowlānā's characteristics is that he is heir to the secrets of the Prophet of God. And Chalabī's valor came to him because of his nobility of descent. *God sanctify his innermost secret and cause his godliness to pour forth upon those who follow him. Amen, oh Lord of creation!*

* * *

[38] Report: Likewise, the unique commander, Chalabī Pūlād-Beg, the son of Nūr al-Dīn-e Jijā—*God have mercy on him*—who was an offspring of prominent men of Rūm, as well as one of Ghāzān Khān's⁶³ courtiers and a believer in the family [of Mowlānā], related the following: 'One night in attendance on Chalabī we were in the company of the sons of Šāḥeb Fakhr al-Dīn and their officers in the fortress of Qara-Ḥešār-e Dowla. We were engaged in drinking exquisite old wine and raising the cornelian cup. Chalabī took hold of a full well-wisher's cup in his hands and said: "Those crawling creatures, the common folk—who are *like cattle* (7/179)—in their imagination say that ʿĀref drinks wine and they revile him. God forbid that we should drink wine and be of the same nature as the people!"

Everyone was astonished and became silent. It then happened that the thought occurred in the heart of Šāḥeb's sons: "We are engaged in this activity and a king such as he is also engaged in it! Therefore what is the difference between us and him?" Chalabī instructed this humble bondsman that I am [Aflākī]: "Come closer! Take a look now to see whether this is wine or something else." I stood up and went closer in complete politeness. I saw that in his well-wisher's⁶⁴ cup there was something liquid like warmed-up honey but it was boiled down to a third and thick. He said: "Drink!" I tasted it with my finger. I perceived it was a particular sorrel drink (*hommād*).'

You came into the tavern, oh exalted shaykh!

With your arrival all the wines turned into honey.

'An ecstatic state immediately came over me. I fell down in prostration and remained senseless for some time. Chalabī said: "This is the kind of wine we drink."

That wine you drink is religiously forbidden.
We only drink wine which is religiously allowed.

‘That same instant the sons of Şāḥeb and those present at the gathering all bared their head and became bondsmen and disciples, and they begged forgiveness for their deceitful thought.’

* * *

[39] The same person said: ‘Another night he was in the grip of ecstatic delight. The wine-pourer filled a cup and placed it in Chalabī’s blessed hand. Chalabī said: “We are greatly displeased with this paltry drink. You imagine that we are intoxicated with wine or that our intoxication depends on the juice of grapes. Rather, the wines of the world are rendered intoxicated by the ray of light from my soul and they bestow intoxication on people.”’

Wine became drunk from us, not we from it.
The body’s frame took existence from us, not we from it.

‘Then he poured the cup of wine over his blessed head, and we all stood there waiting to see what would happen. It was as if there was not a drop of liquid in the cup because all of it sank into his head so that not a trace was to be found. Not one drop dripped onto the ground and onto his clothes. And this is one of the more marvelous of miracles.’

* * *

[40] And he also related: ‘One day in Chalabī’s presence along with the sons of Şāḥeb we held a festive gathering in the palace of Sultan ‘Alā’ al-Dīn Keyqobād—*God have mercy on him*—on the summit of the fortress of Qara-Ḥeşār-e Dowla. One third of the night had passed. Suddenly Chalabī stood up and went outside. He said: “No one should come with me.” It was an extremely dark and obscure night, and he would not allow a candle to be lit or anyone to come outside in attendance upon him. For one astronomical hour he remained away and did not return. We became dejected from waiting for him. Like someone out of his senses, humble bondsman that I am, I took a candle in my hand and rushed outside to search for him. I visited all the villas and the guardhouses. I did not learn anything about what had happened, and I reported to the commanders that Chalabī was nowhere to be found. They ran forth from the palace,

shouting: “Perhaps he has fallen from the parapet of the tower or he is resting somewhere.” And around twenty to thirty persons, having taken hold of candles and torches, were searching for him.

Suddenly I heard Chalabī’s voice say: “Hey Pūlād, what are you looking for?” We all heard this voice together. I perceived that Chalabī’s voice was ascending from the roof of the palace of the lower fortress. We opened the fortress gate and quietly ran down. I beheld Chalabī standing unconcerned on the roof of our palace and smiling. He said: “So you were afraid I had fallen and perished?” We all lowered our head, and I said: “This force and power is beyond a human being’s capacity. How wonderful the son of such a father, who does things such as this!” He replied: “Most situations (*ḥālāt*) of the manly men are all impossibilities (*moḥālāt*), and a miracle (*moʿjeza*) exists so that the impotence (*ʿajz*) of the weak (*ʿājezān*) of the religious community is made manifest before their power, and so that the weak, having recognized the exaltedness of the possessor of power, display impotence and thereby become deserving of favor and mercy. But this degree of situation and miracle is a little game for the knowers of God and a cleverness (*zarāfa*). After all, the least bird flies from this mountain to that mountain and a piece of board floats along on the surface of flowing water. The [real] power and force of the manly men who stake their all (*pāk-bāz*) consists in causing their disciple (*morīd*), without his knowing it, to reach God and in furthering his affairs so that he obtains his religious and worldly desires and in becoming his compassionate mediator on the Day of Recompense.”

As the poet has said:

‘So intense is the striving of *pīrs*⁶⁵ both day and night
That they deliver men from punishment and corruption.
They accomplish people’s affairs and then pass on.
They know only God. How noble and generous!’

* * *

[41] Report: Likewise, the model of the vicegerents, Akhī Amīr Aḥmad-e Pāyportī—*God have mercy on him*—who was one of the prominent men of the age and known throughout the world, related the following: ‘One day I was in a garden in the company of a group of companions and several travellers who were friends had arrived. Suddenly I beheld Chalabī ʿĀref arrive by himself riding a horse. He greeted us with “salaam” and,

dismounting from his horse, sat down in a dejected state and paid no attention to anyone. He continually mumbled something to himself but I didn't understand it. Humble bondsman that I am, I went up to him, lowered my head and in a forward manner (*enbesât*) I questioned him about his dejectedness (*enqebād*). He replied: "The wife of Keyghātū,⁶⁶ Pāshā Khātūn, who was very dear to me, did something I found inappropriate. I became vexed and went outside in full anger and departed." Pāshā Khātūn resided in Erzerum and was one of the supporters of [Mowlānā's] family. She had great affection for Chalabī and she had made kissing (*qobla*) the ground [he walked on] into the *qebla* of her soul. When they had been in one another's company for some time, she would not give him permission to go back to Konya. Meanwhile, letters summoning him had been arriving from Soltān Valad but it was not possible for him to return.

Chalabī did not break his fast for three days and nights. Then in the morning he requested a *harīsa*.⁶⁷ When he placed his hand on the food, he exclaimed: "Alas, the delightful Pāshā Khātūn has died!" And he withdrew his hand from the food and wept profusely. We were taken aback in astonishment. Then that very moment a messenger entered through the door and said: "An officer of the Khātūn is arriving." The officer dismounted from his horse, lowered his head and placed a letter in Chalabī's hand, to the effect that: "Pāshā Khātūn beseeches you and offers her apologies. She calls you [to her]." Chalabī felt pity beyond limit and was overcome with great pain. He said: "Alas, oh delightful companion! Alas, oh Lady of the earth's surface!" And he recited these couplets:

"Oh alack alas, oh alas, oh alack alas,
 That such a moon became hidden by a cloud!
 A kingdom which doesn't remain for eternity,
 Oh you whose heart sleeps, know to be a dream.
 Suppose the dominion to be that of East and West.
 If it doesn't remain, consider it a flash of lightning."

Akhī related: 'Humble bondsman that I am, I lowered my head and asked about the secret of this situation. Chalabī replied: "Our Pāshā Khātūn who sent the letter has passed out of the world. I saw her coffin being carried by beings from the invisible realm." Those present were astonished and filled with sorrow. They

wrote down the date of the deceased's death. That instant Chalabī mounted up and departed with the Khātūn's officer. We as well, in mourning, went along in attendance upon Chalabī. When he arrived in Erzerum, it was the seventh day after the death of the deceased. All the commanders and courtiers of the Khātūn came before him. They let out cries and placed their head at Chalabī's foot, and the hired mourners recited elegies. Chalabī entered her chamber and was overcome with intense emotions. As she lay there on the raised platform, he embraced her and he forgave her error and pardoned her. Then he recited these two quatrains:

"All shields are useless against the sword of Death.
And courtly pomp, silver and gold, have no effect.
I took a look at the good and bad of the world.
What is good is good. The rest comes to nothing."

And he also recited:

"Death is an affliction which has no remedy.
It holds sway over kings and ministers.
Where is the king who devoured the kingdom of Kermān?
Today the worms (*kermān*) are devouring him."

Similarly, at the funerary banquet on the fortieth day he recited this quatrain:

"Seek not happiness, for Time's outcome is grief.
Every mote is from a Keyqobād and a Jamshīd's dust.⁶⁸
The goods one desires and a long life's outcome
Are but a dream, a fantasy, a deception, a breath."

That same day he departed for Konya.'

* * *

[42] Report: Likewise, one day in the city of Tokat Kerākā—*God be pleased with her*—showed respect beyond measure to Chalabī and lowered her head [before him]. The prominent *khātūns*, such as Gūmāj Khātūn and Khāvandzāda, the daughter of Moʿīn al-Dīn the Parvāna, and the daughter of the Master of the Wine (*sharāb-sālār*) and the Controller (*mostowfī*) and others, objected and reproached her, saying: 'It is not proper for a mother to lower her head before her son and to show this extreme form of respect. Whereas if a fortunate son shows

respect to his mother and lowers his head and kisses her hand, that is fitting and has been permitted.’ Kerākā said: ‘God is All-knowing and *He knows very well who are the rightly-guided* (6/117). When I see ^cĀref, I think he is Mowlānā. The splendor (*tāb*) of this situation shines (*mī-tābad*) upon my soul and I do not have the capacity (*tāb*) to support that splendor. For this reason I lower my head before him and I do not see him as my son but rather he is my shaykh. Moreover, Khodāvandgār consigned me to him.’

Then on Friday all the *khātūns* assembled together at a *samā^c*-gathering. Chalabī having experienced ecstasy and passionate emotions, recited this quatrain:

‘We are a subtle soul and cannot be seen.
We appear in place but we are without place.
Were we to remove the veil from our face,
We would ravish all sense, heart and reason.’

Then while spinning in a circle and dancing, he recited this quatrain:

‘The substance of love is in the world of spirits.
The nurse of love is a subtle wind in pre-eternity.
Like the sun that person becomes entirely soul,
Upon whose head the shadow of love falls.’

All the *khātūns* felt shame and lowered their head. They sought forgiveness and made apologies. Having rendered various services, they sent rare gifts.

* * *

[43] Report: Likewise, the King of the Vicegerents, Shaykh Amīra-Beg-e Ābgarmī—*God Most High preserve him*—one day recounted: ‘In my youth this bondsman that I am and Akhī Moẓaffar al-Dīn and my brother Majd al-Dīn conceived an affection (*maḥabbat*) for a dervish and he wished to teach us the science of alchemy. Together we had sworn an oath that no one would be informed of this secret, and night and day we exerted ourselves effectively in the service of the dervish. We persisted in this for some time but we remained unsuccessful. Some of what was required for this work was obtained, and some proved to be scarce and it was impossible to acquire those things. One day this master asked us for iron rust (*za^cfrān-e ḥadīd*) and all four of us

went to Konya to acquire it. We spent the night in a solitary place and the next morning when we went to visit the blessed sepulchral shrine, Chalabī suddenly came out of his house and, taking hold of Akhī Moẓaffar al-Dīn by the collar, he reprimanded him severely and said: “Oh donkey, if you want alchemy (*kīmīyā*), till the ground. And if you want the art of spells (*sīmīyā*), adopt love (*ʿeshq*) of Mowlānā!” Akhī Moẓaffar al-Dīn lost his senses and we were all bewildered. Chalabī went back inside his house. When we returned from the sepulchral shrine, we cast affection for that dervish out of our heart and drove him away. Meanwhile, Akhī Moẓaffar al-Dīn engaged in agriculture with complete desire and he acquired so many possessions it is impossible to describe them. In a short time he became one of the affluent benefactors.’

* * *

[44] Likewise, the same person also recounted: ‘After Valad [had died]—*God glorify his memory*—this bondsman that I am and Fakhr al-Dīn-e Ābgarmī felt some denial toward Chalabī. One night I beheld in a dream that a very large, exalted tent had been erected at the edge of an open plain. Chalabī was seated inside and the plain had become filled with very fine birds. Then I saw that suddenly a wondrous wind began to blow and all at once these birds disappeared. But again other birds, bigger and more fine than the first ones, filled the plain and began singing pleasant melodies. I asked someone: “What were those first birds?” He replied: “That group was Valad’s companions (*aṣḥāb*). These other birds are the disciples (*morīdān*) of ʿĀref.” I immediately woke up and related the dream to Fakhr al-Dīn. We both made preparations and then went to Aqshahr in a state of rapture to seek Chalabī. As soon as we entered through the door of his retreat, he said: “These donkeys as well see dreams but they still do not believe.” Letting out cries and weeping, we found the faith and lowered our head. We renewed our pledge and became disciples anew.’

* * *

[45] Report: Likewise, this bondsman, Aḥmad-e Aflākī—*God be good to him*—who is a seeker and the author of *The Feats*, recounts: ‘When I arrived in the city of Tabrīz in the company of Chalabī—*God sanctify his subtle substance*—the prominent men of the city rendered many services quite suitably and arranged *samāʿ*-sessions on our behalf. Finally, Akhī Aḥmad-Shāh-e Qazzāz (the Silk Merchant), who was one of the city’s

dignitaries, arranged a great gathering and brought the disciples to his house. That day all the important persons of Tabriz from among the religious scholars and the men of poverty were present. Chalabī was overcome with intense passionate emotions and drew Akhī Aḥmad-Shāh into the *samā^c*. During the *samā^c* he placed his own blessed hat on Akhī Aḥmad-Shāh's head and recited this couplet:

“We do not refuse [you] our life!

What place is there here for hat and head (*sar*)?

Seek the secret (*serr*) from the chiefs (*sarān*).

Lower your head (*sar*) and receive the glance.⁶⁹

Aḥmad-Shāh lowered his head and bestowed his clothes on the reciters. He experienced boundless ecstatic delights.

As it happened, a group of his supporters, by way of supplication, asked him about the state he was in. He replied: “During the *samā^c* I was standing opposite Chalabī. The thought occurred in my heart: ‘What if he would give me that hat? In fact if he doesn’t give it to me, after the *samā^c* I will ask him for it and give a thanks offering to the companions.’ Just then he took hold of me and, uttering some wondrous secrets in my ear, he placed the hat on my head. I lost my senses because of this power. When his favor gave support to my life again, I collected myself. Having experienced devotion in complete sincerity, I became a disciple.”

He rendered immeasurable services and sent many marvelous rare gifts.’

* * *

[46] Report: It is transmitted that Chalabī's subjugation of the carnal souls of overbearing persons was such that if the cultivated of the world and knowers of God from among the offspring of Adam and the intelligent of the age and the Rostams⁷⁰ of the era came before him, they would become confounded by the awesomeness of his pure glance, and no one could speak in his light-filled presence or was able to express himself. Due to the awesomeness of his sanctified spirit, so great an emanation and warmth descended over the spirit of those present that they all became intoxicated and experienced ecstatic delight. Except when, having allayed fears by way of sociableness, he would begin to speak in current speech and conventional words so that people became able to talk and he would acquire great

knowledge of what was in people's hearts. After he had become informed, he would dismiss them with a gesture so that the occurrence of these miracles would be kept secret. He was always averse to revealing these secrets and he would say:

'To one acquainted with the secrets (*asrār*) of God,
What is the innermost secret (*serr*) of created beings?
He enters into the heart like a phantom.
The secret of the [real] state is unveiled for him.'

* * *

[47] Report: Likewise, the compiler of the [present] book—*may he enjoy felicity and a good return* (cf. 13/29)—relates the following: On the Eve of the Feast of Immolation⁷¹ (*ʿarafa-ye ʿīd-e aḏhā*) in the course of the year seven hundred and seventeen⁷² in the city of Solṭāniyya I was seated inside the lodge (*zāviya*) of Shaykh Sohrāb-e Mowlavī with the noble disciples and the exalted men of prominence in attendance on Chalabī—*God comfort his spirit!* Everyone was busy reading a book and engaged in some work, and Chalabī was enjoying the repose of a nap. Suddenly he raised his blessed head and shouted so loudly that out of fear we were all petrified in our places. Then he went back to sleep. Those present in the company were taken aback in astonishment. After he was finished sleeping, humble bondsman that I am, I lowered my head and asked about this situation. He replied: 'I had gone to visit the blessed sepulchral shrine. I saw Nāṣer al-Dīn-e Qaṭṭānī-ye Mowlavī and Shoḡāʿ al-Dīn-e Ḥannāqī'—who were from among the reputable companions—'gripping one another by the collar and fighting senselessly. I shouted at them and they withdrew their hands from one another. Two men and one pious woman saw me there.'

Devoted bondsman that I am, I wrote down the date of the occasion. When in auspiciousness we returned to the realms of Rūm, and it so happened we arrived in Lādiq, we met the esteemed companion Nāṣer al-Dīn-e Qaṭṭānī there. Chalabī, in the midst of the disciples, asked him: 'What was the story of your fight with Shoḡāʿ al-Dīn?' This esteemed person lowered his head and gave an explanation, saying: 'On the day of the Eve (of the Feast of Immolation) I was standing at the head of the blessed grave. Suddenly Shoḡāʿ al-Dīn came and did something improper. Devoted bondsman that I am, I objected, saying: "This behavior is not allowed." He then gripped me by the collar and we began seriously fighting with one another. Suddenly from the

foot of Bahā‘-e Valad’s grave Chalabī’s shout reached our ears. We lost our senses and due to that awesomeness we embraced one another and lowered our head. Beyond that I don’t know what the situation was.’

Then looking in the direction of Aflākī, Chalabī said: ‘Tell this story to the disciples so they may perceive a whiff of our poverty.’ When the circumstances of the miracles were related as they had occurred and the date of the occasion was revealed, the companions all at once raised shouts and began rejoicing, and from the invisible world limitless happiness appeared in their interior. After that Chalabī said: ‘By the sanctified soul of Mowlānā, I never like this showing off, and revealing miracles does not please me. But at times some small thing that occurs serves to make the companions feel desire for the invisible world and knowledge of the invisible. Meanwhile, our Shaykh Aflākī always likes our miracles and he writes them down in places. The shaykhs of unveiling call miracles of this kind taking on shape (*tamaththol*) and shedding (*enselākh*). And this has its different kinds as well.’

The knower of God is like this even outside sleep.⁷³

God said: *While they slept* (18/17).⁷⁴ Don’t shy from this!

Day and night he is asleep to the world’s affairs

Like the Pen in the Lord’s ruling hand.

The one who sees happy dreams while still awake,

He is a knower of God. Rub his dust on your eyes.⁷⁵

He both sees dreams in a waking state

And opens wide the gates of the heavens.

When we arrived in Konya in auspiciousness, Shaykh Maḥmūd, the son of Najjār, and my teacher Mowlānā Neẓām al-Dīn-e Arzanjānī—*God have mercy on them*—as well as Karīma Khātūn, the daughter of Shaykh Moḥammad-e Khādem—*God be pleased with her*—testified: ‘The day of the Eve (of the Feast of Immolation) we saw Chalabī standing at the foot of Bahā‘-e Valad’s grave and we heard his awesome shout.’

* * *

[48] Report: Likewise, the Khadīja of the age, Lady of the World, Sharaf Khātūn bt. Solṭān Valad, the mother of Aḥmad-Pāshā—*God be pleased with her*—entertained perfect compassion and favor toward this sincere bondsman and wished to implant awareness of a whiff of Chalabī’s greatness within this poor

wretch's soul and in this way give spiritual guidance and teach him the manners of shaykhs so that the light of belief would increase and vying in faith like that of Şeddîq's⁷⁶ would occur. Thus one day in Aqshahr by Konya she related: 'One day, along with my mother Kerākā and my sister Moṭāhhara Khātūn and the *khātūns* of the prominent men of the city, I was seated in the presence of my father—*God glorify his memory*—and he was warmed up uttering exalted higher meanings and fervent divine insights. Suddenly Chalabī ʿĀref entered through the door and sat down for a moment before my father. Then he stood up again and went out. My father said: "*God, the Lofty, the Almighty, is sublime!* I have waited upon so many of God's esteemed ones and met so many knowers of God and acquired from them limitless divine insights and infinite higher meanings, and witnessed so many miracles and wonders that it would be impossible to write them down. I mean from men like my shaykh Mowlānā Shams al-Dīn-e Tabrizī and my master Sayyed Borhān al-Dīn-e Moḥaqqueq and Shaykh Ṣalāḥ al-Dīn and the Vicegerent of God Chalabī Ḥosām al-Dīn, and so many other shaykhs as well. Thus, having plunged into the ocean of secrets of each one of them, I obtained pearls of higher realities and ornaments of subtleties. And what favors they conferred on me!"'

As the poet has said:

'Since I saw such kings, how can I be without a gift?

Since I heard their secret, how can I be without a gift?'

"And *praise be to God* that as far as was possible I caught a whiff from each one of them and I knew their halting-stations. But in the case of ʿĀref I am bewildered, thinking: 'What kind of a bird is this? And what a lofty flight he has!' Indeed, whenever I see him, my state becomes transformed. By the pure soul of my father, which is an awesome oath and the greatest name for me, I do not think there is another man like him who has stepped into the world."

Since the Creator of the world created the world,

No horseman like ʿĀref has appeared in the world.⁷⁷

"Moreover, I see in his face the light of those seven Friends of God my father mentioned."⁷⁸

Then, by way of light-heartedness, my mother said: “Since matters are like this, then why do you frequently reproach him and utter words in rejection of his state among the disciples?” He replied: “All that is the equivalent of rue⁷⁹ which I throw into the fire of the oven of their eye in order to ward off the harm of evil men’s evil eye. By these harsh utterances I hide ‘Āref’s beauty under the curtain of jealousy and, by means of the veils of forms, I keep him concealed from the sight of strangers of oblique gaze.”

As they have said:

‘I speak ill of you with enemy and with friend
So that no one else will love you except me.’

“Otherwise, the truth is what I am saying [now] and displaying.”

And after that he said: “My father, despite all his spiritual immersion and lack of need, loved ‘Āref very dearly and made him the object of his glance of favor, to such an extent that one day he put his blessed tongue in ‘Āref’s mouth and ‘Āref, in absolute love, sucked on it and swallowed it. I lowered my head and was about to take ‘Āref from Khodāvandgār’s hand. Mowlānā said: ‘Bahā’ al-Dīn, ‘Āref is actually my son. He doesn’t belong to you.’ I lowered my head again and said: ‘Why speak of a son? He is an honest bondsman of Khodāvandgār.’ Mowlānā replied: ‘Bahā’ al-Dīn, this is the meaning of a beloved honest son that he is a bondsman and a disciple, not the [prestigious] offspring of a shaykh. It is hoped that in bringing the Friendship with God of our descendants to perfection he will ask your pardon, for our ‘Āref is a child of the spiritual state (*ḥāl*) and an ocean of the glance (*naẓar*)⁸⁰ and he will possess in the extreme the science of reality. He is the sultan of the Substitutes (*abdālān*) and he proceeds from one perfection to another.’ And he recited these couplets:

‘The person who travels this road washes
His hands of life once he has set out.
On the road of the glance there is no place for speech.
He who searches for the glance does not speak.’”

* * *

[49] Thus, on a blessed Friday in the year six hundred and eighty-one,⁸¹ inside the blessed sepulchral shrine in an assembly

of such spirits Valad seated on his own throne the sultan of good fortune, Chalabī ʿĀref, and sat down at a distance. An uproar arose from the breast of mankind and until midnight such a *samāʿ* took place that it is impossible to describe.

* * *

[50] Report: Likewise, the esteemed companion, Shaykh Karīm al-Dīn-e Qalʿa, who was one of the intimates of Amīr Najm al-Dīn-e Dezdār (the Fortress Commander)—*God have mercy on him*—related: ‘One year Amīr Najm al-Dīn laid out a fine garden and the garden had just been planted. Suddenly Chalabī ʿĀref bestowed honor on our garden with his presence. Then Najm al-Dīn-e Dezdār and his commanders ran down from Gavāla Fortress. They found Chalabī and lowered their head. After they had spent an exalted time together, Chalabī said: “Karīm al-Dīn, will you not bring a few cucumbers from this new garden for the companions for the sake of blessings?” I replied: “Khodāvandgār, it is my wish to be of service but it was only yesterday that the garden was planted. Perhaps after a month the first cucumbers will appear.” Chalabī said: “Don’t talk so much. Go and fetch them!”’

Karīm al-Dīn said: ‘And so I quietly went outside and entered the garden. I beheld that four thin, delicate cucumbers were there on one stem. I immediately lowered my head and, cutting loose all four of them, I brought them to Chalabī. The prominent men present lowered their head and were amazed. Chalabī said: “These little cucumbers aren’t much. Bring me some of those seed-bearing cucumbers that have turned yellow, because I have a purpose for those seeds.” Again I went outside and I searched in the rows of the garden. Then I found two large seed-bearing cucumbers and brought them to Chalabī. Smiling, Chalabī said: “These cucumbers have grown because of the spiritual aspiration (*hemmat*) of our Karīm al-Dīn, otherwise where are there cucumbers [at this time]? For God Most High has the power to bring into being a hundred thousand pomegranates and cucumbers from the invisible world and non-existence on behalf of His excellent bondsmen, but it is divine customary practice that they must ask and focus all their attention and present supplication (*niyāz*) at His court devoid of need (*niyāz*) so that their goal and desire be obtained.”’

As the poet has said:

‘Because of a Mary’s pain and supplication (*niyāz*)
A babe such as that (Jesus) began to speak.’⁸²

And he also said:

‘Say your wish, oh heart! The gift is cash, the king is here.
This moon-faced one will not say: “Go till next year!”’

‘He told them to bestow the cucumbers on all the companions and the inhabitants of the fortress, and that day all the sons of commanders became bondsmen and disciples. It happened that Najm al-Dīn-e Dezdār remained preoccupied by this thought: “How did these cucumbers grow before their season, and what is this power and control over affairs which God Most High has bestowed on Chalabī ‘Āref?” Chalabī then said: “Amīr Najm al-Dīn, have you not read the story of Mary where it says: *Shake for yourself the trunk of the palm-tree* (19/25). If the God who was able to bring juicy (*tar*) ripe dates into existence from a dry tree for Mary untouched by a male (*nar*) should also make appear a few cucumbers for someone with the [life-bestowing] breath⁸³ of Jesus, that would not be strange and wondrous.” Najm al-Dīn immediately lowered his head and sought forgiveness. After Chalabī had departed, they saw that the garden had still not brought forth flowers. After one month the first fruits of the garden appeared.’

Whatever the Friends of God wish, it happens.

All things are bondsmen obeying their command.

* * *

[51] Report: Likewise, the late Amīr Najm al-Dīn, the governor of Gavāla Fortress—*God have mercy on him*—related: ‘One day Chalabī went to the Monastery of Plato the Philosopher. We were informed of this. We came down from the fortress with forty to fifty men, and Chalabī engaged in friendly festivity with the priests in the monastery for three days and nights. The thought occurred in my heart: “It is not really good to be engaged to such an extent during these holy (‘*azīz*) days—the first ten days of Dhū’l-Ḥejja⁸⁴—especially in the company of these monks.” Chalabī immediately shouted at me and said:

“Do not make power a partner on the road to God.
Do not open your two eyes to others’ faults.

God knows the secret of every bondsman's heart.
Look in yourself. Do not meddle in others' affairs."

And in great anger he threw down the cup from his blessed hand onto the marble floor in such a way that all of us lost our senses due to this awesomeness. The cup, which was filled to the brim, spun about in circles and came to a standstill directly before Chalabī's sight. None of it at all was spilled, nor did it break. Chalabī said: "If the cup had broken and had spilled, we would stop and we would revere (*moʿazzaz*) the holy (*ʿazīz*) days for the sake of our Amīr Najm al-Dīn. But the truth must be known that God Most High has made these holy days revered and bestowed grandeur (*ʿezzāt*) on them for the sake of the blessed existence of his esteemed ones (*ʿazīzān*). It is the radiance of grandeur of the manly men which makes holy (*ʿazīz*) whatever it shines on. For if they did not exist, what splendor would this world and the hereafter have, and what light and what value would the mosque and the Kaʿba possess?"

As the poet has said:

'The Kaʿba's glory, which every moment has increased,
Originated from Abraham's acts of devotion.'

'And then he recited this quatrain:

"The dervish's spirit is outside the body and soul.
The dervish is higher than earth and heaven.
God's purpose for this world was not mankind.
God's purpose for this world is the dervish."

We sought forgiveness in sincerity and became bondsmen.'

* * *

[52] Report: Likewise, the author of this book—*God strengthen him with a spirit from Himself*—relates: In the *khānaqāh* of the sanctified sepulchral shrine—*God sanctify us with the innermost secret of its poor*—which was where Chalabī resided, there was a beautiful basin of white marble that was extremely gracious and solid. It had been sent to Valad from the city of Kutahya. During the days of the interregnum in Konya when Chalabī had journeyed to the upper kingdom [to visit the Khān in Solṭāniyya], it happened that one of the officers of the sons of Qaramān, who was called Jalāl-e Kūchak, by means of

deceit, force and boldness devoid of belief, transferred the basin from the *khānaqāh* and brought it to Lāranda in order to install (*naṣb*) it in his house, and he gave no thought to the calamity (*noṣb*) this entailed.

When some time had passed and Chalabī arrived back in Konya from his blessed journey, not seeing the basin in its place, the basin of his eyes filled with water and he became very upset and grieved. Concerning this case, he sent an account to the sons of Qaramān. When Badr al-Dīn Ebrāhīm-Beg—*God make his helpers glorious*—read the letter, having conspired (*khowḍ*: also waded) in searching out the basin (*howḍ*), he had the officer punished, dismissed him from his position and excluded him from favor. In the midst of this misfortune the man gave up the ghost. Badr al-Dīn immediately loaded the basin on a wagon and sent it to the blessed sepulchral shrine. He presented an apology and dispatched many rare gifts.

On a Monday when news of the basin arrived, to the effect that: ‘Behold it is arriving!’, Chalabī with a group of reciters of the sepulchral shrine went forth to welcome it. Chalabī laid his own blessed *farajī* over the basin, and they reinstalled it in its place with rejoicing. Chalabī then said: ‘Regarding this situation, an exalted indication has appeared to me from the invisible world. This contains wondrous good news for the companions. Now a basin which is a mineral devoid of capacity and a piece of stone, and which has not rendered any service and enjoyed an association (*ṣoḥbat-ī*) and a divine insight in this family, and experiences no pleasure and delight from our face and our secrets and speech, but has only resided in this shrine for so many days and been looked upon by a man of God’s gaze, God—*He is sublime and exalted*—has not seen fit to allow it to be left an exile (*gharīb*) among stone-hearted people devoid of higher meaning and to end up far from this shrine and to become separated. He has performed an act of grace and drawn it back to this place and conveyed it to its post, just as it had been.

Our companions and supporters, on the other hand, with heart and soul, perfect belief and complete intelligence, and with undoubting certainty, have spent years rendering services in this blessed family. They have attained association with Friends of God, and in accordance with: *Strive on the path of God with your possessions and your persons* (9/41), have given assistance with their soul, body and wealth, and offered help. How will God Most High see it as permissible during the affliction of

banishment (*ghorbat*) of the Resurrection to seat them among the miserable and powerless profligates without religion and the infidels without certainty, and to deprive them of His face and cause them to be without allotment? What a thought in view of the exalted kindness and the universal bounty of such a generous Lord! Nay rather, may He provide and bestow on each one of them an assigned abode in close proximity to His magnificence and an adorned meadow. *Verily, He is noble and generous, and kind to the bondsmen!*’ And he recited these couplets:

‘*Far be it from such as You to disappoint the hopeful.
Your forgiveness is immense, Your gifts abundant.*’

‘Provider of empire and angels, pivot of the sky’s rotation,
With such beauty and hospitality don’t shun the guest.’

The companions rejoiced, gave thanks, bestowed thanks offerings, and that day inside the sepulchral shrine they held a great *samāʿ*-session and Chalabī recited this quatrain:

‘All doors are closed except your door.
So the stranger has nowhere to go but to you.
In generosity, grandeur and diffusion of light
The sun, moon and stars are your servants.’

* * *

[53] Report: Likewise, the following is transmitted from the King of the Vicegerents, Akhī Mūsā-ye Aqshahrī—*God have mercy on him*: ‘Khvāja Qamar al-Dīn-e Nāyeb (the Lieutenant) was the servitor of the son of Ashraf and a tyrannical governor in Aqshahr. As it happened, he harbored immense denial [toward Chalabī]. One day he decided to dismiss Chalabī from Aqshahr and have him depart, thinking: “The commanders and rogues (*ronūd*) are joining together in his service. God forbid some reprehensible action and unworthy word should come to pass.” Not having spoken of this concern to anyone, it happened that while out riding (*seyrān*) the same day he encountered the offspring of that family of lions (*shīrān*). Chalabī said: “Hey Qamar al-Dīn! Friends intend to drive us out of this city. But if they drive us out, there is hope that we will return, whereas the persons we drive out will be so annihilated they will never return to existence.” That instant Qamar al-Dīn dismounted from his horse, lowered his head and became a disciple. Moreover, he led

forth a fine horse as a present and rendered services beyond measure.’

* * *

[54] Likewise, there was a well-reputed Sufi in Tokat. He often displayed denial and criticized the companions’ prostration [before Chalabī] and raised objections out of blind conformity. One day this prominent man found himself face to face with Chalabī—*may his innermost secret be sanctified!* He became so frightened, it was as if he was face to face with an enemy combatant. Chalabī said: ‘Dervish, in no way is it right for you to prostrate yourself before us since your prostration is pure unbelief (*kofr*). This is because you see us as a human being like yourself. You have not gone beyond human characteristics (*bashariyyat*) and have not reached the station of angelhood (*malakiyyat*). And that is the view of Eblīs who is filled with deceit (*Eblīs-e por talbīs*).’

When you look at the esteemed ones as human beings,
Know this view is the legacy handed down from Eblīs.

‘You are unaware of the lights which are in the astute interior of the spiritual director (*sheykh*) because you are a donkey. But for our companions not to perform prostration is absolute unbelief. For to turn one’s back on the light of God and to become an imitator of Satan’s behavior (*madhhab*) is the work of the blind and a great sin. It is the work of the blind to act like that. Our companions from eternity without beginning to eternity without end are bondsmen of the *farmān* of this command: *Prostrate yourselves before Adam (2/32) and they were not proud* (cf. 17/63, 20/115). And this prostration with respect to them is a hundred thousand gifts and brave acts, whereas with regard to the satans it is unbelief and denial. Moreover, the person who is from among the disbelieving fathers of denial due to the intoxication of such arrogance will only bring forth the reproach: *He (Satan) refused and was proud (2/34)* and on the patching of his patched frock there will only be written the signature: *And thus he was one of the disbelievers (2/34).*’

This heart-sore dervish immediately tore his clothes and became a bondsman and disciple. He presented his mule as a gift, made apologies and attained deliverance.

* * *

[55] It is also transmitted that Chalabī ʿĀref, from early childhood to the time of his old age, was always bursting with enthusiasm⁸⁵ for Mowlānā and displaying signs from that sultan's world devoid of signs and, the falcon of his soul having taken wing, he would constantly fly in the zenith of that exaltedness. It happened that Solṭān Valad, out of jealousy, became angry and upset at Chalabī's affiliation and connection [to Mowlānā], and his taking pride in it. Valad said: 'ʿĀref is my son. He should read my words and speak about me, and affiliate himself to me and expound the proofs contained in my verses. What does it mean (*maʿnī*) that he is always speaking about the higher meaning (*maʿnī*) of Mowlānā and is engaged with those words.' The companions lowered their head and said nothing.

Suddenly Chalabī entered through the door and lowered his head. Valad, addressing him face to face, said: 'ʿĀref, where did you ever see my father Mowlānā and how did you attain association (*ṣoḥbat*) with him? And yet you are always boasting of him and speaking about him! After this I want you to speak about me.' Chalabī answered: 'I in no way possess such an eye (*dīda-ī*) as is worthy of Mowlānā's face (*dīdār*). How should I? And how (*chūn*) would I be able to behold his greatness beyond qualification (*bī-chūn*)? But Mowlānā looked (*dīda*) at me with his glance of favor and bestowed on me an eye (*dīda-ī*) which is able to look (*dīdan*) upon his appearance (*dīda*).'

Straightway Valad became immensely cheerful and planted kisses on Chalabī's blessed eyes. Several times he exclaimed bravo and, having embraced him, he dressed him in a fine honorific robe from his own blessed back as a thanks offering.

* * *

[56] It is also transmitted that the Great Kerā⁸⁶—*God be pleased with her*—loved Chalabī very dearly and always sat him on her knee and gave him good foods to eat. She would say: 'What a great and delightful soul this child possesses!' And she would kiss him repeatedly and lull him to sleep in her arms.

* * *

[57] Likewise, the daughter of Mowlānā, the Queen of Queens, Maleka Khātūn—*God sanctify their innermost secret*—would embrace Chalabī and, pressing her face against his face, she would say: 'The aroma of Mowlānā comes from ʿĀref. For if God—*He is sublime and exalted*—removes the veil of jealousy from his face, the lights of his soul will spread from Mt Qāf to Mt Qāf⁸⁷ and illuminate the world. One must possess an enlightened

soul and an illuminated eye in order to experience ‘Āref’s light and to perceive him and to become his bondsman and disciple in his present dress [i.e. his present outward behavior].’

* * *

[58] It is also transmitted that Fakhr al-Dīn-e Lālā (the Tutor)—*God have mercy on him*—used to place Chalabī on his back and frequently take him to see Chalabī Ḥosām al-Dīn. The latter would come forth to meet them and receive Chalabī from Lālā’s hands. Lifting him onto his shoulders, he would take him into the interior of the house and plant kisses on his head and face. As often as he kissed his hand, Chalabī ‘Āref would also kiss his hand. And Ḥosām al-Dīn would give him various drinks and sugar-*ḥalvās* to consume. Moreover, whenever Chalabī would leave, Ḥosām al-Dīn bestowed on him different kinds of precious clothes and Egyptian turbans. And he would say: ‘I wish Valad would consign ‘Āref to me so that, with heart and soul, I might act as his tutor and, with heart and soul, undertake his upbringing as required. But in order to guard against the reproach of the jealous, I am acting as his tutor and striving to exercise an influence over his spiritual state in secret. I am hopeful that he will become illustrious among the spirit-beings and that his lights will engulf the world. For the lights of seven Friends of God are with him, and in the end he will become the leader of the Pivots (*aqṭāb*).’

* * *

[59] Likewise, the noble among the disciples related that one day Chalabī had a great dispute with Chalabī ‘Alā’ al-Dīn-e Qīrshahrī. ‘Alā’ al-Dīn-e Khvīshāvand (the Kinsman)⁸⁸ said: ‘I am also from the lineage of Khodāvandgār. What is the meaning of your regarding me as a foreigner and paying no attention to me and not according me any kind of authority? It is not proper to deny consideration to the child because of the sin of the father!’ Chalabī answered him: ‘You have no connection whatsoever with Mowlānā and, as far as this family is concerned, you are like a dead bodily limb. They have lopped off your branch from this tree of good fortune and washed their hands of you. On your account this Koranic verse was sent down: *He is not of your family; it is a deed which is not righteous* (11/46).’⁸⁹

God has given me wine. You He has given vinegar.

This is destiny. Why is there war between me and you?

ʿAlāʾ al-Dīn responded: ‘Who are you to utter divine insight to me and to seek precedence over me?’ Chalabī replied: ‘I am the sword (*shamshīr*) of Mowlānā.’ ʿAlāʾ al-Dīn said: ‘No! You are an ill-omened lion (*shūm-shīr*)!’ Chalabī said: ‘No! I am the third lion (*sevom shīr*)!’⁹⁰ Straightway ʿAlāʾ al-Dīn was overcome in argument and, taking flight, he went outside.

* * *

[60] Report: Likewise, it is transmitted from the noble among the disciples that Chalabī had a vicegerent in the city of Nakīda (Niğde). He was called Nāṣeḥ al-Dīn-e Şabbāgh (the Dyer). He was a man with an enlightened heart, a firm foot [spiritual authority] and a pure conscience. The sons of the city’s prominent men had all become captivated by him. Then out of hypocrisy the religious scholars, *sayyeds* and prominent men of the city conspired among themselves and strove in attempting to refute (*ebṭāl*) his state and to attack his noble champions (*abṭāl*). In complete earnestness they several times endeavored to eradicate that group. Since God’s favor and the shaykh’s spiritual power assisted these dervishes, time and again [the assailants] were frustrated and afflicted with disaster.

It happened that one day they were all gathered together in the Khānaqāh-e Sādāt. They sent someone to summon Nāṣeḥ al-Dīn so they might discuss and dispute with him about the prohibition of the *samāʿ* and overcome him in argument. They would then disperse his group and wash their hands of him. Thus Shaykh Nāṣeḥ al-Dīn, who was a champion on the path of truth, gathered together the group he had and they set out for the company of deniers and enemies. It happened that he owned a little dog by the name of Qeṭmīr⁹¹ which had attained a state of spiritual perfection and inherited the legacy of divine knowledge (ʿ*erfān*) from the dog of those chivalrous youths (*fetyān*), the Seven Sleepers (*aṣḥāb-e kahf*). The dog set out in the midst of the crowd of people. When they reached the door of the Khānaqāh-e Sādāt, they saw that the large *soffa* and the courtyard of the building were completely full with all the prominent persons, and the prayer rug of the shaykh of the *khānaqāh* was spread out in the middle. Due to the omnipotence of God Most High, this Qeṭmīr ran ahead through the midst of the people and passed on to the upper part of the *soffa*. Straightway the dog pissed on the shaykh’s prayer rug. As much as they raised a hullabaloo and shouted out, it was of no avail. The dog then came down quietly and departed. Shaykh Nāṣeḥ al-Dīn was overcome with

excitement and said: 'Oh great men of religion, we are the ones who have prompted such a gesture in this poor dog. It is through our teaching.' Everyone felt ashamed. Then the shaykh of the *khānaqāh*, Sayyed Nāṣer al-Dīn, wept and presented apologies. Having found faith in the truth of Mowlānā's manifestation, he accepted the *samā*^c and gathering of the companions as sound, and until the end of his life he went to great lengths to assist and support the disciples in various ways. In the end, it happened that when Chalabī bestowed on them the honor of his presence and displayed his powers, everyone became a supporter and a disciple. Having become people of the *samā*^c and listening (*estemā*^c) [to discourses], they acquired benefit.

* * *

[61] It is also transmitted that one day the cream of the Substitutes (*abdāl*) and the free men (*aḥrār*), Sayyedī Aḥmad-e Kūchak-e Khāldār-e (Marked with Moles) Refā^ci⁹²—*God comfort his spirit*—came to visit Chalabī in the city of Amasya. After they had uttered boundless subtle points and divine insights among themselves, a group of Aḥmadīs came in and, having taken hold of a large gourd in their hands, they began to recite and entered into the *samā*^c. They became very aroused in excitement and displayed insane behavior. By way of apology, Sayyedī Aḥmad said: 'Oh Sultan of the Knowers of God and sultan over the knowers of God, forgive them. Most of these madmen of ours perform the *samā*^c with the sound of the gourd.' Chalabī replied: 'That is perfectly alright and everything the dervishes do is lovable. But this is a wondrous situation. Your disciples dance with an empty gourd, whereas our companions perform the *samā*^c with a full gourd. And there is a huge difference between this *samā*^c and that *samā*^c.' Then having presented a fine horse and an Egyptian robe as gifts, Sayyedī Aḥmad experienced devotion. Chalabī then dressed Sayyedī Aḥmad in the clothes he had himself been wearing. They became friends and brothers, and wondrous exchanges of love (*eshq-bāzī-hā*) passed between them.

* * *

[62] It is also transmitted that in Erzerum the daughter of Gorjī Khātūn, the Queen of the World, ^cEyn al-Ḥayāt—*God illuminate her proof*—who was among the beloved supporters [of Chalabī], one day invited Chalabī to her palace, and Mowlānā Ṣalāḥ al-Dīn-e Adīb (the Man of Letters) and the prominent among the wondrous companions were present with him. The said woman

began to ask Chalabī about how Solṭān Valad was and about the group of disciples at the sepulchral shrine and the companions at the *madrasa*. She inquired after each of them one by one. As it happened, by way of intermediary Mowlānā Ṣalāḥ al-Dīn undertook to explain how the companions were doing. The Lady of the World, ʿEyn al-Ḥayāt, replied: 'What the devotee of Mowlānā says is thus and a hundred times so. But does this young man not have a tongue to speak with? I wish to hear this from his blessed mouth.' Chalabī immediately responded: 'The knowers of God speak in seclusion (*khalvat*). It is hoped that you will be spoken to.' Due to this higher meaning, a spring of life (*ʿeyn al-ḥayāt-i*) came to a boil in ʿEyn al-Ḥayāt's interior and the fire of God-knowing love (*maḥabbat-e ʿārefī*) was kindled in her heart. She was seized by a passion for ʿĀref with all her heart and soul. For years she remained in this passion. In the end, having devoted herself to this passion, she recited:

'Passion is agreeable in the head of a madman,
On condition that it's passion for you.'

And the services she rendered were so numerous, it is impossible to describe them.

* * *

[63] Report: Likewise, it is transmitted from the prominent among the disciples that Chalabī ʿĀref—*God glorify his memory*—became very sick in the city of Alanya (ʿAlāʾiyya) and the sickness went on for a long time. Consequently, the disciples abandoned hope for his life and, weeping night and day, they beseeched Khodāvandgār to restore his health. It happened that one day a Turk on horseback suddenly rode past Chalabī in haste. Chalabī said: 'Oh illness, this is enough! It is time to depart. Go attach yourself to that horseman!' Straightway the horseman fell from his horse. He was placed in a rug and they carried him home. After the third day this Muslim passed away, and complete health was visibly restored to Chalabī. *Praising God and entrusting himself entirely to God*, Chalabī departed for Antalya.

* * *

[64] Report: It is also transmitted that Chalabī became extremely sick in the sanctified sepulchral shrine. He was bedridden for several months and all the physicians were at a loss and unable to cure the illness. All the supporters were wounded

in spirit and sore at heart because of this situation. Valad continually came to visit Chalabī and was manifestly very desperate and upset. He could not find any form of rest whatsoever. As it happened, one day the King of the Disciples, Chalabī Jalāl al-Dīn, the son of Esfahsālār—*God have mercy on him*—came to visit together with his disciples. Chalabī said: ‘I have become very weary of this tedious illness. I want one of the companions to accept it so I may find some rest for a few days.’

Then Chalabī Jalāl al-Dīn, by way of sincere devotion and certain faith, took the task upon himself, saying: ‘Humble bondsman that I am, I accept this so that Chalabī may get up.’ That same moment this esteemed person’s state of health became corrupted. He was in bed for one whole month, whereas Chalabī got up from his bedding and walked about. Meanwhile, all the disciples several times went to see Chalabī Jalāl al-Dīn and the prominent men of the city came and went visiting him. But Chalabī did not think of the man even one day and did not go to visit him. Jalāl al-Dīn sent the son of Modarres, Chalabī Shams al-Dīn, as a messenger to deliver the following quip: ‘You caused me to be (love-)sick and made me endure the malady of your beauty. Having been released, you don’t even come to visit. For the sake of God Most High, do a virtuous deed. Rise and come sit at the head of this wretched bondsman’s bed so the harm (‘*allat*’) of this illness (‘*ellat*’) disappears from me and the health I lack returns.’ And he recited this couplet:

‘You’re a cure. When in joy you arrive and show your face,
The army of illness takes flight and shows its back.’

Chalabī rose and went to visit this great man of religion. He sat at the head of his bed for a while and said: ‘For you as well it is complete.’ Jalāl al-Dīn then enjoyed a speedy recovery and on the third day, after having gone to the bathhouse, he had the honor of paying a visit to Chalabī.

* * *

[65] It is also transmitted that one of the prominent men of the age harbored denial regarding Chalabī. He always objected (‘*e’terād*’) and out of inauspicious motives (‘*aghrād*’) would offer opposition (‘*e’rād*’), saying: ‘Such rogue-like (‘*rendāna*’) behavior and permissiveness and indifference are not good, and stretching out the legs on this carpet (‘*besāt*’) other than for recreation (‘*enbesāt*’) is unpropitious.’ Then in a gathering he suddenly

found himself face to face with Chalabī. During his talk Chalabī said: 'In the middle of the crossroads of the bazaar a dervish always used to stretch out his legs and go to sleep in complete unconcern. A knower of God was walking past him and accosted him, saying: "What sort of dervish are you that you have stretched out your legs and in unawareness have fallen into a sleep of neglect?" The dervish replied: "This is because I have withdrawn my hands from the forms of meddlesomeness and have been released from the arrogance (*ghorūr*) of the deceptive (*gharūr*) world and abandoned the carnal passions." And he recited:

"Since I withdrew hand and heart from the world's work,
Now, oh blest one, I stretch out my legs with happy heart."

The rebellious bearer of reproach then sought forgiveness and in absolute sincerity became a devoted disciple.'

* * *

[66] Report: Likewise, transmitters of accounts related that in the city of Konya there lived a *khātūn* who was very good-looking and a miracle of her day and age for her beauty and perfection. She was called the daughter of Owriyā and she possessed much wealth. Suddenly she was seized with love for ʿĀref and day and night she found no peace. She left her family and devoted herself to waiting upon ʿĀref. Often when she took up the harp (*chang*) in her hand (*chang*), war (*jang*) between opponents would disappear and the heated livers of those burnt in love on the path would become dry. Whatever she possessed in the way of goods, cash, real estate and farmlands, she gave it all away in her passion for ʿĀref. She burned (*mī-sūkht*) in her desire for union with him and for a long time she put up with (*mī-sākht*) this grief.

It happened that one day the said woman undertook an unseemly gesture and a reprehensible action. Chalabī's blessed heart became vexed with her. Thus, that night, from the end of his blessed turban he tore off a piece of cloth the size of a veil and gave it to her. The *khātūn* asked: 'What are you ordering me? What am I to do?' He replied: 'You must die.' She beseeched him and displayed her wretchedness, but it was of no avail. The following night her male attendants found an opportunity and killed her. And thus they attached the piece of turban cloth over her face as a veil and buried her with it—*God*

Most High have mercy on her! That day (*rūz*), because of his inner burning (*sūz*), the felicitous (*pīrūz*) Chalabī recited this quatrain:

‘Every tunic the hand of patience tucks up for action,
The hand of sorrow tears in mourning over her.
Yesterday her face outdid the renown (*āb-rūy*)⁹³ of fire.
Now today the wind of death has reduced it to dust.’

After having mourned her for approximately forty days, he invoked God’s mercy on her and recited:

‘Do not sit in neglect, for this is a precious time.
Every breath that you draw is a precious life.
A life which has arrived and will then depart—
Do not waste it, for it is a precious guest.’

And then he recited this quatrain:

‘At His divine court the world is a narrow space.
The world is a model of the actual and the absurd.
It’s impossible for anyone to be awake in the world.
Grasp this fact: the world is a fantasy and a dream.’

* * *

[67] Likewise, the Friend of God on earth, Karīma Khātūn, the daughter of Shaykh Moḥammad-e Khādem (the Servitor)—*God have mercy on them*—recounted the following: ‘A person by the name of Akhī Pūlād came from the province of Ūj to visit the sepulchral shrine. He wished to obtain the candle and the certificate of approval and then to reside in the province of the son of Āydīn and to establish the practice of the *samā*^c. It happened that one day he acted boldly in ‘Āref’s presence and uttered some improper words. Chalabī became angry with him but said nothing. The next morning that person entered the blessed sepulchral shrine and, poor soul that I am, I was sitting in contemplation in the garden of Chalabī Ḥosām al-Dīn. I saw that this dervish, without his head, circumambulated the tomb. Then he came outside and departed for the city. That same moment the police chief (*shaḥna*) of the city met him at the Sūq al-Kheyl Gate⁹⁴ and they killed him immediately. I then saw Chalabī enter the sanctified sepulchral shrine and he said to me: “That person you saw without a head this morning has just been decapitated.”

And he was still recounting this to me when news arrived that the Qaramānids⁹⁵ had killed Akhī Pūlād.’

Bear yourself politely in the men of God’s presence.

Don’t set your foot down boldly. You’ll lose your head.

‘Chalabī ordered them to bury him.’

* * *

[68] Report: Likewise, one day this humble bondsman (Aflākī), in the presence of Chalabī, was standing by the door of the sanctified sepulchral shrine with a group of companions. Suddenly a dervish of Sufi appearance arrived to visit the sepulchral shrine. Chalabī asked him: ‘Where is your home and where have you come from?’ The dervish replied: ‘From the realm of Syria. I have come in love of Mowlānā of Rūm to rub my face (*rūm*) on his grave and to pay him a visit. For many years I lived in blessed Jerusalem as a pious resident and I attended upon the sepulchral shrine of Khalīl al-Raḥmān [Abraham].’⁹⁶ And he spoke at great length about the magnificence of that region and the delightful aspects of that sepulchral shrine. Then the group of disciples recited whole chapters (*bāb-hā*) on that subject (*ān bāb*) and in their passion for that province they displayed an immense yearning.

Later that night they took the dervish to the assembly-hall (*jamāʿat-khāna*) [in the *madrassa*] and offered him hospitality. In the heart of this indigent bondsman that I am the vision of Khalīl al-Raḥmān’s abode—*God’s blessings and peace be upon him*—formed itself so vividly, and the desire for that region was so overwhelming, that it is impossible to describe. That same night this devoted bondsman saw in a dream that a group was knocking at the door of the inner precinct of the sepulchral shrine and they wished to be allowed to come in. With complete politeness this bondsman opened the door and I saw four large young men enter, carrying a coffin on their shoulders. I went ahead of them and when I had opened the door of the garden, they placed the coffin at the foot of the stairs of the tomb. One of the four men stepped forward as prayer leader and said the prayers over the corpse. This bondsman asked them: ‘Whose coffin is this?’ They replied: ‘It is that of Abraham the Intimate Friend of God (Khalīl). Instruction came from the Almighty Presence that we should bury him in this shrine.’ When we

finished praying, they buried the said person beneath the lectern which holds *The Mathnavī* and went outside.

Due to such awesomeness, this poor bondsman woke up and I began to shout and was aroused with excitement. I undertook a minor ritual ablution and then engaged in prayer and supplication inside the sepulchral shrine. Thus, having performed the morning prayers and after the recital from *The Spiritual Mathnavī*, I came outside to have the honor of kissing Chalabī’s hand and prostrating myself before him in the manner of lovers. He shouted from a distance: ‘Hey, Khvāja perfume-seller!⁹⁷ Did you see where they placed your Abraham the Intimate Friend? This is so you realize that all the pure spirits are not without visiting and frequenting this shrine. The coming and going of invisible beings is uninterrupted.’

As the poet has said:

‘My every day is Friday, my *khōṭba* continuous.

My pulpit is lofty, my *maqṣūra*⁹⁸ is manliness.

When the foot of this pulpit is devoid of people,

Spirits and angels bring a gift⁹⁹ from the unseen world.’

Devoted bondsman that I am, I immediately lowered my head and sought pardon, for I should not keep any thought secret from Chalabī but recognizing that the good fortune of that association [with the spirit-beings] was due to his favor, I should be thankful for bounties and mindful of this generosity—if *God Most High is willing!*

As the poet has said:

‘When you find association with an upright man (*ṣeddīq*),

Consider that good fortune a precious opportunity.

If the way opens for someone, tell him: “Offer your life!”

For this happens through their mercy and attraction.’

* * *

[69] Report: It is also transmitted that one day a very learned jurist (*dāneshmand*) sat down in Chalabī’s company and witnessed his external behavior and his subtle charms, and he was astonished. The thought occurred in his heart: ‘What is the manner of the miracle of his astute interior?’ Straightway Chalabī said: ‘Oh friend, this way that I am, I am completely a miracle. What miracle are you seeking? Have you not heard: “*Abū Ḥanīfa consisted entirely of jurisprudence, and the knower of God is*

entirely miracles which are too numerous to be counted”?’ That moment he lowered his head in sincere devotion and, grasping the secret of the knower of God, he became a devoted disciple.

* * *

[70] Report: Likewise, this devoted bondsman relates that one night the King of Commanders, Mobārez al-Dīn Chalabī Moḥammad-Beg, the son of Ashraf, invited Chalabī ʿĀref to a banquet in Begshahrī and displaying need and belief in him beyond measure, he rendered a variety of services. Then from his palace Moḥammad-Beg summoned his son, Soleymān-Shāh, and bestowing him on Chalabī as a gift, he made his son a disciple. Chalabī girded Soleymān-Shāh’s waist with a rare belt, and then they dismissed [the young man]. Chalabī Moḥammad-Beg lowered his head and asked about what would be his son’s final outcome and wealth. Chalabī ʿĀref replied: ‘After you are gone, the destruction of this province and the dispersal of this group’s togetherness will be under his foot. In the end, they will throw him in this lake and destroy him.’ The poor father wept and all those present wept as well. Chalabī said: ‘Alas, this headstrong (*khīra-sar*) youth has nothing auspicious in his head (*sar*) and is not worthy of any kind of leadership (*sarī*) and sovereignty (*sarvarī*).’

Oh many a chief’s son in confusion and wickedness
Brought shame to his father through ugly actions.

And it turned out as Chalabī said. In the days of Temūr-Tāsh’s¹⁰⁰ rule, Begshahrī was conquered and they plundered the city. Moreover, after several days they drowned Soleymān-Shāh in the very same lake, and that country was laid waste.

* * *

[71] Likewise, in the time of the Qaramānids the city of Konya was in Qaramānid¹⁰¹ hands. Because Chalabī favored the army of the Mongols, this party was annoyed and would frequently raise objections, saying: ‘You do not want us who are your neighbors and supporters (*moḥebbān*) but you definitely favor the foreign Mongols.’ Chalabī replied: ‘We are dervishes. Our glance is turned toward the will of God. Whomever God wishes and whomever He entrusts with His sovereignty, we are on that person’s side and we want him.’

When the bondsman is content with God’s predestination,
He becomes a willing bondsman under His command.

‘This being the case, God Most High does not want you but He favors the army of the Mongols. He has taken sovereignty away from the Saljūqs and given it to the family of Chengīz Khān, in accordance with: *God gives His kingship to whom He will* (2/248). We want the same as God wants.’ Thus the sons of Qaramān, despite being devoted supporters and disciples, were angry and were on guard against Chalabī. Meanwhile, they had entrusted the citadel of Konya to a person by the name of One-Eyed Qelechī Bahādor, and this gallows’ thief (*dozd-e dār*), having been made commander of the fortress (*dezdār*), was guarding the citadel with one hundred Turks devoid of shame.

It so happened that one day Chalabī, along with a group of disciples, entered the citadel through the Sultan Gate. Bahādor, descended from a cur, arrived and ordered them to beat the companions, and they even struck the rump of Chalabī’s horse with a whip. He returned to the blessed *madrasa* and became so upset and morose that it is impossible to describe. After a while, Bahādor was afflicted with colic of the navel. He rolled upon the ground and let out screams. As much electuary and opium as they gave him, the pain would not subside. After the third day of his being in this heat and burning, a tumor appeared in his infidel interior and his whole impure, shameless body began to swell up. Crying and shouting out profusely, he sought assistance and clemency from Chalabī. But it was of no avail. Thus they placed this lowly, worn-out brute on a wagon and were carrying him to Lāranda.¹⁰² Half-way along the route he let out a sigh and burst. He consigned his infidel soul to Hell, and no one from that company remained.

* * *

[72] Likewise, this humble bondsman relates that one day Chalabī told the esteemed companion, Jalāl al-Dīn-e Kangrī—*God have mercy on him*—to buy a fine inner lining from the cloth merchants for the crown-princes¹⁰³ and he placed a sum of twenty ‘*adad* in the said person’s hand. When he brought the lining, Chalabī asked: ‘How much did you buy it for?’ He replied: ‘They wanted twenty-two. They reduced it by two ‘*adad* and I paid twenty ‘*adad*. But it’s a fine garment.’ Chalabī said: ‘You’re lying. You bought it for eighteen ‘*adad* and you put the two ‘*adad* in your turban.’ Out of extreme shame Jalāl al-Dīn

gave a thanks offering of another twenty ʿ*adad* and undertook sincere repentance, to the effect that after that day he would never commit an improper act. Chalabī said: ‘If a seeing person carries off something from someone who is blind, that is not so strange a matter. But that a blind person should carry off something from someone with vision is a wondrous thing indeed!’

God sees but by nature He is prone to cover up.

When you surpass the limit, He is the All-powerful.

* * *

[73] Report: Likewise, the *khātūn* of the hereafter, the female Friend of God on earth, the religious scholar and knower of God, Khvosh-Leqā-ye Qūnavī—*God have mercy on her*—was a vicegerent in Tokat and the prominent men of those regions were her disciples. She related: ‘The godly companion, King of Men of Excellence, paragon of Koranic commentators, Nāṣer al-Dīn-e Vāʿeẓ (the Preacher), the son of Mowlānā Rokn al-Dīn-e Ormavī al-Valadī¹⁰⁴ al-Qūnavī, stayed with me for a while as a guest in Tokat. By means of the subtlety of his preaching and discourse he enthralled the people of the city. Then one day he said something trifling about Chalabī ʿĀref and when I opposed him, I made him very angry. Being upset, he immediately rose and departed from Tokat for Nekīsār. That first Friday having succumbed to a blow, he came back [to Tokat] in a sick state. All the prominent men and the disciples gathered together to visit the preacher, and to find the cause of his illness and to treat the disease once they had diagnosed it.

Nāṣer al-Dīn said: “When I arrived in Nekīsār and on the first Friday mounted the pulpit, I grew passionate during my sermon and an uproar arose from the people. Then I saw Chalabī ʿĀref come in through the door of the mosque, riding on a bay horse and brandishing a lance. Advancing up to the pulpit, he struck me once with the lance in my left side and disappeared. My breath was cut off and, being wounded and injured, I fell down from the pulpit and lost consciousness. Then the group lifted me up and brought me home. Wounded in the spirit by this awesomeness, I fell ill. Whatever the case may have been, I have thrown myself upon the companions. You are all witnesses that as of today, poor wretch that I am, I have become a sincere bondsman and pure disciple of Chalabī, and I have found faith. It is hoped that through that sultan’s favor I will proceed in faith

and die in sincerity. Moreover, my last recommendation is that when Chalabî arrives in auspiciousness in Tokat, you present to him the prostration of this wretched stranger that I am. Perhaps he will show me mercy.” After the third day he joined the proximity of God and on the fortieth day [following the death] of the said person, Chalabî came from Sivas and honored Tokat with his presence. He said: “Our poor Nâşer al-Dîn-e Vâ^ceż departed in a wondrous manner.”

Khvosh-Leqâ related: ‘I lowered my head and wept, asking: “What is the state of that poor wretch?” Chalabî replied: “I have delivered him from fancy. He is at rest on the pulpit of: *Praise be to God!*, and he is immersed in God’s mercy (*gharîq-e rahmat*) and has escaped the fire of torment (*harîq-e zahmat*).” The companions lowered their head and gave thanks. Likewise, the next morning Chalabî went to visit the grave of this great person together with all the disciples and he renewed his limitless favor. And he recited:

“Since your favors were a refuge for the soul,
How can it be in danger from terror of the road?
After this my heart and soul are at the beloved’s court.
After this my hand clings to the king’s skirts.”

God sanctify the innermost secret of his noble disciples just as his innermost secret was sanctified through his Lord’s innermost secret. Peace!’

* * *

[74] Report: Likewise, the weak bondsman who is the author of this work—*God Most High give him assistance*—relates that one day Chalabî came to this bondsman’s house and a group of noble disciples were also present on the occasion. The Chief of the Brethren, Ḥosām al-Dîn, the son of Āyenadâr-e (the Barber) Qūnavî who was a rare wild dervish (*sheyyād*) and a poet, recited *ghazals*, and they experienced ecstatic delights. And Chalabî bestowed favors and revealed his powers. Then suddenly Ḥosām began to speak, saying: ‘Hey Aflākî, I will kill you.’ This bondsman that I am, replied: ‘You mean through internal authority?’¹⁰⁵ He said: ‘No, but in external reality!’ Chalabî said: ‘In fact it is you who are going to die during these days. Attend to your own grief!’ Ḥosām rose in anger and set out for Begshahrî. He was sick when he arrived in Aqshahr and departed for the other world in extraordinary circumstances. Chalabî was

sorry beyond measure and felt pity. He turned to the companions and said: 'To behave independently before the sight of the men of God and to speak improperly brings with it great harm and is inauspicious. In the company of the seeing knowers of God it is an incumbent duty to be silent and to show humility.' And he recited these couplets:

'Whoever in front of this roaring lion
 Opens his mouth improperly like a wolf,
 This lion will tear to pieces like a wolf
 And recite for him: *So We took vengeance on them.*¹⁰⁶
 He will be wounded like the wolf by the lion.
 He was stupid to act boldly in front of the lion.'

* * *

[75] Report: Likewise, the humble (*khākī*) bondsman who conveys (*hākī*) this account relates: I was in attendance on Chalabī—*God glorify his memory*—when we came forth from Kayseri and set out for Sivas. Also travelling in attendance on him were Mowlānā ʿEmād al-Dīn the *qāḍī* of Amasya and Saʿd al-Dīn-e Khaṭīb-e Sīvāsī, as well as the latter's brother Majd al-Dīn-e Hāfeẓ (the Koran-Memorizer) and a group of prominent men. Chalabī had fallen asleep on his horse. A person brought news, to the effect that: 'This bondsman's father has died in Ūzbek Khān's Sarāy.¹⁰⁷ Much of his property remains. Having set it aside for you, they are waiting for his son. Indeed, he was a great man and a unique preacher.' Poor wretch that I am, I then wept and was extremely grief-stricken. And in my heart the thought arose: 'When we arrive in Sivas, without asking (*khvāsta*) permission I will set out to seek these possessions (*khvāsta*) and books of my father. Once I have succeeded in obtaining them, I will quickly return to my attendance [on Chalabī].'

Suddenly Chalabī woke up and let out a shout, saying: 'We have no need of those possessions. And if you go off without permission, you will perish in the sea.' Poor wretch that I am, I raised shouts and fell from my horse. I placed my head on the hoof of the shaykh's horse and wept. The group on hand was bewildered, not knowing what the situation was and the circumstances of the story. Then raising his blessed head, Chalabī displayed favors and said: 'While I am still alive, do not set out to hunt for anything, so that I am your prey. After I am gone, do as you wish.' And then he went back to sleep. Likewise, before

Qāḍī ‘Emād al-Dīn and Sa‘d al-Dīn asked me [about this], Chalabī told them: ‘It happened that Shaykh Aflākī’s father has departed from the world in the city of Sarāy. He wanted to go away without my permission and recover those possessions. We were not pleased to be separated from him. I admonished him not to sell the reality of the present for a fantasy of future wealth, and not to abandon association (*ṣoḥbat*) with the Friends of God, lest he experience remorse and regret.’

That very moment Qāḍī ‘Emād and Sa‘d-e Khaṭīb became disciples. And this poor wretch, having sought forgiveness, abolished his intention and became unconcerned.

* * *

[76] Report: Likewise, one day we had come forth from the city of Tabriz and were going to Soltāniyya. One of the great men of excellence who was a tutor (*mo‘īd*) in Qobba-ye Ghāzān, namely Shehāb al-Dīn-e Maqbūlī-ye Qīrshahrī—*God have mercy on him*—joined us. While relating accounts, we were riding along. Suddenly Chalabī, ordering the groom of the horses to be punished, said several insults to him and quickly rode off. Then Shehāb al-Dīn-e Mo‘īd became angry and began by saying: ‘A man of his prominence should not behave so stupidly. But the stupid people of Rūm are well known.’ Poor wretch that I am, I opposed him and cut off his speech, saying: ‘To rebuke the Friends of God in unawareness and to talk nonsense about them is not allowed.’

Straightway this prominent man’s horse reared up and he was thrown into the midst of black mud. From the top of his head to his foot he became immersed in black mud. It was feared he would suffocate. I saw Chalabī arrive at a gallop. He said: ‘Mowlānā Shehāb al-Dīn should not tangle with the stupid people of Rūm.’ Letting out a shout, Shehāb al-Dīn got up and lowered his head. Thus, having changed his clothes, he endeavored to change his moral qualities and became a bondsman and a disciple. As a gift he gave Chalabī a manuscript of the Koranic commentary of Shaykh Najm al-Dīn-e Dāya¹⁰⁸ which is the stock-in-trade of the investigators of the Koran, and he rendered services beyond measure. Chalabī bestowed this commentary on the King of Preachers, Mowlānā ‘Alā’ al-Dīn of Kastamonu—*God have mercy on him*—and a manuscript of this commentary had not yet existed in the realms of Rūm. Through the blessing of this sultan (Chalabī) it became widespread in these realms.

* * *

[77] It is also transmitted that Chalabī had come forth from Maʿdan-e Āmāsiya and [with his companions] was heading for Kastamonu. On the road he said: 'Today we will encounter bandits. Be prepared!' After some time, in the vicinity of the fortress ʿOthmānjak they encountered bandits from Ayntap (ʿAntāb). The bandits raised a great tumult and shot a storm of arrows at him. He received a wound in his blessed leg. It is said that on that day Chalabī was wearing the patched shirt of a knower of God (*telga-ye ʿārefī*) over his tunic. When the arrows arrived, they would bounce off. The bandits, thinking that he was wearing chain-mail under his robe, went on shooting arrows one after the other. In the end, they denuded the people of the caravan and stripped the companions. They asked Shaykh Bahāʾ al-Dīn-e Khayyāt (the Tailor), the custodian of the sepulchral shrine: 'Who is this person?' He replied: 'This is Chalabī ʿĀref, the offspring of Mowlānā Jalāl al-Dīn.' They raised a shout and fell down from their horses. Baring their heads, they stood in acknowledgement. All of them became disciples, and Chalabī gave the patched frock he had been wearing to their leader.

Meanwhile, the bandits returned everything they had taken from the companions and the caravan, and having dressed Chalabī's wound without salve (*khoshk-band*), they presented apologies. And a wondrous thing was that no trace of the blow of their arrows appeared on that blessed garment. Poor wretch that I am, by way of supplication I asked: 'No harm from so many arrows of poplar-wood occurred to Chalabī's blessed clothes but then the affliction of a blow definitely occurred on his blessed leg. How did this happen?' Chalabī replied: 'My father did not want me to leave Konya.' He went on: 'I absented myself without his approval. This extent of a wound and affliction is because of the disturbance in his heart.' The final outcome of the matter was that this group [of bandits], one and all, went before Suleymān-Pāshā of Kastamonu and they turned away from banditry. They joined the corps of the army of Islam and became engaged in making raids against the infidels.

* * *

[78] Report: Likewise, the noble disciples have transmitted that when Chalabī arrived in the city of Lādiq for the second time, the prominent men of the city and the notables rendered him many services and they attended upon him night and day. It happened that the King of the Vicegerents, Qāḍī Najm al-Dīn-e Qowṣara

(the Reed Hamper), opposed him and made himself the head (*sar*) of a group. He revolted (*sar kashīd*) against the chief (*sarvar*) of mankind (Chalabī) and, having become deluded through his position of leadership, he remained remote from the true leader. Thus the disciples ranged themselves in two groups and an impediment was created between them. Some of the companions took his side, and some of the reputed men of the city and the fortunate companions supported the side of Chalabī. Meanwhile, Chalabī, because of the secret which he knew about, summoned the King of the Vicegerents, Mowlānā Kamāl al-Dīn, as well as Mowlānā Moḥyī'l-Dīn and Tāj al-Dīn-e Mathnavī-Khvān (Reciter of *The Mathnavī*), and appointed them as vicegerents and gave them a certificate of approval. All the prominent men of the city followed them and became bondsmen and disciples. Having founded a new lodge (*zāviya*), they began to offer opposition and perform the accustomed *samā*^c. After that, despite these circumstances, one day the miserable Qāḍī Najm al-Dīn, seeking a cure for himself, came with his disciples to Chalabī. He bared his head and sought forgiveness. With a display of limitless humility, he shed many tears, such that one would think his weeping was sincere. But his weeping was mingled with deceit like that of Joseph's brothers.¹⁰⁹ When they had gone outside, Chalabī, pointing with his fingers, said: 'I will pull out all his intestines from below to see what his disciples do and what sort of help they give him.' Najm al-Dīn then became bedridden. He moaned and implored Chalabī for assistance. He fetched up sighs and wept. And all his intestines and bowels were pulled out from below and were severed. When Chalabī arrived in Egrīdūr, that night he said: 'Poor Najm al-Dīn-e Qowṣara has passed away.' And having reflected for a moment, he became very sad and recited:

'Forgive, oh you whose coffer contains forgiveness!

All previous kindness has been preceded by you.¹¹⁰

Forgive these bondsmen who worship the body.

Forgiveness from the ocean of forgiveness is preferable.

[Other] forgivenesses utter praise of your forgiveness.

It has no equivalent, *Oh people be in fear* (4/1)!

Quickly give the polluted access to the Euphrates

Of [your] forgiveness and the spring's washing-place.'

Then rising to his feet, Chalabī said: ‘*Those who forgive their fellowmen; and God loves the good-doers* (3/128). I have passed over that dervish’s sin!’ The next night [in a dream] an esteemed person beheld Shaykh Najm al-Dīn in a flourishing garden and he was walking about with gracious movements. The person asked Najm al-Dīn: “What has God done to you?” He replied: “If ʿĀref’s favor had not interceded for me, I would have remained in the torment of Hell for eternity. *Praise be to God*, I have found deliverance and am at peace.”

* * *

[79] Likewise, one day Chalabī was going to the bathhouse. He said to this humble bondsman: ‘Stay in the house.’ A large bowl of soaked apricots had been prepared for Chalabī and the companions to eat after taking their bath. Poor bondsman that I am, I swept the house and, having found a dirhem under Chalabī’s leather mat, I put it in my purse. Then my sight fell upon the bowl of soaked fruits and my carnal soul definitely felt an inclination to take a piece of fruit from there. I sought forgiveness and abstained from doing this. But after struggling and fighting with my base carnal soul several times, I could no longer resist. In the end, my reason was overcome and I put an apricot in my mouth. Straightway I perceived that the serenity (*ṣafā*) of my interior was rendered turbid and I felt remorse.

When Chalabī returned from the bathhouse and the disciples were present, he said: ‘Bring forth that bowl!’ When he gazed at the bowl, he said: ‘Someone has taken a piece of fruit from here, eaten it, and behaved improperly. Why did you do such a thing and display treachery and commit this offence? Why were you overcome by the sinister carnal soul? A person who extends his hand like this to my bowl (*kāsa*), what will he devise regarding my purse (*kīsa*)? I love a trustworthy man, and kings of the world of appearance as well as sultans of the higher realm always make trustworthy men their treasurer. The chief of our religion, Moḥammad, is trustworthy, and the bearer of his revelation, Gabriel, was also trustworthy. You must have read this couplet which has been recited:

“Close your mouth. Be trustworthy in keeping a secret.

The king gives the trustworthy the key to the treasury.”

Weak bondsman that I am, I became completely miserable. I wept and I begged for forgiveness. Chalabī said: ‘After today do

not do this again so that in all circumstances you remain trustworthy toward us and you come to be entrusted with the secrets of the pious free men (*asrār-e abrār-e aḥrār*).’ Then after the tenth day he said: ‘What have you done with that one dirhem you found under my leather mat?’ I took it out of my pocket and placed it before Chalabī and added some more to it as a thanks offering. Chalabī showed pity and distinguished me with abundant favor.

* * *

[80] Report: Likewise, one day Chalabī honored the school of the crown-princes¹¹¹ with a visit. He said: ‘Dismiss them for today.’ Then after a while the exalted disciples gathered together and became engaged in one another’s company. That day around twenty of the fortunate companions persisted in imbibing and drinking wine, and they indulged in a festivity (*‘eysh-ī*) in the manner of Jesus (*‘Īsā*). When a third of the night had elapsed, only one ewer of wine still remained. The godly companion, the grandson of Valad, Borhān al-Dīn Elyās-Pāshā was the wine-pourer of the disciples. Several times he indicated to this devoted bondsman: ‘There is no wine. Further provisions are required.’ Meanwhile, Chalabī, having fallen asleep in accordance with his usual practice, heard what this dervish said. He opened his blessed eyes and said: ‘How often are you going to say that? Be silent! Have you not heard that the *halvā*-maker who was a Friend of God worked for three years from a single jar, and assistance came to him from the invisible world? If a knower of God (*‘āref-ī*) works from a single jug until dawn, it will not be wondrous.’ Then taking hold of the ewer in his blessed hand, he put it back in Elyās-Pāshā’s hand. Thus, until *solṭānī* (?) mid-morning, twenty persons drank of this affair (*ma‘nī*). They all became very drunk and went to sleep. The ewer was still full to the brim.

Has anyone seen this, that from one water-skin
 So many water-skins were filled with no trouble?
 The water-skin itself was a veil. In fact, bounty’s wave
 Arrived at his command from the Ocean of origin.

Furthermore, this sincere bondsman kept that jug and people drank from it for the sake of blessings and [in this way] the sick obtained a speedy cure.

* * *

[81] It is also transmitted that when the prominent men of the city of Lādīq experienced devotion and became disciples (*morīd*) of Chalabī ʿĀref, the son of Nāẓer displayed arrogance. He refused and did not display devotion. And he was a well-reputed and distinguished offspring of a commander. When the unanimous companions persisted in urging the said person, he replied: 'I will become a disciple on one condition, that he bestows a male child on me. There will not be any miracle better than this.' Then Chalabī Moḥammad-Beg, Īnānch-Beg, Ṭoghān-Pāshā, and others as well, accepted the task, saying: 'Whatever you wish and you seek is obtainable from him.' And they resolved to bring him before Chalabī on the opportune day.

Suddenly one dawn Chalabī came out of the *zāviya* and headed off by himself. By chance it was snowing heavily that day. It was the winter season. He came to the entrance of the Khvāja ʿOmar Bathhouse. Stopping there, he saw that the door of the bathhouse had not yet been opened. It happened that the son of Nāẓer, being in need of the bathhouse, rose and rushed off in the direction of the bathhouse. He saw a person standing in the dark before the bathhouse door. Advancing further, he saw that it was Chalabī ʿĀref. He greeted him with 'salaam' and kissed his hand. The thought occurred in his heart: 'Perhaps Chalabī has had a morning drink and, due to intoxication, has come outside all alone.' Chalabī said: 'No, no! It's not the way you imagine. Rather, I have come to make a Muslim out of your carnal soul (*nafs*).' And he placed a bouquet of red roses in his hand, saying: 'And may the arrival of a child also prove a blessing!' The poor son of Nāẓer was bewildered by Chalabī's peerless glance (*naẓar-e bī-naẓīr*). He fell down and lost consciousness.

When he came to from the whirlpool of non-existence,
He went on shouting: 'Oh God!' and 'Oh God!'

Having quickly taken his bath, when the son of Nāẓer came home, he beheld his wife as extremely beautiful and had intercourse with her. Through the omnipotence of the exalted Creator, that same moment his wife became pregnant. When the morning was advanced (*chāst-e boland*), he rose and went before the commanders. He told them the circumstances of what had happened and showed them the bouquet of roses. They all rejoiced and, coming before Chalabī with many precious gifts, they made the son of Nāẓer a disciple. Thanks to their favor,

matters reached the point that he uttered miracles and pierced pearls of higher meaning and obtained all his religious and worldly desires. His wife kept the bouquet of roses for years, and any sick person who was given a petal recovered his health. Meanwhile, that great man would always recite these couplets in earnestness:

‘Our shaykh, by the Creator’s help, possesses splendor.

The dust of his alley is better than redolent musk.

In the sincerity and belief of the people of religion

Whoever denies the Friend of God is an infidel.’

* * *

[82] Report: It is also transmitted that one day a Sufi had a heated dispute with Shaykh Nāṣeḥ al-Dīn, the vicegerent of Nakīda (Niḡde)—*God have mercy on him!* The Sufi said: ‘Why do you have such an attachment to this dog named Qeṭmīr?’ And he enumerated the dog’s faults. Nāṣeḥ al-Dīn replied: ‘The reason I love him is because he possesses Friendship with God, and he knows and can distinguish between friend and foe, and between supporter (*moḥebb*) and denier (*monker*).’ The Sufi said: ‘*We do not accept it!* These are impossibilities.’ Nāṣeḥ al-Dīn replied: ‘This is the very same dog as the dog of the Seven Sleepers (*aṣḥāb al-kaḥf*)¹¹² was and he has the same vein (*rag*: race). That other dog had the same color as well.’

If dogs did not possess the vein (*rag*) of love,

How did the Dog (*kalb*) of the Cave seek the heart (*qalb*)?

The lion, wolf and bear know what love is.

Anyone who is without love is less than a dog.

The Sufi asked: ‘How can we know whether this idea is true?’ He replied: ‘This is how. If you give the dog pleasant-smelling *khoṭāb*,¹¹³ he will not eat it but he will eat a piece of dry bread from my hand.’ The Sufi brought forth two dirhems so they would bring him some *khoṭāb*. Then a plate of *khoṭāb* was placed before Qeṭmīr for him to eat. Through the omnipotence of God Most High, he sniffed it once and then paid no more attention to it. Shaykh Nāṣeḥ al-Dīn produced some dry bread from under his arm and placed it before Qeṭmīr. With complete relish he lay down and ate it all. Thus the miserable Sufi abandoned his pride and malice, and having experienced devotion, he was stripped bare (*tajrīd*). Shaykh Nāṣeḥ al-Dīn

[took his own] *farajī* and dressed him in it. In the end, he became the disciple (*morīd*) of Chalabī ʿĀref. Before the Sufi became his disciple, Chalabī said: ‘Even our dogs are spiritual guides. Imagine what our lions are like!’

As the poet has said:

‘Oh he whose dogs the lions serve as slaves!
Speech is not possible. Be silent. Salaam!’

* * *

[83] It is also transmitted that, having accepted Qeṭmīr from Shaykh Nāṣeḥ al-Dīn, Chalabī set off and instructed Qeṭmīr: ‘Come along with us!’ When the dog had gone a few steps, he turned around and looked at Nāṣeḥ al-Dīn. Nāṣeḥ al-Dīn said: ‘What are you looking at? Would that I were in your place and might become the (guard) dog of that royal court!’ Then Qeṭmīr rolled about, let out a yelp, and set off running. Similarly, in the city of Lādīq during the *samāʿ* he would enter the circle of the companions and turn about with the noble disciples. Another of his miracles was that whether at home or abroad no dog ever attacked him, nor did any dog bark at him. When they sniffed him, they would form a circle around him and lie down. And whenever Chalabī sent a messenger somewhere, he would join Qeṭmīr to him. Indeed, whether it was a journey of ten days or a month, Qeṭmīr would escort him to his destination and then return. Moreover, they [burned] his hair and used the smoke to treat fever. The fever would depart. Whenever he saw a denier (*monker*), without mistake he would piss on him. And he would never eat food from deniers of [Mowlānā’s] family. If they secretly mixed that food with food from the companions and gave it to him, he sniffed it and wouldn’t eat it.

All the lions of the world lowered their head
When the Seven Sleepers’ dog received assistance.
That dog that dallied in her neighborhood,
How can I cede one of its hairs to the lions?¹¹⁴

Moreover, Chalabī always gave him food with his own blessed hand and would pet him, saying:

‘When dogs are offered such bounty as this,
What forms of good fortune will people be given!’

* * *

[84] It is also transmitted that one day an important man came to visit Chalabī and he presented his apologies, saying: ‘I am not able to come very often and have the honor of visiting.’ And he displayed humility. Chalabī replied: ‘Our goal with regard to the companions (*yārān*) is their sincerity of intention, their purity of belief and the love in their soul. Though they may be less assiduous in serving us and keeping us company, and they cannot be present because of their occupations and commitments to acquiring sustenance at fixed times, none the less their goal, both the universal and the particular, will be attained through our manifestation and they will arrive at their desire. Moreover, when it comes to the circumstances of the sincere supporters (*moḥebbān*), we maintain exalted glances¹¹⁵ and comprehensive favors [on their behalf].’

And he told a pleasant story on this subject which is a parable: ‘It happened that a commander’s son was studying religious science (*‘elm*) with a teacher (*mo‘allem*) and learning polite letters (*adab*) in a school of a man of letters (*adīb*). Every day he paid his master two dirhems. One day an important matter came up and he was unable to be present at the school. He sent the agreed daily sum through his attendant. The master took the money and did not ask anything about the commander’s son, such as: “Why hasn’t he come? And what is he doing?” The boy, by way of testing [the master], sent money several times and did not go himself. The master still did not ask anything about him. Anger came over the commander’s son. He went before the master and began to scold him, saying: “What’s the meaning of collecting the money (*derham-rā bar ham mī-nehī*) while you don’t care a hoot about me (*marā dar ham mī-zanī*)?” The master replied: “My purpose is the money. If you want, come. And if you want, don’t come.”

Now the purpose of the honest shaykh is the cash of the disciple’s love. Because whether the disciple comes or whether he doesn’t come, the shaykh is engaged in exercising power over his state. Night and day he strives in perfecting and bringing to completion the disciple’s affairs.’ And then he recited these couplets:

They are the alchemy of happiness of all people.

In all their actions they can be openly observed.

They even redeem the jealous from jealousy.

They make everyone a seeker and a disciple.

* * *

[85] Likewise, the author of this book, the humble bondsman, relates that a dervish was in the presence of Chalabī—*God glorify his memory!* The dervish was named Shaykh °Alī and he was one of Valad's disciples. He was a man who had attained association [with the holy], and the sun of the Friends of God had shone on him. Night and day he was busy performing service and he cooked exquisite foods. Having left this dervish in Aqshahr to watch over the belongings, Chalabī journeyed to Begshahrī and stayed there for several days. The late son of Ashraf—*God have mercy on him*—rendered services beyond measure. Then on a Friday there was a great gathering in the blessed lodge (*zāviya*) and the group of prominent men came together. Suddenly Chalabī said: 'Our poor Shaykh °Alī has set out from the transient realm for the world of eternity.' The disciples lowered their head, saying: 'Has someone brought news of this?' He replied: 'I saw two persons from the invisible world carrying his funerary bier.'

And when they returned, [it turned out] his death had taken place the very moment Chalabī had indicated.

The shaykh who became: *he sees with the light of God,*
Has been made aware of the beginning and the end.
He enters the heart's interior like a phantom.
The secret of a state is unveiled before him.

* * *

[86] Report: Likewise, this humble bondsman relates that one day Chalabī, along with the disciples of the city of Lādīq, went to see the son of °Alī-Shīr, the commander of Germiyān. He had alighted in the Plain of °Alam al-Dīn-e Bāzārī with a large army and they had set up tents. The latter came forth to welcome Chalabī and displayed much respect and various forms of politeness. When the disciples began to recite from the Koran and to utter divine insights, the said person, out of extreme ignorance and sheer stupidity, paid no attention but occupied himself with his attendants. For he was a Turk and without ceremony and uninformed about the world of the Friends of God. Suddenly Chalabī let out a shout and stood up quickly. Mounting his horse that instant, he departed with the disciples and in anger he hurled abuse at the son of °Alī-Shīr. He rode on and no one, due to this awesomeness, was able to ask a question.

Then an immense wind from the invisible world suddenly began to blow and a *Şarşar*¹¹⁶ appeared and the earth shook as if it were the earthquake of the Resurrection. All the tents (*khiyām*) collapsed on the heads of that group of base people (*liyām*). They themselves fell on their faces. The Arab steeds broke their tethers and ran off into the open countryside, and shouts arose from the soldiers. At the same time the son of ‘Alī-Shīr, raising shouts, came running out of his tent. He gathered together his lieutenants and sent them after Chalabī, saying: ‘All this has occurred because Chalabī Amīr ‘Āref was angry at me and rode off in a great rage.’ As much as the commander’s lieutenants beseeched Chalabī, he would not come back and he paid them no attention.

In the end, the commander sent after them the son-in-law of the son of Āydīn, Amīr Sa‘d al-Dīn-e Mobārak-e Qābeḍ, who was the *sū-bāshī*¹¹⁷ of the army, and having offered his apologies and sought forgiveness, the commander became Chalabī’s disciple and said: ‘The sign that Chalabī has forgiven me would be if he gave me his blessed hat which is the crown of the head of manly men. My head would then be safe from the blows of fortune.’ Similarly, Amīr Sa‘d al-Dīn-e Mobārak, along with his close associates, experienced devotion [toward Chalabī]. Having rendered services beyond measure, he sought his favor and mercy. Chalabī said: ‘Our intention was to seat the son of ‘Alī-Shīr alongside the accursed Qārūn¹¹⁸ and to assign him a place below the seventh layer of Hell (*sejjīn*).¹¹⁹ But Moḥammadans are required to follow: “*Oh Lord God, guide my people, for verily they do not know*”, and free men (*aḥrār*) conduct themselves in accordance with: “*My mercy outstrips My anger*.” Go now, for his begging forgiveness and his desperation (*eḍṭerār*)¹²⁰ have become his assistance. I have passed over his crime and pardoned him.’ At the same time he gave them his blessed hat as a blessing and said: ‘As long as this hat of ours is on his head, there will be no danger to his head (*sar*) from the evil (*sharr*) of any leader (*sarvar-ī*). Moreover, his end will be praiseworthy. For when he dies, he will die a Muslim.’

They gave Chalabī presents consisting of three fine horses, ten measures of *chūqā*,¹²¹ five pieces of embroidered cloth (*kamkhā*), ten pieces of woollen cloth, and a sum of three thousand ‘*adad* in cash, as well as five hundred ‘*adad* for the disciples, and then they departed rejoicing. Meanwhile, when Chalabī arrived in Kutahya in auspiciousness, Chalabī Ya‘qūb-

Beg came with his daughter at his side and became a disciple of Chalabī and rendered services.

* * *

[87] Report: Likewise, it is transmitted from the great among the pure brethren (*ekhvān-e ṣafā*) that when Chalabī—*God glorify his memory*—arrived in the city of Bergī for the first time, Mobārez al-Dīn Moḥammad-Beg, the son of Āyḏīn—*God have mercy on him*—had not yet conquered that province and its dependencies. He had several horsemen and foot-soldiers in his service and he was one of the *sū-bāshīs*¹²² of the son of ʿAlī-Shīr. One night he rose and came to visit Chalabī. Lowering his head, he displayed great humility and asked for victory, assistance and good fortune from the invisible world. Chalabī gave his own club to Moḥammad-Beg and said: ‘Whoever rebels against you and does not lower his neck but runs away, smash his head with this club. And know that after today this province (*velāyat*) and several other provinces from Khodāvandgār’s spiritual domain (*velāyat*) will be acquired by you. Moreover, you and your sons and descendants will obtain victories (*fath-hā*) and spiritual benefactions (*fotūḥ-hā*), and your dominion will prevail over everyone.’

Moḥammad-Beg took hold of the club, placed it on his head and said: ‘With Chalabī’s club I will strike the head of my carnal soul and with my own club I will beat the head of the enemies of religion.’ It was then that, day after day until the end of time, he subjected the lands of that region to his power. He destroyed the enemies of religion and not a single one escaped. All his children were sincere supporters (*mohebbān*) and pure warriors for the faith (*ghāziyān*). Anywhere that an enemy made an attempt against their province, he was killed after being forsaken and afflicted. And their family line, thanks to Chalabī’s blessed invocation of God, will be divinely strengthened and given victory until the advent of the Resurrection—*if God Most High is willing! And God strengthens with His help whom He will* (3/13), *and help comes only from God, the All-powerful, the All-wise* (3/126).

* * *

[88] And likewise, it is transmitted from the noble disciples who were the clusters of grapes from the vines of that personage (Chalabī ʿĀref) that Solṭān Valad—*God sanctify his precious innermost secret*—would call Moḥammad-Beg, the son of Āyḏīn, ‘our *sū-bāshī*’ and would bestow immense favors on him and

dubbed him ‘Sultan of the Warriors for the Faith’. He would praise Moḥammad-Beg among the Mongol and Turkish commanders and urge the latter, saying: ‘May they acquire bravery, generosity and manliness from him!’ Meanwhile, one year after the other, that unique man would send so many votive offerings and marvelous gifts to him and ask for the assistance of his spiritual power (*hemmat*) and favor. And in manly fashion he persisted in upholding the covenants with the manly men (*mardān*). Consequently, their favor in turn watched over his situation and protected him in times of ease and hardship, and guarded his life. They protected him from harsh dangers and the terrors of the infidels.

Since you maintained loyalty to God’s covenant,
Out of generosity God keeps the covenant with you.

Verily, this favor and protection and guarding will have force within his family line until the Resurrection occurs, and from the invisible world the outpouring (*fayaḍān*) of lights of everlasting bounty and abundance (*feyḍ*) will flow forth (*fāyeḍ*) upon his descendants.

Be the king’s close bondsman because bearing his brand
Guards you from the police by day and the watch by night.

* * *

[89] Likewise, the King of Commanders, model of champions, a second Ḥamza,¹²³ godly warrior for the faith, Bahā° al-Dīn Omūr-Pāshā—*God strengthen his helpers*—on several occasions met with distress in the midst of the sea and in extreme disturbance and distress he beheld Mowlānā take on shape and walk on the sea’s surface. Mowlānā gripped the prow of the ship in his blessed hand and delivered it from that whirlpool and destruction. And on several occasions in combat with the infidels, he saw Chalabī °Āref waging war. They were overthrown and they suffered defeat. This unique man, having relied on his belief, strove continuously in raids against the unbelievers until his final moment when he attained the rank of martyr and became one of the people of felicity. And it is said that one night he saw Chalabī in a dream, and Chalabī recited this couplet and uttered higher meaning to him:

‘Whoever bears our letter of protection in his tunic’s hem
Enjoys heroic status wherever he goes on land and sea.’

It was then that he set off and conquered the island of Saqez Adasī (Chios). They carried away more mastic than can be described. After imposing the *kharāj*,¹²⁴ he made the island into his own estate.

* * *

[90] Report: Likewise, this humble bondsman relates that the eminent jurist of Samarqand by the name of Nūr al-Dīn had recently become a disciple of Chalabī. Having undertaken attendance for a while, he strove in perfecting trivial matters. But he was a man of meddlesome spirit and impudent. By his arrogance and sins (*ghorūr o shorūr*) he would disturb the pleasure of the disciples’ moods. One day Chalabī instructed him: ‘Take a few letters and go before the son of Ashraf. Acquire some wheat, clarified butter and other things for the dervishes of the sepulchral shrine, and come back quickly.’ He immediately girded his waist and wished to mount his horse. The saddle-strap broke and he fell head over heels. Afterwards when he had set out, Chalabī said: ‘This man is riding without a head. It will be amazing if he is not killed.’ And all the disciples who were standing at the door of the sanctified sepulchral shrine perceived with their real sight that the dervish was riding along without a head.

After the fourth day news arrived that the son of Ashraf had had Nūr al-Dīn-e Samarqandī killed. As it happened, with Moḥammad-Beg the son of Ashraf—*God have mercy on him*—there was a man who was a poet and cultivated. He was called Terāzī and this person had kept company with the son of Ashraf for a long time and they had made journeys together. This unfortunate poet invited Nūr al-Dīn to be his guest and a dispute arose between them. Samarqandī, due to his impudent spirit, killed him. When news reached the son of Ashraf, he was upset by this situation. The *mofīīs* of the city issued a *fatvā* for the execution of the murderer, and that very instant he too was killed. The two men were both buried in the same place.

Meanwhile, Chalabī said: ‘We have sacrificed him for the sake of the companions because he intended harm to the companions, and his carnal soul was a vicious dog.’ All the companions lowered their head and were immersed in weeping (*ʿabrat*) at this exemplary punishment (*ʿebrat*). They increased their

astonishment (*heyrat*) at Chalabī's zeal (*gheyrat*). Then the son of Ashraf rendered abundant services and presented his apologies. Chalabī in his reply to him said: 'In this matter you were the instrument of the hand of God the Omnipotent. It was God's will that the affair turn out this way. The cause of the occurrence of this affliction was the disturbance of the heart of the Friends of God.' And he ordered this couplet to be written down:

'Whoever makes a crooked move in the face of my move,
Though he be the Sīmorgh,¹²⁵ I will kill him miserably.'

* * *

[91] Report: It is also transmitted from the great among the free men (*aḥrār*) that when Chalabī—*God glorify his memory*—arrived in Tokat, the prominent men of the city and the wives of the sultans and the daughter of the Parvāna rendered services beyond measure and displayed immense reverence. In Tokat there was a shaykh who was greatly respected and was a godly religious scholar. He was called Shaykh Bahā' al-Dīn-e Jandī. Indeed, in all the sciences of religion and inner certainty, as well as the science of mystic shaykhs, he was a shaykh and had no peer. On the path of fear of God, ascetic austerities and the upright practice of religion he was an angel incarnate and the spirit personified. It happened that he was made shaykh over the Khvāja Monīr Khānaqāh, and all the scholars of religion, shaykhs, commanders and men of leadership gathered together for his inaugural ceremony. This *khānaqāh* was attached to the daughter of the Parvāna, and she had said: 'By all means let it be Chalabī 'Āref who seats Shaykh Bahā' al-Dīn on the prayer rug and in the seat of honor. For Chalabī is a true offspring of a sultan and the secret of the soul of the Messenger of God's successor. Meanwhile, in accordance with his usual practice Chalabī had lowered his head like a treasure (*ganj-ī*) in a corner (*konj-ī*).

Then when the group of Sufis brought Bahā' al-Dīn, before he had kissed Chalabī's hand they rushed ahead and sat him down in the seat of honor and exclaimed: '*God is great!*' And that esteemed person, having also indulged in negligence himself, began uttering divine insights and sayings. Finally, when the Koran-memorizers intoned the Koran and the reciters began reciting the secrets of *ghazals*, no one from among those shaykhs came into motion, some out of fear and others out of arrogance and denial. Chalabī immediately let out a shout, rose to his feet,

and moved about in the open area for the *samāʿ*. And he recited this couplet:

‘They have beaten the war-drum. Now all will see
A pack-horse’s motion compared to an Arabian charger.’

And he lifted up one or two prominent Sufis and threw them on the ground. The shaykh of Tokat’s son and several other persons ran off to the winter room (*tāb-khāna*). Shaykh Bahāʾ al-Dīn repeatedly lowered his head and wept, saying: ‘By God, I was not informed. It was not my fault. *Forgiveness is preferable!*’ Chalabī said: ‘*The matter has been determined* (2/210). Prepare for a journey.’ And this great man fetched up a sigh and fell unconscious. At that point Chalabī recited the following quatrain:

‘It is pleasant to give guidance with knowledge
And to be friendly to people with patience.
Without knowledge you will never become leader.
To exercise leadership is indeed a great task.

And this refers to our divinely inspired knowledge (*ʿelm-e ladonī*), not the knowledge of the *madrasa*.’

Everyone lowered his head and acknowledged that Chalabī was right. Similarly, having accepted the divine decree, Shaykh Bahāʾ al-Dīn became a disciple and bondsman. He said: ‘Since it is inevitable that I go, at least I will go as a disciple (*morīd*), not as a rebel (*marīd*).’ He became ill for some days and after the thirteenth day he passed over *to the mercy of God Most High*.

* * *

[92] Report: Likewise, the recorder of secrets (*asrār*), the sincere bondsman of the free men (*ahrār*), Aflākī—*God Most High give him success*—relates: One day on a journey to Lādīq, miserable wretch that I am, I committed an error. Suddenly Chalabī gazed at me and my condition (*ḥāl*) immediately (*dar ḥāl*) changed. I began shaking and a burning fever came over me. I became like a phantom (*khiyāl-ī*) and I reached the state (*ḥāl-ī*) that my life appeared impossible (*moḥāl*). I perceived with my actual sight that I was hung upside down in Hell-fire and then removed from it again. And I burned in the conflagration of separation (*eḥterāq-e eḥterāq*) from Chalabī and I frequently beheld the angel of death who had taken on form. As much as I wailed and displayed my wretchedness, he paid no attention at all

and did not come to visit until I had remained afflicted in this merciless affliction for forty complete days. Then on the Eve of the Feast of Immolation¹²⁶ we arrived in the city of Kutahya. This weakened bondsman became withdrawn (*monzavī*) in the corner of the *zāviya*. The force of the fever (*tab*) reached such a pitch that I had no capacity (*tāb*) to move and no ability to speak. I gave up all hope of life and in this state of weakness (*nezārī*) I became engaged in weeping (*zārī*) and wailing. Suddenly I beheld Chalabī standing at the head of my bed. He was smiling and, looking at me with his gaze of kindness, he said: ‘Rise and, holding your two ears, jump up three times and say:

“*Oh our Lord, we have sinned (7/22)! Wrong was done.
Show mercy, oh You whose merciful traits are immense!*”

And he placed a pomegranate in the hand of this near-dead bondsman of his. After that he said: ‘Recite *The Mathnavī* and engage in performing the *samā‘*.’ That very moment I saw the symptoms (‘*araḍ*’) of this illness (*marāḍ*) of mine become so diminished that it was as if I had never suffered from it, and once again I became alive and active. For as long as I live, I will be active serving that royal court.

‘*Giving thanks is to hunt for increase and is an obligation on God’s bondsmen, but whatever happens is only what He wishes.*’

Whatever He orders, say: ‘*We hear and obey (2/285).*’

Whatever you fear, the Protector is He. It is He!

Ten thousand and a hundred thousand of these kinds of miracles and effects from Friendship with God welled up from Chalabī in every circumstance. Sometimes he revealed it and other times he concealed it from strangers and showed it to whoever was familiar with secrets.’

* * *

[93] Report: Likewise, the exemplar of chivalrous young men (*fetyān*), the witty comrade (*ḥarīf*) and generous boon-companion (*nadīm*), Shaykh Begī—*God have mercy on him*—who was one of the prominent rogues (*rendān*) of Konya and a boon-companion of sultans and kings, and a Seleucus (*salūk*) with regard to kingly behavior (*solūk-e molūk*), was also among the sincere supporters of Chalabī. Indeed, they had [all] seen

various kinds of miracles and clever actions and come to have faith. One day he recounted: 'Between Valad and Chalabī an obstacle had arisen and they had ceased to associate with one another. Valad was longing for his ʿĀref and summoned me. Having shown much kindness, he instructed me: "Today, through intervention and mediation, by all means fetch ʿĀref from the sanctified sepulchral shrine and bring him here so I may offer you a banquet. Putting an end to estrangement is also one of the incumbent duties."

I lowered my head in complete eagerness and informed Chalabī. Thus, with all the disciples of the sepulchral shrine, we went before Solṭān Valad. And when we entered through the door, Chalabī lowered his head and came directly before Valad. Placing his face against Valad's face, he planted kisses on his face and hair and forehead. He then clasped him firmly in his embrace for a very long time. The disciples let out shouts and scattered coins, and Chalabī recited this quatrain:

"Those of firm foot who have joined association's path
 Don't wash their hands of the friend due to a bit of dust.
 No person has arisen from the realm of earth and water
 Who has not had the dust of error settle on his face."

Chalabī immediately replied to his father with:

"The arrow of your advice is never mistaken.
 And whoever makes mistakes, you forgive his mistake."

After that Valad ordered wholesome foods to be served. Chalabī hung down his head and out of extreme modesty and good manners did not dare to eat the food before his father's sight. Valad rose to his feet and ascended the look-out and sat down there. He said: "Let the companions eat in peace and not be constrained by me." When the table-cloth was removed and *ghazals* had been recited, Valad said: "Akhī Begī, I hear that our ʿĀref sings beautiful *ʿamals* and possesses an immense portion from the science of music and is a skillful horseman in other arts. I would like him to sing a *pīsh-row* and a *nowbat* and a *basīt*, and to perform a song."¹²⁷ Chalabī continually lowered his head and felt shame. When Valad had insisted two or three times, saying: "Let him definitely sing a *nowbat* for my sake", Chalabī replied: "If we have no instrument that ecstatic state will not occur. An

instrument is required for these melodies.” Valad experienced an ecstatic state and his joy increased. He said: “I am very weak. I cannot become your associate. Obtaining an instrument is up to me, the manifestation of ecstasy is up to you. But I must sit down in a corner of the villa so that you may be completely at leisure to give yourself over to your yearning and ecstatic delight, and may recite something from time to time. Then I can listen and experience joy.” And in the presence of Valad that night—which was tantamount to: *The Night of Power*¹²⁸ *is better than a thousand months* (97/3)—such an occasion of companionship (*ṣoḥbat*) took place until the blessed morning that it is impossible to express or to indicate through a hint. Indeed, the Cherubim of the Heavenly Assembly bit their lip [in jealousy] at the Cherubim of that sultan, and before the holiness of that association the Holy Spirit (Gabriel) exclaimed: “*Oh would that I had been with them* (4/73)!”

* * *

[94] Likewise, the great among the disciples related that when it was the first of the month and the crescent moon appeared on the sky’s horizon, Valad would say: ‘Have them summon ‘Āref so I may see the new moon on his face because his face is a blessing for mankind and human beings. He has arrived from the blessed world and he walks in blessedness. And his blessedness is from *Yā Sīn* (36/1) and *Tabāraka* (67/1).’ As soon as he saw the moon, he would plant kisses on Chalabī’s blessed eyes and recite the whole of this *ghazal*:

‘Do not hide, since your face is a blessing for us.
To gaze upon you is a blessing for all souls.
Every heart which tonight shares in passion for you,
Know for certain that tomorrow it will be blessed.’

And Valad always addressed Chalabī ‘Āref as ‘Shaykh of the Spirits’ and when he saw him from a distance, he would say: ‘Oh companions, the Shaykh of the Spirits is coming.’ And he would show him great respect.

* * *

[95] It is also transmitted that one day the masters of Sufism in Aqshahr took much trouble and arranged a splendid gathering on behalf of Chalabī. After Chalabī [and his companions] had come outside and were on their way to the *zāviya* of the Mowlavīs, the King of the Vicegerents, Akhī Mūsā—*God have*

mercy on him—lowered his head and asked: ‘What sort of a group are these dervishes? What is their state?’ Chalabī replied: ‘They are agreeable people. They follow rules (*motarassem*) and keep to externals. But they reside without God, and he who is uninformed about the secret of his innermost secret, verily he is also uninformed about God and veiled from the truth of: *He is with you [wherever you are]* (57/4). And among the knowers of God the person with knowledge of God is he who sees God, not he who invokes God.’

The soul of those who invoke God is dead.

The soul of those who know God has arrived.

‘But the spirits of our companions are knowers of God, and on our path a knower is a man who knows God (*khodā-dān*), not a man who invokes God (*khodā-khvān*).’

Since no one knows reason for sure without reason,

Then understand from this who is a knower of God.

‘Furthermore, there are signs of God’s closeness (*maʿiyyat*) and proximity. Although God’s closeness comprehends all things, none the less His closeness to the perfect person, who is perfected and imparts perfection, is a different thing. And this special closeness belongs to the characteristics of the prophets and Friends of God. As my grandfather has said:

“You entertain a false fantasy about God’s closeness,

Imagining the tray-maker is not far from the tray.

What you don’t see is that the Friends of God’s closeness

Contains a hundred miracles, and much ado and pomp.

In David’s hands iron becomes like wax.

In your hands wax becomes like [hard] iron.

Closeness in respect of creation and sustenance is universal.

These noble ones possess closeness of love’s revelation.

Closeness, oh father, is of several different kinds.

The sun strikes a mountain peak and gold [in the ground].

But the sun (*shīd*) has an affinity with gold

Which the willow (*bīd*) knows nothing about.

The dry and the juicy branch are near to the sun.

How can the sun be screened from them both?

But what a difference for the juicy branch
 From which you eat the ripened fruits!
 As for the dry branch, from the closeness of the sun
 Tell it to expect only to dry out even quicker.
 This is the closeness (*ma‘iyyat*) of God to all things.
 Seek the other closeness He has given to the aware!”

And these higher meanings are in response to the imaginings of that group which, without having obtained union, considered itself to have arrived. Not having tasted the flowing water of divine closeness, they displayed satiety while in extreme thirst. Thus the disciples (*morīdān*) who follow their authority have become deluded by their arrogance and have remained deprived of the spiritual state and divine proximity of the true Friends of God. It is hoped that in our time they will be shown mercy and not be pelted with stones because of the ill fortune of denial. For our family is the source of mercy and the mine of nobility, and the appearance of the light of this majestic presence [Mowlānā] is in order to cause receptivity to be bestowed on those who are unreceptive, not so that they strive after the station of the receptive.’

Rather the pre-condition for receptivity is His gift.
 The gift is the kernel, receptivity is the husk.

* * *

[96] ‘Likewise, one day my grandfather had become intoxicated and immersed in the lights of divine proximity. He said:

“The cursed ones are infirm, the blessed have escaped.
 We have come by way of mercy for the cursed ones.

As the Prophet—peace be upon him—said: ‘My intercession is for the perpetrators of grave sins in my community.’”

All the companions lowered their head and were overcome with joy.’

* * *

[97] Report: The witty companions and drinking comrades related that one day a learned woman who lived a life of poverty (*faqīra*) and was of enlightened heart came to visit Chalabī, and she brought many good things, rare gifts and clothes. After lengthy association and friendly concord, the woman asked:

‘What will the situation of us wretched ones be on the day when the Resurrection occurs, and what will be our final end in the hereafter?’ Chalabī replied: ‘God Most High having shown His kindness, you will enter supreme Paradise, and the Houris will be your servants.’ She said: ‘*Praise be to God who in His bounty has caused us to dwell in the abode of eternal life* (35/35). And what else will there be?’ Chalabī replied: ‘You will wear various kinds of robes and drink costly drinks and live a very delightful life.’ She said: ‘What else will there be?’ He replied: ‘Every day the believers and the dervishes will go to visit the prophets and the Friends of God, the blessed and the martyrs, and the pious dear ones. And they will feast and have enjoyment of the fine delicacies *which contain whatever the souls desire and the eyes delight in* (43/71). And having ascended onto palaces of light, they will look about them.’ She said: ‘What else will there be?’ He replied: ‘Finally, they will gaze upon the face of God in such a way that they will be intoxicated for countless years from the pure wine of: “*God Most High possesses wine which He has prepared for His Friend*”, and they will become enraptured in this eternal happiness.’ She said: ‘What else will there be?’ He replied: ‘The final (*ākherīn*) bounty in supreme (*barīn*) Paradise consists of penises like towers and branches of the plane-tree, created by divine omnipotence. They are inserted in the vagina of widowed (*bīva*) women and female dervishes full of charm (*shīva*) so that having been rendered happy in accordance with: *And We have still more* (50/35), they will experience delight and know repose. What could be more pleasant than this?’

At that, this sincere woman of poverty lowered her head in absolute devotion. Everything she was wearing she bestowed on the reciters and she departed filled with joy.

* * *

[98] Report: Likewise, when Chalabī arrived in the city of Lāranda, all the prominent men and the sons of commanders experienced devotion and became his disciples (*morīd*). As it happened, the pride of the vicegerents, Akhī Moḥammad-Beg, the son of Qalamī, was a man who only wore a tunic¹²⁹ in the period of his youth and was a fearless horseman, and he was far removed from the world of the Friends of God. [At a later time] when our noble friends [the Mowlavīs], who were in a higher position than he, had become old and weak, and he [still] rushed about in every direction among his [wordly] companions and was on the run and eagerly rendered services, Chalabī summoned

him and instructed him: ‘I see a great crowd around you. After this you must gird the waist of your soul with the belt of sincerity and preside over the circle of these people [the Mowlavīs] and render them services. Go and build (*be-sāz*) a *zāviya* and occupy yourself with the melody (*be-sāz*) of our love and *samā‘*.’ Straightway he lowered his head and became a disciple. He put on the *farajī* and acquired very great increase. Through the power and favor of Chalabī, he caused the deniers of that region to become forsaken and wretched, and he came to be one of those accepted by Chalabī. He recited:

‘Whatever disciple I have nourished through love
Will escape from the sky’s arrow and lance of its Mars.’

* * *

[99] Report: Likewise, the noble among the brethren related that when Shaykh Nūr al-Dīn-e Bīmārestānī, who was one of the masters of Sufism and a religious scholar who applied his knowledge, arrived in the capital of Konya, the prominent men of the city went to visit him but out of his haughtiness he did not go to see Valad and did not spend time in his company. Valad said: ‘He comes from Bīmārestān (hospital). The doctor is obliged to go to the ill person (*bīmār*).’ Valad rose and sauntered off with all his companions to see Nūr al-Dīn. The said person hid himself out of embarrassment. The next morning, having come to visit the sanctified sepulchral shrine, he began by saying: ‘To appoint a king (*malek-ī*) over the sepulchral shrine of a sultan such as this is not permitted!’ Chalabī took a deep breath and replied: ‘Fix your sight on the kingdom (*molk*), not on a king (*malek-ī*). Since you have been excluded from the world of sovereignty (*‘ālam-e molk*) and have not reached the celestial realm of the manly men (*malakūt-e mardān*), go on ignorantly disposing over power in the world of sovereignty (*molk*) as you wish, and know for certain that people who dispose over power are veiled from gazing upon the *Possessor of Sovereignty* (*mālek-e molk*) (3/26).’ And he recited these couplets:

‘When you arrive among companions, sit in silence.

Do not make yourself the bezel within the circle.

Silence is to your advantage before the visionary.

For this reason the words came down: *Be silent* (46/29)!

It is an error to repeat a report before seers

For that is proof of our negligence and defect.’¹³⁰

Thus Shaykh Nūr al-Dīn-e Bīmārestānī came outside with a sore heart and a bruised spirit, and he departed.

* * *

[100] Likewise, Mowlānā Ṣalāh al-Dīn-e Adīb (the Man of Letters)—*God have mercy on him*—related: ‘When Shaykh Nūr al-Dīn did not come and see Valad, and Valad showed mercy and went to see him but did not find him, and Nūr al-Dīn departed from the city, Valad asked Chalabī °Āref: “What is he like and what sort of a person is he?” Chalabī replied: “He is neither a seeker (*tāleb*), nor a person who is sought after (*maṭlūb*). For if he were a seeker of God, where is there a better beloved and person who is sought after than you? And if he were the sort that is sought after, in the world there is no better seeker who is in love than you.” Valad greatly applauded these words and scattered kisses over Chalabī’s eyes. Displaying immense cheerfulness, he began reciting this very *ghazal*:

“Oh child, science’s treasure, love’s mine, light of poverty!
In a conch-like body you’re a pearl-filled sea of grace.”

...and so on up to the end.’

* * *

[101] Report: Likewise, the noble among mankind, who were rarities of the ages, related that when Chalabī °Āref—*God glorify his memory*—on his last journey arrived from the city of Lāranda in the town of Aqsarā, the prominent men of the city and the shaykhs of that place showed him respect and honored him by holding various *samā*°-sessions on his behalf. After he had stayed about ten days, one night having set down his blessed head on his pillow, he let out successive cries and numerous sighs and shed tears during his sleep. The next morning the companions of certain faith (*yaqīn*) asked about the cause of this wailing (*anīn*). He replied: ‘I beheld a wondrous dream and heard pleasant voices. I saw that I was seated in a vaulted building (*tāq-i*) and from its windows I was looking at a garden (*bāgh-i*). The garden was endowed with a purity such as *no eye has ever seen and no ear has ever heard about*. Supreme Paradise was envious of this garden. Indeed, all kinds of trees (*anvā*°-e *ashjār*) and varieties of fruits (*alvān*-e *themār*), aromatic herbs and flowers (*azhār*), grew on the banks of streams (*kenār*-e *anhār*) and had sprung up beautifully such that, due to the leaves of its over-arching [trees] (*owrāq*-e *arvāq*), the heat of the sun (*tāb*-e *āftāb*) did not fall on

the garden's ground and in its shadowy shade magnificent spirit-beings (*rūḥāniyān-e jalīl*) and beautiful Houris (*ḥūriyān-e jamīl*) strolled gracefully. Likewise, at the edge of a rivulet of that rosegarden I saw that our Khodāvandgār was walking. I was overcome with astonishment at the charm of this situation, wondering: "What is our Khodāvandgār doing in this place?" I saw him make a sign to me with his blessed hand, saying: "Āref, what are you doing there? Verily, the period of residence [in the world] is over. Come to where I am, and what worlds and what beautiful spirit-beings you will behold!" And out of extreme pleasure from this invitation and from gazing at the charm of this garden, I began to moan and to feel sad. The time has now come for us to set out for the heavens and to drink the cup which is licit and majestic.'

And he recited these couplets:

'The time is come for me to strip naked,
To leave my body and become entirely spirit.
Tell the bodily form: "Go!" For who am I?
Isn't the pattern-figure trivial, since I endure?'

Then on the next day he departed for Konya. When he arrived in the city, a faint illness appeared in his blessed constitution and this indisposition increased from day to day. Chalabī came forth from his house in the morning and standing by the door of the sanctified sepulchral shrine, for a certain time he said nothing, and all the disciples stood before him drawn up in a line. That day happened to be the last Friday of the month of Dhū'l-Qa^cda in the year seven hundred and nineteen.¹³¹ Suddenly the supreme luminary [the sun] rose from its place of ascent and like a golden ball began dancing in the arena of the sky due to the polo-stick of divine omnipotence. It rose to the height of a lance. Chalabī then recited:

'The sun runs along like a golden ball.
Oh wonder! In the crook of whose polo-stick?'

Smiling, Chalabī looked at the face of the sun's orb and said:

'The Friends of God are the sun of the sun.
The sun takes its brightness from their light.'

After a while he said: 'I have become weary of the base world. How long will I remain under this sun in the midst of dust and pain? It is now time for me to place my foot on the head (*farq*) of the Farqadān¹³² and to rise above the sun and sing (*sarāyam*) over the head (*sar*) of the chiefs (*sarvarān*) of heaven and to attain deliverance fully from the fickleness of coming into existence (*talavvon-e takavvon*).' And he began to recite these couplets:

'Every moment love's voice arrives from left and right.
We are departing for the spheres. Who wants to look on?
We have been in heaven. We were friends with angels.
Let us all go back again. That is our home city.'

And he recited to the end of the *ghazal* and walked about. The companions who were present in attendance and gazed upon the beauty of his magnificence, with one accord moaned and wept. Chalabī said: 'There is no other remedy but to die. Indeed, while alive I always wished to go sight-seeing and to make journeys both in the external world and in my own interior, since unemployed spirits are in this world of phantom forms in order to look upon the wonders of the horizons and the marvels of souls, as well as to acquire divine knowledge (*ʿerfān*) and to attain certainty. In this situation because of the heaviness of my body I was unable to be conveyed and to move about, and I am incapable of making a journey at all. At least let us make the journey to the hereafter. Moreover, in this world there remains no intimate friend and fellow-sufferer and confidant for me. My fellow-sufferer was our Mowlānā and my father. In separation from them how long will I take pains to be happy in this unhappy house of tribulation? Verily, I long for the face of Khodāvandgār. I will surely depart.' That same moment he raised a cry and gracefully entered his house and began sobbing quietly. Then, despite the state he was in, having performed the Friday prayers, he honored the honorable sanctified sepulchral shrine with a visit. Having donned an honorific robe of favor from the lights of that majestic person's [Mowlānā's] secrets, he conferred honor on the *samāʿ*. And that day in absolute spendor he experienced such passionate upheaval that it cannot be contained in the writings of the pen. During the *samāʿ*-session he recited this quatrain:

‘You must proceed to the end on the beloved’s street
 And you must exit from your own existence.
 You should not go boldly before that moon.
 You must go with a sallow face and wet eyes.’

He came forth from the *samā‘* and in the part of the tomb where he is [now] at rest, he lay down and stretched out. After that he said: “A person’s dust (*torba*) is his place of burial.”¹³³ Bury the treasure of my being in this spot.’ And that day was like the twin of the Day of Resurrection. A tumult arose and the inhabitants of the higher and the lower worlds were engulfed in lamentation. On Saturday the effect of that grave illness (‘*āreda*) became apparent (‘*āred*) in his blessed cheek (‘*āred*) and began to offer opposition (*mo‘āraḍa*), while bodily health made the choice absolutely to maintain companionship. These hardships drew on for about twenty-five days. Then on the night of the 22nd of the month of Dhū’l-Ḥejja the earth trembled violently and it went on trembling in succession to such an extent that many walls were destroyed and domestic chimneys collapsed. That earthquake continued for three days in a row.

The Substitute (*abdāl*) of the city of Konya who occupied the position of Khvāja Faqīh Aḥmad and was one of Chalabī’s supporters (*moḥebb*)—*God have mercy on him*—had sat in the dust (*khāk-neshīnī*)¹³⁴ for forty complete years and had never moved from his place but had remained seated in that same spot summer and winter. He was called Dāneshmand (Jurist) because at the beginning of his career he had studied the religious sciences, and he was famous for revealing information about hidden worldly matters. While raising cries, he declared: ‘Alas, the lamp of Konya is being taken away! The world will be thrown into disorder, and I also am about to depart following after that sultan.’ And when the earthquake had continued, Chalabī said: ‘It is time to set out. Don’t you see how restless the earth itself has become in desire [to swallow up] the morsel of our being? Indeed, the earth desires a savory (fatty) morsel.’ And he recited this couplet:

‘When the grave’s dust swallows my body like a sip,
 My soul will fly above the sky. I’m not body, I’m light.’

After that he exclaimed: ‘*God is sublime!* What wondrous birds have appeared!’ And then for some time he closed his blessed

eyes and was engaged in watching those birds of souls. He often attempted to fly and made wondrous movements and gestures. With one accord, in desperation and wretchedness, the companions wailed and wept. The great and the small, men and women, were deeply moved. Chalabī said: 'There's nothing to worry about! Just as our alighting in this world was for your benefit, so too our death is for the improvement of your situation. In any case, we are with you, we are not apart from you, and we will be with you even in the other world. In this world's house separation is inevitable. Union without separation and conjunction without dispersal occur in the other world. Send me off in complete serenity. Though in appearance (*ṣūrat*) this is an apparent absence, in reality (*ḥaqīqat*) we are not absent from your reality and this is not absence.'

There is no regret in a merely apparent absence.

Were I to draw a breath without you, that would be regret.

'Moreover, as long as the sword is in the scabbard, it does not cut. Once it is unsheathed, then you will see! After this day I will strike my fist against the curtain of the invisible world in such a way that the noise will reach the ears of the hearing companions.'

He was in the midst of these words when his lovely distinguished sons, the progeny of the Friends of God, the heirs of the light of the prophets, the noble Shāh-zāda and Chalabī Amīr ʿĀdel—*God prolong their life*—entered through the door and sat down alongside their father. Then this humble bondsman, Aflākī, while weeping, lowered his head and said: 'Since Chalabī is going on a blessed journey and with the tongue of inner meaning says: "*Oh Lord God, bless me in death and in what occurs after death!*"', to whom does he entrust these [sons], and what is his final recommendation?' Chalabī replied: 'They belong to Khodāvandgār. They are not connected to us. Let him worry about them.' Aflākī said: 'Wretched stranger that I am, when I am left an orphan and dejected, what am I to do and where am I to go?' He replied: 'Be engaged in serving at the sepulchral shrine and look after that service so that they look after you. Do not go anywhere else, and busy yourself with what I have told you, i.e. collecting the feats (*manāqeb*) of our forefathers and ancestors and writing them down until you complete this, and do not neglect it, so that in the presence of our Khodāvandgār your face will beam with honest pride, and the

Friends of God will be content with you.’ All the companions wept and were bewildered. They trembled wondering what was going to arrive from the invisible and the visible world. Then Chalabī opened his blessed eyes and when he had recited (*goft*) the following quatrain, he went to sleep (*khof*t). Outer appearance (*ṣūrat*) was hidden and higher meaning (*ma‘nī*) was concealed.

‘Oh you whose fair face beauties of the world crave,
 Oh whose two eyebrows are the *qeb*la of lovers!
 I have become denuded of all my characteristics
 So I may dive naked into your beautiful stream.’

And then while saying: ‘Allah, Allah, Allah!’, he fetched up a sigh and recited these couplets:

‘The moment Universal Ocean becomes my essence,
 The beauty of atoms will become bright for me.
 I burn like a candle so that on the road of love
 All “moments”¹³⁵ will become one moment for me.’

It was then that between noon and the hour of afternoon prayers, after the surahs *Afternoon* (103) and *Help* (110) had been recited, on Tuesday the 24th of the month Dhū’l-Ḥejja in [the year] of the pilgrimage seven hundred and nineteen¹³⁶ he departed in auspiciousness and absolute joy, *being attracted to the primordial and eternal, the luminous and divine center. And glory unto Him who holds in His hand dominion over everything, and unto Him we will be returned* (36/83). *Verily, we belong to God and unto Him we return* (2/156). And Chalabī’s sanctified spirit, sagacious and like (?) a crane, dove into the ocean of the light of essence.

That very moment he lay down and died.
 Like the rose he yielded his life, smiling and joyful.
 The light of the sun heard [the call]: ‘*Return* (89/28)!’
 He made haste to return to his origin.
 This light of the eyes, having seen the light, returned.
 The plains and countryside went on yearning for him.

And when they brought forth his coffin, it was too short by a certain amount. He didn’t fit inside the coffin. His two blessed

feet remained outside. All the disciples raised a tumult and let out shouts. Then, through the omnipotence of God Most High, the feet contracted upon themselves and, having placed the lid on the coffin, they lifted it up. There were many proud men and deniers who cut the cord [of their unbelief] that day and found the faith. That day was the coldest part of the harsh winter and most of the inhabitants of Konya were barefoot and with bare head and body, and the cry of the lovers ascended to the pommel of ʿEyyūq's¹³⁷ banner. Indeed, it was the smaller resurrection, and men and women collided with one another. But in such cold and harsh freezing that the silk-like (*ḥarīr*) earth became iron (*ḥadīd*), because of the force of Chalabī's Friendship with God and God's favor not a single person from the thousands suffered any pain or harm. Due to the spiritual power (*hemmat*) of such a select (*gozīda*) sultan, the vexed (*gazīda*) cold did not bite (*na-gazīd*) anyone, and all the people remained unharmed. Thus, on Wednesday the 25th of the month, Chalabī found proximity near the Majestic Presence. His earthen frame having been given back to the pure earth, his nurse, and his seed-like (*dāna*) learned (*dānā*) body having been consigned to her womb, he awaits the advent of the promised Resurrection.

When the seed was sown, it grew and became a tree.

If you grasp this mystery, you'll be knocked over with us.

God sanctify his innermost secret and pour forth his godliness over his supporters. And this humble bondsman improvised two quatrains and wrote them over the door of Chalabī's blessed tomb.

ʿĀref Chalabī escaped the confines of the cardinal points.

He gazed at essence and came forth from attributes.

Then, like a fish, the Jonah of his life-spirit

Lept from his body's ship into the ocean of life.

ʿĀref Chalabī who had no peer and no equal

Could not be kept like a treasure in a corner of the world.

From being and place he chose to transfer to non-place

Because he had no place in this halting-station of: 'Be!'

Likewise, on the point of his departure Chalabī once again instructed me to make an effort in all earnestness to complete this

book and to strive [in this] to the extent of my capacity (*towq*) and with extreme passion (*showq*) and perfect delight (*dhowq*). *To God be praise and gratitude! From Him come assistance and grace* because through the favor of His Majesty the beginning of these subtleties reached the end. *And God is the Guide and unto Him is the return* (13/36).

CHAPTER NINE

The feats of Chalabī Shams al-Dīn Amīr °Ābed—*God glorify his memory!*

[1] Likewise, this humble bondsman relates that when Chalabī °Āref—*God sanctify his subtle substance*—had bestowed abundant favors and unlimited kindnesses on Chalabī °Ābed, at the end of his life he handed over his throne to °Ābed and then handed over [his soul to God]. °Āref set out from the visible world for the worlds of invisible secrets and he consigned all the affairs of his offspring and disciples to this great man, not through an indication of the tongue and the expression of speech but rather by way of the soul and the heart's light. Thus all the brothers and children of our shaykh (°Āref), in displaying service and respect for °Ābed, behaved *like slaves in the presence of kings*. Meanwhile, due to the perfection of his generosity and his innate justice °Ābed continually rejected all that is not God. Whatever of the world's vanities turned up in the form of coins (*noqūd*) and necklaces (°*oqūd*) and suchlike, he would use on behalf of his descendants and companions, and he would order honorific robes and donations for all of them. Indeed, Ḥātem-e Ṭā'ī¹ folded up the diploma of generosity in °Ābed's day and age and was in need of the latter's munificence. Similarly, in sincerity and certainty, and to the extent of the possible and the delving of divine knowledge (°*erfān*), Shāhzāda and Chalabī Amīr °Ādel were united in revering this sultan. Up to the time of his death they were resolute in affirming their loyalty, and their devotion and belief went on increasing. A hundred thousand mercies be upon the spirit of those loyal to °Ābed!

The company of men who maintained loyalty

Have enjoyed increase above all their peers.

The seas and mountains are subservient to them.

The four elements as well are bondsmen of that group.

* * *

[2] Report: Likewise, this humble bondsman—*God forgive him*—recounts that when Chalabī °Ābed sat upon the blessed Mowlavī throne and ornamented Valad’s place with °Āref’s light and engaged in being a shaykh (spiritual guide), he opened the doors of gifts and beneficence, and began to exhibit miraculous power in abandoning the world and practicing the generosity characteristic of the upright (*ṣeddīq*). He was a man with a *qalandar*’s nature² and free from the ties of pursuits of the world. Indeed, he was the cream of free men (*aḥrār*) and the exemplar of the pious. And as referred to in:

Oh woe is me and a hundred like me! I am a slave
Of someone who has made of himself an intimate friend.

...he was always an intimate friend of his own spirit and beheld the real object of desire in his essence. He continually revolved around his own state of being (*hāl*), and out of ecstatic delight in obeying the people of vision he refrained from declaring allegiance to men who follow an authority (*taqlīd*). He pursued merry-making on a kingly scale in accordance with the secret of the life of rogues (*rendī*). He did not avoid the reproach of the reproachful deniers and did not stop because of fatigue. And he would recite:

‘Know that barking dogs in contentment’s street
Are meant to terrify whoever is a catamite (*mokhannath*).
God save us from a horseman who loves this path
But a dog’s bark in the street makes his heart beat fast.’

As it happened, at that time the respected son of a *noyan*,³ Temūr-Tāsh b. Chūbān⁴—*God Most High have mercy on them*—conquered the city of Konya, and the House of Qaramān⁵ was driven out in the year seven hundred and twenty.⁶ He subdued Konya’s dependencies and appurtenances, and strove to subjugate prominent men and tyrannical souls. And he made the claim: ‘I am Lord of the Happy Conjunction. Why indeed, I am the Mahdī⁷ of time!’ Moreover, in giving away wealth he had no equal and in dispensing justice he was a second Anūshervān.⁸ In truth, he was a young man firm in religion and of chaste character. All the prominent men of Rūm from among the religious scholars, shaykhs, commanders, notables, generals, and others as well, showed their obedience to the said person and

swore allegiance to him. They saw it as necessary to submit to him and they became his ally. A group of prominent men of the age such as Mowlānā Najm al-Dīn-e Ṭashtī, Sheykhzāda-ye Tūqātī, the late Zāhīr al-Dīn-e Khaṭīb-e Qeysariyya, Shaykh Nāṣer-e Ṣūfī, Mowlānā Amīr Ḥasan-e Ṭabīb, Qāḍī Shehāb-e Nakīdī, Qāḍī Lashkar Veyghānī(?), Vā[°]ez Ḥosām-e Yārjanlaghī(?), as well as the other *qāḍīs* and religious scholars from every city, made him their chief and exhibited friendly behavior toward him. For the sake of acquiring wealth (*a[°]rāḍ*) and obtaining their interests (*aghrāḍ*), they went to great lengths in praising this leader. Similarly, they also urged others to show him obedience and to swear allegiance to him. In absolute love Temūr-Tāsh very much wished that Chalabī °Ābed and all the family's offspring would enter the train of that company as well and would attend on him in circumstances of hardship and ease, at home and abroad. They were unaware of the unconcern and the spiritual immersion of the people of heart and the lovers.

Oh yes, oh idol! Since there's no pain in your heart,
You think the heart-pangs of others are just a game.

The envious back-biters and the spiteful who are stubborn declared: 'They are being disobedient and are not in agreement with him and they do not want him.' In the meantime, Chalabī °Ābed displayed affection from a distance and frequented their gatherings less often. Naturally, Temūr-Tāsh was annoyed and felt displeasure at this.

* * *

[3] Thus one day he instructed the King of Commanders, Amīr Eratnā-Beg—*God have mercy on him*—that he thought it appropriate for Chalabī to be sent as an envoy to the commanders of Ūj. That way Chalabī would not be in Konya and in complete earnestness he might invite the commanders of Ūj and urge them to obey Temūr-Tāsh. If they did submit to him, Chalabī would have performed a service, and if they did not, Chalabī himself should settle in that region. As much as Chalabī °Ābed refused, it was of no avail. He then sent this humble bondsman to Eratnā-Beg, and I requested that Chalabī be excused, and presented clear apologies. This proved to be wholly unacceptable and the great man (Chalabī), due to his firm belief, his compassion for his followers and his far-sightedness, considered it advisable to leave lest the estrangement and disdain increase further. Having thus

gone forth from Konya with no choice in the matter, he had the honor of visiting the sanctified sepulchral shrine of his fathers and ancestors. He then entrusted himself to God and to the assistance of the Friends of God, and departed while moaning and letting out shouts. He went his way making these couplets a litany for the tongue of his soul:

'The Friends of God are God's children, oh youth!
 Absent or present, they are well informed.
 Don't think absence is a failing in them,
 Since He exacts revenge for their spirit's sake.
 I have a guardian who is worthy of dominion.
 He knows which wind it is that blows on me.
 Whether it be hot or cold, this All-knowing One
 Is never negligent, is never absent, oh ailing man!'

And due to the pain in his heart he fetched up a sigh and said: 'When we come back, not one of these persons will remain.' Thus, through the decree of the Omnipotent King, when we returned from visiting the region of Ūj, no one was left in Konya except Amīr Ṣahīr al-Dīn, the son of Tāj-Qezel. All of them had gone beyond the frontier of Rūm and made their abode in the region of Syria. And that company of nobles had all been expelled. The very night that we entered the city of Konya, Ṣahīr al-Dīn as well went out to the fort of Gavāla. Most of those jealous persons who had been deluded by the joy of: *They love the temporal world and leave behind them a heavy day [of reckoning]* (76/27) had attempted to expel them. Some became wanderers (*sar-gashta gashta*), others were killed (*koshta*). Chalabī ^cĀbed, due to his ecstatic joy, recited this couplet:

'The jealous man is a bastard. I'm the one whose ascendant
 Has turned out to be a bastard-killer like the star Canopus.'

Thus, in accordance with: *It is possible that you will dislike something which is better for you* (2/213), so much spiritual benefaction occurred during this blessed journey that it cannot be described.

* * *

[4] Report: Likewise, in the time of Abū Sa^cīd Khān¹⁰—*God illuminate his demonstrative proof*—Chalabī ^cĀbed—*God comfort his spirit*—went to the [imperial] camp. In the city of Tabriz he

met our offspring of Khodāvandgār, Shāhzāda—*God lengthen his shadow!* They honored the vizier of the realm, Khvāja Shams al-Dīn Amīr Moḥammad, the son of the Grand Ṣāḥeb Khvāja Rashīd al-Dīn,¹¹ with a visit and they presented to the vizier particular matters regarding which the dervishes were in need. The vizier displayed indifference. He did not pay them attention in accordance with their person and, disdaining to settle their affairs, he did nothing. He put off their business in a haughty and impetuous manner. Chalabī °Ābed and Shāhzāda were very upset and turned away from this company. Their heart was vexed and in anger they set out to return to Rūm. Ordering this line of verse to be written down, they gave it to the vizier's lieutenant:

*Whoever was spiteful, we considered non-existent.
Whoever was cheerful, we met with good cheer.*

Chalabī °Ābed arrived in Konya and Shāhzāda, following after him, set out from the port of Sinope, crossed over the sea, and undertook a journey in Dasht-e Torkestān. Indeed, this was the cause of the decline of their kingdom and dominion. Their good fortune was reversed, and the scoundrels (*gorbozān*) of that region (*diyār*) fell upon one another and not a single one (*deyyār*) remained. Having turned against each other, they destroyed themselves, and they are still engaged in this activity. What had been tranquil composure was transmuted into dispersal. From among those prominent men not one was left who endured and did not suffer decline.

The anger of holy men makes the clouds dry out.
Anger in their hearts has brought ruin to worlds.
As long as the man of God's heart suffered no pain,
God did not heap disgrace on a generation of people.
Thus in every period a particular Friend of God exists.
Until the Day of Resurrection the test will continue.

* * *

[5] Report: Likewise, it is transmitted from the great masters among the companions that one day Mo°in al-Dīn the Parvāna—*God have mercy on him*—asked Mowlānā—*God sanctify his precious innermost secret*: ‘When will the period of the House of Chengīz Khān, which you referred to as: “Our army”, draw to a close, and how will their end come about?’ Mowlānā replied: ‘When the Great Master (Bahā°-e Valad)—*God be pleased with*

him—became sore at heart because of the Khvārazmshāh's disagreeable behavior which had taken a bad form, and being very annoyed, departed from Balkh, he invoked God in accordance with His name the Avenger to take revenge on those innovators on the road of the *sharī^cat*, for: *God is All-powerful, the Avenger* (3/3, 5/96). When God Most High had brought forth the enormous Mongol army from the east, they destroyed the capital city Balkh, as well as Khorasan. And that is a long tale.' And citing the following divine *ḥadīth* as evidence, he declared: '*God Most High gave Moḥammad—God's blessings and peace be upon him—a revelation and said: "I possess an army which I have given an abode towards the east, and I have called them the Turks. I created them with (both) My wrath and My anger, and I will inflict them upon whichever of My bondsmen and bondswomen neglects My command, and I will take revenge on the latter by means of them" ...up to the end of the tradition.*' And then he said: 'The occasion of the decline of that group's dominion will be when they show contempt for our sons and successors and grandchildren, and treat them unjustly and cause them hardship and are negligent in paying them proper respect, and disdain to revere our descendants out of despotism and high-handedness. Inevitably God—*He is sublime and exalted*—will become jealous and make an exemplary punishment out of them for those endowed with sight. Then: *The wrongdoers shall have no helpers* (2/273, 3/189, 5/76) will be recited, and mankind will witness the retribution inflicted on the wrongdoers.'

As the poet has said:

'The wickedness of wrongdoers is a dark pit.

All the religious scholars have said as much.

The more wicked someone is the more frightful his pit.

Justice said: 'A worse crime merits a worse punishment!'

If you're an elephant and your enemy flees in fear,

Behold your retribution will be: *Birds in flocks* (105/3).¹²

If a weak person on earth cries out for mercy,

A tumult arises within the army of the heavens.'

The Parvāna lowered his head in tears and departed. Now these wondrous miracles belong to the characteristics of the perfect Friends of God and the most perfect knowers of God. *And they do not comprehend anything of His knowledge except that which He wishes* (2/256). Moreover, one must know the truth that the

blessed person of Şeddîq-e Akbar (Abū Bakr), just as he was a foal trailing behind the prophethood of the resplendent Messenger and an imitator of such a model for imitation, and in every respect the example he followed and the right guidance he received was from the Messenger, so the thaumaturgic gifts of his successors, who are created beings of the earth and the heavens, are likewise a foal trailing behind the evidentiary miracles of the Messenger—*peace be upon him!* And this situation is peculiar to the Sultan of Beloveds, the beloved of beloveds, Mowlānā Jalāl al-Ḥaqq va'l-Dīn—*God sanctify his precious innermost secret!* The object of the yearning and affection of the Chief of Messengers when he said: '*How much I yearn to meet my brethren and my helpers in religion!*' was Mowlānā's blessed person. In his book *The Spiritual Mathnavī* he expresses and describes the magnificent proximity of this being a beloved (*maʿshūqiyyat*):

If you have an ear, listen! If you have an eye, see!

The beloved is someone who is simple.

He is your beginning and your end.

When you find him, you're no longer in expectation.

He is both manifest, as well as secret.

He is a master of states but not dependent on a state.

Month and year are bondsmen of that moon.

When he speaks to 'the state', it obeys his order.

When he wishes, he makes bodies into spirit.

Wherever he wishes, he dispatches consolation.

Wherever he wishes, he confers jubilation.

When he has stopped, it is not the end.

Sitting in expectation, he seeks after a state.

His hand is the philosopher's stone of states.

If he moves his hand, copper is intoxicated by him.

If he wishes, even death becomes sweet;

The thorn and lancet become narcissus and wild rose.

Whoever depends upon a state is [still] a human being;

One time by his state he grows, then he decreases.

The similitude of the Sufi is '*the son of the moment*'.

But the pure (*ṣāfi*) is free from moment and state.

States depend on his decision and judgement.

They come to life through his Messiah-like breath.

He who is deficient one moment, and perfect the next,
 Is not the one worshipped by Abraham. He sets.¹³
 He that sets and is now this way, and now that,
 Is not the beloved: *I do not love those that set* (6/76).
 He who is now pleasant and then unpleasant,
 One time is water and the next moment fire,
 He is the moon's mansion but he is not the moon.
 He is the figure of the idol but is unconscious of himself.
 The Sufi who seeks purity is the son of the moment.
 He has embraced 'the moment' tightly like his father.
 The pure (*ṣāfī*) is immersed in love of the Magnificent;
 He is no one's son but free of moments and a state.
 He is immersed in the light which *is not begotten*.
 He neither begets nor is begotten (cf. 112/3) describes God.
 Go seek for such a love if you are alive!
 Otherwise, you are a slave to the changing moment.

Thus the special beloved of the Messenger of God at this end of time¹⁴ is the blessed person of Mowlānā. The Messenger, [known as] the Beloved (*ḥabīb*) of God, appeared from the light of the Almighty (*jalīl*) because of the prayer of Abraham (*khalīl*), *as the Messenger—God's blessings and peace be upon him—has said: 'I was sent because of the prayer of your forefather, Abraham—peace be upon him—when he said: "Our Lord, send among them a Messenger who will recite to them Your signs and teach them the Book and the Wisdom, and purify them* (2/129).'"

In the same way, Mowlānā also appeared because of the prayer of the Messenger.

As the poet has said:

'The Prophet said: "There's a man from my community
 Who has my same substance and high-mindedness.
 Their spirit sees me by means of the same light
 As the light by means of which I see them.'"

* * *

[6] Likewise, from the outset, the cause of the Mongols coming forth was the prayer of Bahā³-e Valad and the affliction of his blessed heart by the Khvārazmshāh and his supporters. They followed the people of excogitation (*ma^cqūl*) and became fettered in the bonds (*^ceqāl*) of rational minds (*^coqūl*). And they were deprived of the world of revelations of the Friends of God and behaved arrogantly and acted with impudence—as is

recorded in the beginning of this book. Similarly, the cause of the overturning of the House of Chengīz Khān and the decline of that group's dominion was also the affliction of the blessed heart of their offspring. Moreover, the indication which Mowlānā gave to the Parvāna's question turned out to be true. And this is a wondrous miracle in the world. *Understand it in seriousness and seek good fortune from God!* This was so in order to make known to mankind how close the House of Şeddīq¹⁵ is to the Glorious Presence and that their prayers are answered in all circumstances. Concerning the truth of this special divine closeness and perfect privilege, banners of Signs (*rāyāt-e āyāt*) have been raised, clear testimonies of handed-down Traditions from the Messenger have been transmitted, and the names of trustworthy, pious transmitters have been recorded and adduced in all books, and revelations received by the Friends of God from past times are well known. In no other period has such a possessor of wisdom, strength, power, divine proximity, firmness, breath, clemency, and religious learning appeared and existed.

As the poet has said:

'Many an age has elapsed from Adam's period to now.
All ages are astonished at the grace of this age of ours!'

And the purified manifestation of love after [the time of] the Messenger of God—*God's blessings and peace be upon him*—is Mowlānā's blessed person, and the true way to follow the Prophet, outwardly and inwardly, has been ascribed to him.

There is another secret. Where is there another ear?

Where is a parrot that has capacity for this sugar?

For the elite parrots there is a profound candy.

Common parrots' sight is blinkered before this food.

Know that: *We placed a seal on their mouths* (36/65)

Means this—which is important for the traveller.

* * *

[7] Report: Likewise, this humble bondsman relates the following. In the city of Konya there appeared a man who was an ascetic and he was called Sheykh-Pāshā. This wretch, being immersed in the sea of hypocrisy, did not possess the disposition for belief. Moreover, out of deceit and concealed slyness he did not greet the companions with 'salaam' and he gave himself a headache (*sodāʿ*) in prohibiting the *samāʿ*. In the gatherings

where he turned up, he would not eat people's food. The company of the vulgar, who are like grazing cattle and vermin, had become his followers, and he had deceptively endeared himself to those who blindly accept authority. During a period of sixty days he would [only] eat a *keyla*¹⁶ of barley flour and pass himself off as better than he was (*gandom-namā'ī*).¹⁷ Due to anxiety from the concealment he practiced, he always went about in a bitter and a sour state. Because of the way of life he fancied [to be his], he did not know himself and had no share in the ecstatic delights of: '*The faith is all yearning and ecstatic delight.*' Before the cheerful expansiveness (*baṣṭ*) of the lovers of higher meaning (*ma'ānī*), his face (*ṣūrat*: also form) was always in constriction (*qabḍ*). While he imagined himself to be a practitioner of ascetic austerities and a Bāyazīd¹⁸ of the age, he descended into the sack of the imperious carnal soul, and his head (*sar*) was unaware of the secret (*serr*) of this gracious line of verse:

If the ascetic's task was achieved with a sour face,
Bāyazīd-e Baṣṭāmī would be a cup full of vinegar.

He had hidden himself during the time of Chalabī °Āref—*God sanctify his precious innermost secret*—and had stayed in a withdrawn corner. When Chalabī °Ābed—*God magnify his dignity*—sat upon the throne, one day he came out of the sepulchral shrine with the group of companions and happened to meet Sheykh-Pāshā. This wretch turned away and did not say 'salaam' and quickly left. Moreover, he behaved in this manner several times. One day Chalabī °Ābed came upon the said person in front of the Qalcha Bathhouse and he firmly struck Sheykh-Pāshā on the head three times with a whip. Thus, with a cleft head (*kāfta-sar*) and a sorely bruised heart (*kūfta-serr*), Sheykh-Pāshā became bedridden and he held his tongue. The supporters of that dervish recounted what had happened to the King of Judges, Tāj al-Dīn Qalam-Shāh, and raised a tumult. The *qāḍī* of the city saw it as proper that Chalabī °Ābed, by way of kindness and in accordance with his Friendship with God, show compassion, and that they go to pay a visit to this heart-sore dervish and that Chalabī forgive his error. And so they performed the devotional act of visiting him and when they came outside, Sheykh-Pāshā immediately departed from the world. Chalabī was present at his funeral and they buried him in the Sultan Gardens—*God Most*

High have mercy on him! Thus many deniers of Chalabī °Āref, who had been rendered unfortunate and forsaken, were dispatched to the world of non-existence.

* * *

[8] Report: Likewise, it is transmitted that the pride of the commanders, Ṣahīr al-Dīn, the son of Tāj-Qezel—*God have mercy on him*—became the governor of the city of Konya for a while, and in government and taking care of the subjects he was without a peer. One day this humble bondsman, in attendance upon Chalabī °Ābed, went to see the said person. He looked and saw that Chalabī's mustache had become somewhat long. In anger he said: 'Why don't you cut this long mustache? After all, you're a shaykh. You're not a soldier!' Chalabī °Ābed replied: 'My mustache (*sablat*) may be long but you have dimness of sight (*sabal*) and covetous eyes. Dealing with a mustache is very easy, whereas the illness of dim sight, like being lame, has no cure!' Ṣahīr al-Dīn felt very ashamed and said nothing. Then a fowl was fixed on a spit and roasted for Chalabī. Suddenly someone entered and delivered a strange piece of news about Shaykh Ḥasan-e Temūr-Tāsh. Ṣahīr al-Dīn immediately turned pale. Without eating any of the food he mounted up and, making an apology to Chalabī °Ābed, he asked for his spiritual favor and departed. That day was Thursday. On Monday news arrived that Ṣahīr al-Dīn had been struck in the mouth by a merciless arrow. He sought to be free of this world but he shot an arrow in his own foot—*God Most High have mercy on him!*

A person endowed with self attacked a selfless man.

The person with self stuck a thorn in his own eye.

Oh you who strike the selfless with Dhū'l-faqār,¹⁹

You're striking a blow against yourself. Beware!

You're launching an attack on yourself, simple one!

You're like the lion that made an attack on itself.²⁰

Thus through this event it was made known that turning away (°*erāḍ*) from the men of God and objecting (e°*terāḍ*) to their words and deeds, is inauspicious and entails great danger.

Listen to a disinterested piece of advice from me.

It is incumbent [on you] to step out of danger's way.

* * *

[9] Report: Likewise, this humble bondsman relates that when on the journey to Ūj we were close to the city of Lādīq, there was a wild (*sheyyād*)²¹ dervish by the name of Sa°id, and he had been in the company of the companions for years and performed numerous services. Suddenly, having uttered something in impudence about our shaykh Chalabī °Āref, he addressed this bondsman, saying: 'Aflākī, be prepared! I will eat your *ḥalvā*. You will die in the coming days. I am someone who hurled himself against °Āref and will do so even more against °Āref's adherents!' Unfortunate one that I am, I did not engage in making any reply to him but I urged my horse forward. Then Chalabī °Ābed replied to him: 'Now, I am an adherent of °Āref. You have another three days left to live and no more! Aflākī will cook up your *ḥalvā*.' That day when we arrived in the city of Lādīq, the dervish immediately became ill and on the third day he passed away. Chalabī ordered: 'Arrangements must be made for his funeral and his *ḥalvā*²² must be prepared, for he was our servant for a long time. But he behaved improperly and relied on our clemency. He committed an act of impertinence and that moment [divine] jealousy came into motion and he was struck by the arrow of fate. It is hoped that he departed in the faith.' And Chalabī wept profusely and then said: 'By God, by God, let no one be deluded because of abundant service and close association with the Friends of God, and come to rely on this and set down his foot outside the path of propriety, lest he consign his life (*sar*) and his innermost secret (*serr*) to the wind.'

Whoever directs his steps as befits the carpet (*gelīm*)
 Moves his baggage to the side of Moses (Kalīm).²³

'Verily, on this path (*ṭarīqat*), which is the spirit of the divine law (*sharī°at*) and the inner core of the truth (*ḥaqīqat*), to live in negligence and to be inattentive and to exercise license regarding the passions entails a great danger. *We take refuge with God from such an eventuality!*' And he recited these couplets:

'Oh heart without allotment (*bahra*), beware of Bahrām!²⁴
 Beware of kings the very moment they confer honor.
 Though the favor of kings inspires you to be bold,
 Beware of boldness which is out of season.'

God Most High have mercy on him!

* * *

[10] Let it be known to the people of sciences among mankind that the offspring and descendants and companions of this God-fearing family and illustrious house of 'higher meaning' and *fatvās*, the males as well as the females, are born from the element of light and have been kneaded with pure water, for although they are continually apparent, none the less they are hidden and concealed from the sight of the veiled, and those who are not intimates are extremely distant from this object of the light (*manzūr-e nūr*).

Those offspring are born of divine self-disclosure.

Therefore they are hidden by a veil and simple.²⁵

Those offspring are not made of the four elements.

Therefore they are not visible to these [normal] eyes.

*My friends concealed beneath My domes in safety.*²⁶

No one but God sees them with direct perception.

Just as the lights of the Creator's essence—*His omnipotence is exalted, and lofty is His Word*—forever pour forth (*feyd*) over all things generally and in particular, so the effects of evidentiary miracles and thaumaturgic gifts from the pure manifestations of the prophets and the Friends of God, in every time and period, forever appear from that outpouring, and the fruit of thaumaturgic gifts from the blessed tree of their being will persist in generosity until the extinction of the world. Moreover, the word of God Most High: *Its roots are firm and its branches are in the sky and it gives its fruit in every season* (14/24-25), is fixed, demonstrative, clear proof. If one were to undertake to mention the glory and the rank of every one of them separately, it could not be contained in written expositions and the composing of registers would become exhausted.

I would need many lives as long as the life of Noah

In order to describe this victory and these benefactions.

* * *

[11] Likewise, when Chalabī °Ābed—*God comfort his spirit*—transferred [from this world] on a Thursday in the month of Moḥarram in the year seven hundred and thirty-nine²⁷ and chose to fix his abode in the Garden of the House of Grandeur, the King of Shaykhs and Knowers of God, Ḥosām al-Mella va'l-Dīn Amīr Vājed, through the favor of the One, the Glorious, took

charge of the office of shaykh and became occupied rendering service at the sanctified sepulchral shrine—*oh Lord God, sanctify us by means of his innermost secret!* Having carried on his life for a short time, at the end of the month of Sha‘bān in the year seven hundred and forty-two²⁸ he made his dwelling place in the vicinity of the pious of Supreme Paradise. Then the same Friendship with God and dominion and crown of royal good fortune passed by inheritance to the progeny of the Friends of God, successor of the pure, pearl of the ocean of divine knowledge (‘*erfān*), the revered Mowlānā Bahā’ al-Mella va’l-Dīn Shāhzāda—*God magnify his dignity!* Since this personage had gone away on a long and distant journey, and suffered the hardship of living abroad for years and strove to attain divine proximity and boiled, *in place of his honorable brother from the same father and mother* succession was transferred to Chalabī Amīr ‘Ādel²⁹—*God lengthen his shadow!* He sat upon the throne and bestowed graciousness on everything high and low. *God gives kingship to whomever He wishes* (2/247).

The dawn of felicity has dawned upon the world.

A Solomonian kingdom has been conferred on Solomon.

Praise be to God for His generosity! Verily, that which is due has reached the one deserving it!

Whoever chooses to serve a moment at your court

The sky bows before him like a slave till the Resurrection.

CHAPTER TEN

The names of the children and descendants of the Great Master, Bahā° al-Ḥaqq va'l-Dīn al-Valad al-Balkhī—*God sanctify his precious innermost secret*—and of the children of Mowlānā and the children of Valad—*God glorify his memory*—who consisted of several males and several females.

[1] Likewise, the noble companions—*God multiply their kind until the Day of Resurrection*—related that Bahā°-e Valad had two excellent beloved male children and one daughter. The elder son was named °Alā° al-Dīn Moḥammad and the younger was named Jalāl al-Dīn Moḥammad. At the time of the grief of emigration (*hejrat*) when they journeyed from bitter-tasting Balkh, the elder son was seven years old and the smaller one was five. By then his daughter, Fāṭema Khātūn the religious scholar, was married and she had been issuing *fatvās*. Thus the said woman, not having emigrated from her homeland, remained behind and died in that place.

* * *

[2] Likewise, Mowlānā Jalāl al-Dīn—*God sanctify his innermost secret*—had three male children and one daughter. The eldest son was named Bahā° al-Dīn Moḥammad-e Valad and the second son was named °Alā° al-Dīn Moḥammad. Having conspired with a group of ignorant men to kill Mowlānā Shams al-Dīn-e Tabrīzī—*God sanctify his subtle substance*—, he engaged in opposition to his father. The third son was named Moẓaffar al-Dīn Amīr °Ālem. The daughter was named Maleka Khātūn and she was known as Afendī-būla,¹ i.e. daughter of the Master (Khodāvandgār). Solṭān Valad and °Alā° al-Dīn Moḥammad were born from the lady of the hereafter, Gowhar Khātūn, who was the daughter of Khvāja Sharaf al-Dīn-e Lālā-ye Samarqandī. Maleka Khātūn and Chalabī Amīr °Ālem were born from Kerā Khātūn-e Qūnavī.

* * *

[3] Likewise, the daughter of Shaykh Ṣalāḥ al-Dīn, Fāṭema Khātūn, brought three excellent, strong children into existence for Solṭān Valad. One was Chalabī Jalāl al-Dīn Amīr °Āref and two were daughters. The elder daughter was named Moṭahhara

Khātūn and the younger was named Sharaf Khātūn. The first of these Mowlānā called °Ābeda and the second °Ārefa. And both ladies were endowed with miracles and Friendship with God. Most of the *khātūns* of the realms of Rūm turned to them and became their disciples.

* * *

[4] And likewise, Solṭān Valad also had two concubines. Having beheld a secret (*serr-ī*) in their navel (*sorra*), he had taken them unto himself, just as Abraham had taken Hagar, and Moṣṭafā had taken Mary the Copt. And Ishmael—*peace be upon him*—came into existence from Hagar. Moreover, the Messenger—*peace be upon him*—always recommended having good-looking servants in the house. *As he said—God's blessings and peace be upon him: 'Take concubines. Indeed, they are blessed as to their wombs, for Ishmael was from Hagar and Hagar was a concubine.'* The Messenger of God spoke the truth. Thus from these two concubines (*sorriyya*) three fortunate, beneficent, favor-bestowing sons came into existence, who were the cavalry squadron (*sariyya*) of the sincere friends (*aṣfiyā'*). One of them was Chalabī Shams al-Dīn Amīr °Ābed from Noṣrat Khātūn, and the other two sons were Chalabī Ṣalāḥ al-Dīn Amīr Zāhed and Ḥosām al-Dīn Amīr Vājed from Sonbola Khātūn.

* * *

[5] And likewise, Chalabī Jalāl al-Dīn Amīr °Āref also had two male children and a daughter from Dowlat Khātūn bt. Amīr Qeṣṣar-e Tabrizī. The name of the elder son was Shāhzāda who was called Amīr °Ālem, and the name of the younger one was Amīr °Ādel. The daughter's name was Maleka Khātūn and she was called Dhīsbīnā.² *God give comfort to those who are gone and perpetuate the life of those who are present!*

* * *

[6] And likewise, four children came into existence for Chalabī °Ābed from one lady—three males and one daughter. One was Chalabī Moḥammad, the second was Chalabī Amīr °Ālem, and the third Chalabī Shāh-Malek—*God give them success in what He loves and in what pleases Him!* And in the time of Chalabī °Ābed, his brother, the progeny of the Friends of God, Ṣalāḥ al-Dīn Amīr Zāhed passed over to the vicinity of God during the month of Sha°bān in the year seven hundred and thirty-four.³ Not even collateral relations (*kalāla*)⁴ or a shirt (*golāla*) were left behind as a memento of him. And likewise, two children came into existence for Moḥammad Chalabī. One was named Maḥmūd

Chalabī whose son was Amīr °Alī Chalabī. And Amīr °Alī Chalabī had a son known as Vafādār who was the son-in-law of Shaykh Moşleḥ al-Dīn b. Aḥmad.

* * *

[7] And likewise, Solṭān Vājed had two children, one male and one a daughter. The name of the elder child was Aḥmad-Saljūq, and the daughter's name was Jahān-Malak.

* * *

[8] And likewise, two grandsons came into existence for Solṭān Valad from his daughter Moṭāhhara Khātūn, one being Borhān al-Dīn Elyās-Pāshā and the other Kheḍr-Pāshā. And two sons also came into existence from Sharaf Khātūn, Moẓaffar al-Dīn Aḥmad-Pāshā and one [named] Amīr Shāh. *Praise and gratitude unto God* that the children of the children's children of this family, males as well as females, are on the increase. May the foundation of that pure family line not disappear from the face of the earth until the extinction of the foundation of Adam's family line—*peace be upon him! Amen, oh Lord of creation!*

As the poet has said:

'The image of my good-natured King smiled on my face.

So it was for my descendants, so it was for my offspring.'

* * *

[9] And likewise, the conclusion of this book will be made with an account (*dhekr*) of the chain of transmission of the recollection of God (*dhekr*). And the account communicating the chain of transmission of the recollection of God: '*There is no god but God! Moḥammad is the Messenger of God!*' is as follows. Capable transmitters have related that the Commander of the Faithful, the Conquering Lion of God, °Alī b. [Abī] Ṭāleb—*God honor his countenance*—one day said: 'Oh Messenger of God, show me the way to God by means of the smoothest roads which are the most excellent before God and the easiest for God's bondsmen.' The Prophet—*God's blessings and peace be upon him*—replied: 'Oh °Alī, make use of the thing which I practiced and through whose blessing I attained prophethood.' °Alī said: 'Oh Messenger of God, tell what that thing is!' The Prophet—*God's blessings and peace be upon him*—replied: 'That is to persevere in recollecting God (*dhekr*) in seclusion.' Then °Alī asked: 'Will the excellence of recollecting God be such that all people practice recollection of God?' The Prophet—*peace be upon him*—then said: 'Hush, oh °Alī! The Resurrection will not

take place as long as a reciter of the recollection of God is on the surface of the earth!’ After that the Prophet—*God’s blessings and peace be upon him*—conferred the words: ‘*There is no god but God!*’ and recited them for °Alī and said: ‘Oh °Alī, you be quiet while I recollect God three times and you listen to it from me. Then after that you repeat it while I listen to it from you.’

And thus the Commander of the Faithful, °Alī, conferred [the *dhekr*-formula] on Ḥasan-e Baṣrī, and Ḥasan-e Baṣrī conferred it on Ḥabīb-e °Ajamī, and Ḥabīb-e °Ajamī conferred it on Dāvod-e Ṭā°ī, and Dāvod-e Ṭā°ī conferred it on Ma°rūf-e Karkhī, and Ma°rūf-e Karkhī conferred it on Sarī-ye Saqaṭī, and Sarī-ye Saqaṭī conferred it on Joneyd-e Baghdādī, and Joneyd conferred it on Sheblī, and Sheblī conferred it on Moḥammad-e Zajjāj, and Moḥammad-e Zajjāj conferred it on Abū Bakr-e Nassāj, and Abū Bakr-e Nassāj conferred it on Aḥmad-e Ghazzālī,⁵ and Aḥmad-e Ghazzālī conferred it on Aḥmad-e Khaṭībī-ye Balkhī, and Aḥmad-e Khaṭībī-ye Balkhī conferred it on Shams al-A°emma-ye Sarakhsī, and Shams al-A°emma-ye Sarakhsī conferred it on Mowlānā Bahā° al-Dīn Moḥammad, known as Bahā°-e Valad, and Bahā°-e Valad conferred it on Borhān al-Dīn Sayyed-e Moḥaqeq-e Termedhī, and Sayyed Borhān al-Dīn-e Moḥaqeq-e Termedhī conferred it on Mowlānā Jalāl al-Ḥaqq va’l-Dīn Moḥammad, and Mowlānā Jalāl al-Dīn Moḥammad conferred it on Mowlānā Shams al-Dīn-e Tabrīzī, and Mowlānā Shams al-Dīn Moḥammad-e Tabrīzī conferred it on Mowlānā b. Mowlānā Bahā° al-Dīn Moḥammad-e Valad, and Bahā° al-Dīn-e Valad conferred it on his son, Jalāl al-Dīn Amīr °Āref. And after the death of Chalabī Ḥosām al-Dīn when °Āref was twelve years old, Bahā° al-Dīn sat him on his throne and he himself withdrew apart. He said: ‘Our Chalabī °Āref is a perfect shaykh.’

* * *

[10] And the second branch from the second genealogical tree is as follows. Mowlānā—*God sanctify his innermost secret*—conferred [the *dhekr*-formula] on his successor Chalabī Ḥosām al-Dīn, and Chalabī conferred it on his disciple Chalabī Jalāl al-Dīn °Āref. Likewise, in accordance with the indication of divine favor: *And We gave him judgement when he was still a young child* (19/12), Mowlānā conferred the word ‘Allah’ on Chalabī °Āref when the latter was still in the cradle. Similarly, Jalāl al-Dīn °Āref conferred it on his brothers and disciples Chalabī Shams al-Dīn Amīr °Ābed and Ṣalāḥ al-Dīn Amīr Zāhed and Ḥosām al-Dīn Amīr Vājed—*God be pleased with them, one and all!* And

likewise, Chalabī Shams al-Dīn Amīr °Ābed conferred it on the progeny of the Friends of God (*owliyā°*), the pearl in the crown of the sincere friends (*aşfiyā°*), the heir to the secrets of the prophets, Bahā° al-Dīn Shāhzāda Amīr °Ālem and the latter's brother Moẓaffar al-Dīn Amīr °Ādel. *May the innermost secret of the earlier forefathers be sanctified and the lives of the remaining lovers be perpetuated! And praise be to God, the Lord of creation, and God bless Moḥammad and bless his family, who are learned in religion and apply their learning in the midst of mankind!*

* * *

[11] Contained in the author's apologies is the expectation, based on the virtuous dispositions and noble family stock of the pure brethren (*ekhvān-e şafā*)—*God multiply their kind and cause their hopes to be attained in both worlds*—, that this present merchandise of little worth will be looked upon with the gaze of acceptance and that they will not forget this humble bondsman in their kingly prayers. Moreover, if they should find any flaw in its form of expression, may they not refrain from amending and improving it.

END NOTES

AFLĀKĪ'S INTRODUCTION

1. *nasrān*: literally the two eagles. The constellations of the Eagle and the Lyre.

2. The 'language of states' (*zabān-e ḥāl*) is a common notion that something's characteristic way of being or some typical feature of its appearance communicates a message. In this case all the visible signs in the cosmos which are an 'expression' of the workings of Universal Intelligence have been rendered 'speechless' due to awe before God's beneficence.

3. I read *mashhad* with Mss. KZ instead of *menhal*.

4. *night journeys from Jerusalem*: refers to the Prophet's Ascension (*me'raj*), when he ascended from Jerusalem through the spheres and experienced a vision of God.

5. 1318 AD.

6. *owtād*: 'Tent pegs', a term applied to a category of holy men whose existence guarantees the functioning of the physical universe, as tent pegs assure the stability of a tent. The *abdāl*, 'Substitutes', are also a familiar category of holy men, either known or unknown to the public, who assure the welfare of the community through their closeness to God. They are conceived of as having a fixed number at any given time, forty for instance. When one dies, he is replaced by an equally sanctified person. *Abdāl* is the plural of *badal* but it is often treated as a singular and given the Persian plural form *abdālān*.

7. manly men: *mardān*. The word *mard* meaning 'he-man', 'real man', 'manly man' is frequently used throughout the *Manāqeb* to designate a holy man who has exceptional spiritual powers.

8. A proverb. Cf. G.W. Freytag, *Arabum proverbia*, 3 vols., Bonn, 1838-43, III, 1 p. 54, no. 317.

9. *tharā...thorāyā, meṣbāḥ...ṣabāḥ*, and *torāb...rabb al-arbāb*: throughout the text we will encounter many examples of rhyming words and phrases with parallel syllables. It would be impractical to attempt consistently to indicate this ornamental feature of style wherever it occurs. On the other hand, I often give the rhyming phrases in transliteration in order to alert the reader to the embellished nature of the original.

CHAPTER I

1. emigration (*hejra*): By depicting Bahāʾ-e Valad's expulsion from Balkh as a *hejra*, a parallel is established with the life of the Prophet Moḥammad. Cf. the opening of I [6] where the parallel is made explicit. Fritz Meier's impressive study *Bahāʾ-i Walad, Grundzüge seines lebens und seiner mystik*, Leyden, 1989, analyzes the available sources for Bahāʾ-e Valad's life and presents a very different account of events than we find in Aflākī's hagiographical narrative.

2. ʿAlāʾ al-Dīn Moḥammad b. Takesh, the dynamic ruler over numerous territories beyond the confines of Khvārazm, who reigned from 1200 to 1220.

3. Jalāl al-Dīn Moḥammad: This must refer to Jalāl al-Dīn Mangobertī who was actually the son of ʿAlāʾ al-Dīn Moḥammad-e Khvārazmshāh.

4. Şeddīq-e Akbar: Abū Bakr, the Prophet Moḥammad's 'Companion of the Cave' and the first caliph, acquired the epithet 'the greatest *şeddīq*' because of his unconditional faith in the Prophet.

5. Heavenly Assembly: *malaʾ-e aʿlā*, literally means the highest counsel, the highest assembly. It is something like a divine royal court and is made up of the angels. The expression is Koranic (37/8; 38/69).

6. seated on both knees: the respectful way to sit on the floor or on a raised platform in the presence of a high-ranking person.

7. *morīd*: technically a term for a disciple who attaches himself to a spiritual master in order to submit to a regime of training (*tarbiyat*). In the *Manāqeb* the word often appears to mean a person who becomes attached or devoted to a spiritual master, without actually living in close contact with him.

8. 1208-09 AD.

9. Fakhr al-Dīn-e Rāzī: Abū ʿAbd Allāh Moḥammad b. ʿOmar b. al-Ḥoseyn (1149-1209), one of the most celebrated theologians and Koranic exegetes in Islamic history. He was born in Rey but lived in numerous cities, and in particular enjoyed the patronage of the Khvārazmshāh ʿAlāʾ al-Dīn Moḥammad b. Takesh. See Meier's *Bahāʾ-i Walad*, op. cit., for a discussion of Bahāʾ-e Valad's attitude toward him.

10. *Maʿāref*: a surviving work by Bahāʾ-e Valad which records his reflections on religious and mystical matters. Meier's *Bahāʾ-i Walad* presents large excerpts of the work in translation and interprets it in connection with other available evidence relevant to Bahāʾ's life. For this passage in Aflākī see *Maʿāref. Majmūʿa-ye mavāʿeẓ o sokhanān-e Solṭān al-ʿolamāʾ Bahāʾ al-Dīn Moḥammad b. Ḥoseyn-e Khaṭībī-ye Balkhī*, Tehran, 1955, I, p. 82.

11. Aḥmad: The Prophet Moḥammad is often referred to as Aḥmad ‘the Most Praiseworthy’, or as Moṣṭafā ‘the Chosen One’.

12. In distinction to the external Islamic sciences, there is a science of the interior (*bāṭen*) which is meant to deepen one’s understanding of reality and make one’s relationship to God more authentic. A radical view might claim that the *‘elm al-bāṭen* is more important than the external sciences, or even that it abrogates the necessity of normal religious studies.

13. It is a Muslim’s duty to forbid what is reprehensible and to command what is good. This may well have political implications.

14. rogues (*rend/pl. ronūd*): this term literally means a debauched person who spends his time in the wine-tavern and leads a thoroughly disreputable life. But it seems to be applied to bands of tough, unruly men maintained by patrons and used as irregular troops to bolster the patron’s power. In the *Manāqeb* the high-ranking Friend of God may convert them to a pious life, or simply defy their might and force them to refrain from violence out of awe for him.

15. supporters (*moḥebbān*): Literally the term means persons who love someone or have great affection for him or her. In a technical sense it designates a person who supports a holy man but is not himself living a life of poverty. He remains active in the world, plies a trade, holds an administrative office, etc., but gives material and financial support to his spiritual guide.

16. A veiled way of asking Bahā’-e Valad to leave.

17. *Poverty is my pride*: a saying of the Prophet which endorses the life of poverty. Being a *faqīr* or a *darvīsh* ideally means giving up possessions and not retaining any wealth or provisions for the immediate future. One trusts that God will provide one’s daily needs (*tavakkol*).

18. A saying of the Prophet encouraging the faithful to undertake a *hejra* (emigration) as a positive religious practice.

19. Saying of the Prophet. Ebn al-Athīr, *al-Nehāya* II, p. 329 s.v. *sabab*, explains that *nasab* is based on birth, whereas *sabab* is based on marriage: *al-nasab be’l-valāda al-sabab be’l-zavāj*. *Koll sabab va-nasab* therefore means all ancestors and descendants (children).

20. *‘azīz-ī*: a dear one, a spiritually esteemed person, on occasion implying someone of higher spiritual accomplishments who would be receptive to true dreams or as here be an excellent source for a report.

21. *samā’*^c: listening to music and singing. Specifically it refers to listening to music and recitations which may inspire those present to dance. The verses sung are often erotic. The participants at times appear to be overwhelmed by ecstasy and experience a loss of self-control. There were always conservative Muslims who condemned the *samā’*^c as un-Islamic. See Meier’s article ‘The Dervish Dance: An Attempt at an Overview’, in *Essays*

on *Islamic Piety and Mysticism*, translated by J. O'Kane with editorial assistance of B. Radtke, Leyden, 1999, pp. 23-48.

22. Joneyd: Abū'l-Qāsem al-Joneyd b. Moḥammad, the nephew and disciple of Sarī-ye Saqāṭī. He lived in Baghdad in the ninth century and is considered the greatest exponent of the 'sober' type Sufism in contrast to extravagant, intoxicated figures like Bāyazīd-e Baṣṭāmī and Ḥallāj.

23. One of Jalāl al-Dīn-e Rūmī's frequently used honorific titles, like Mowlānā, which in this case was conferred on him by his father Bahā'-e Valad.

24. The last 'Abbāsīd caliph, al-Mosta'ṣem, who is here portrayed as a decadent, sinful ruler and who was in fact executed at the orders of Hulagu Khān when Baghdad fell to the Mongols in 1258. Aflākī nowhere mentions his actual name. Bahā'-e Valad was already dead before al-Mosta'ṣem's caliphate began.

25. Sohravardī: Shehāb al-Dīn Abū Ḥafṣ 'Omar al-Sohravardī (1145-1234) is a famous Sufi who has left several influential writings. A Sufi order bearing his name was founded after his death. In Baghdad he served the caliph Nāṣer le-Dīn Allāh (1180-1225) who pursued a policy of reorganizing and promoting a *fotovvat*-order, i.e. an Islamic order of chivalry whose practices and ceremonies contain many parallels with Sufism. Sohravardī was sent on a mission to the sultan of Rūm 'Alā' al-Dīn Keyqobād. The sultan had himself ceremoniously initiated by Sohravardī into the caliph's *fotovvat*-order as part of his concluding an alliance with the caliph. Cf. I [46].

26. *khānaqāh*: is a hospice almost exclusively associated with Sufis. Bahā'-e Valad's preference for staying in a *madrassa* (an Islamic college) is clearly a way of distancing himself from Sufis and reinforces the impression that he is a learned teacher.

27. *Madrassa-ye Mostanṣeriyya*: This *madrassa* was established by the caliph Mostanṣer in 1234. By that time Bahā'-e Valad was already dead.

28. The merit of undertaking the pilgrimage to the House of God (Ka'ba) in Mecca may be bestowed upon another person or even sold as we see, for instance, in IV [71] where Bāyazīd sells the merit from seventy pilgrimages to procure a drink of water for a dog.

29. In the eyes of the pious the money of the governing class is tainted with sin because it has been extorted from ordinary people. Music and wine-drinking are forbidden by conservative Muslims. But later on in the *Manāqeb* we will see many anecdotes which deal with wine and reflect a certain ambiguity with regard to drinking parties. For example, see note 54 in Chpt. VIII.

30. The dynasty of the 'Abbāsīd caliphs had continued with ups and downs for over five hundred years until Hulagu sacked Baghdad and had the

last caliph executed. Bahā²-e Valad scolds the caliph for his irreligious life. The advent of the Mongols is presented as a clear punishment for the caliph's sins. It is common practice in hagiography to appropriate historical events and to link them with spiritual causes. Cf. *The Secrets of God's Mystical Oneness*, (*Asrār al-towhīd* of Ebn-e Monavvar) translated by J. O'Kane, New York-Costa Mesa (Calif.), 1992, Introduction, pp. 41-45, where cases of 'récupération' are discussed.

31. Balkh fell to Chengīz Khān in 1221. The city was still in ruins when Ebn Battūta visited the area in the early fourteenth century.

32. Malek-e Ashraf: al-Ashraf, the Ayyūbid governor of Damascus (d. 1237).

33. 1217-18 AD. But such a date is inconsistent with the real events mentioned. Chengīz Khān actually died in 1227. Okotāy, or Ögedei, Chengīz's second son officially succeeded his father after a two-year delay in 1229 and ruled until 1241. ‘Alā² al-Dīn Keyqobād I ascended the throne in 1221.

34. 1219-20 AD. Another erroneous date. Jalāl al-Dīn-e Khvārazmshāh, who is referred to here, led a life that resembles an epic adventure story while he fought against the Mongols. In April 1230 he occupied Akhlāt in Anatolia and was defeated by the combined forces of the Ayyūbid al-Ashraf and the Saljūq sultan Keyqobād I at Yāsī Chaman by Erzincan in August 1230. He escaped but was killed in a Kurdish village near Meyyāfarīqīn.

35. The real date of this battle by Erzincan was August 1230. Jalāl al-Dīn-e Khvārazmshāh had occupied Akhlāt for the second time in April 1230.

36. Incorrect date equivalent to 1223 AD.

37. This epithet is attached to Joseph, the son of Jacob, and to Abū Bakr, the Companion of the Prophet because of the sincerity (*ṣedq*) of their faith. The word is also applied in the *Manāqeb* to less famous individuals of exceptional piety and faith. The door miraculously opening 'as for Joseph' is a reference to how Zoleykhā (Potiphar's wife) tried to trap Joseph in a specially built house in which the doors were all shut with chains. God undid the chains so Joseph could elude her advances.

38. ‘Āyesha was the Prophet Moḥammad's favorite wife, whereas Khadija was his first wife who predeceased him. Khadija was one of the first people to profess belief in the Prophet's divine mission. Both women are celebrated figures of piety.

39. Lāranda is present-day Karaman, located to the south-east of Konya.

40. *sū-bāshī*: military commandant.

41. 1226 AD.

42. This gesture provides a striking image of the holy man's superiority over men of worldly power. In Turkey today it is still a popular recurrent image in illustrated books and pamphlets dealing with Bahā'3-e Valad's life.

43. *ṭasht-khāna*: a room for storing vessels (for hand-washing, etc.); also used as sleeping quarters.

44. *maṣṭaba*: hospice for foreigners. Cf. dictionaries of Lane and Dehkhodā.

45. Having this virtuous source of income frees Bahā'3-e Valad from depending on worldly patrons whose money is 'unclean'.

46. *arbāb-e fotovvat*: men adhering to a code of behavior based on altruism and generosity. Specifically the *akhīs*. See note 52 below.

47. February 22nd, 1232.

48. the domes: this refers to the well-known *ḥadīth-e qodsī* in which God says: 'My Friends (*concealed*) under My domes and only I know them.' Here it is a way of saying that the person in question is a Friend of God, even if not recognized as such by the public.

49. *konyat*: Besides having a name (*esm*) like Aḥmad or 3Alī, etc., a Muslim may also have an agnomen consisting of Abū or Omm (meaning father or mother) followed by the name of a son. Here what is meant is that all parts of the person's name will be eradicated.

50. Termedhī: from the city of Termedh. Known today as Termez, the city stands on the north bank of the Āmū Daryā (Oxus River) in the southernmost corner of Uzbekistan.

51. mote: This is a variation on the literary cliché that the small, insignificant mote is only visible when illuminated by the light of a sunbeam. The mote reflects the higher light.

52. Akhī: a leader or a member of an association of young men organized like guilds in Anatolia in the 13th and 14th centuries. They adopted ideals of *fotovvat* combined with ideas from Sufism. Cf. EI², I, pp. 321-23.

53. An episode in the life of Moses. While in Egypt, Sāmerī, an Israelite, got into a fight with a Copt, and Moses, in trying to restrain the Copt, struck him and killed him.

54. These are all frightening events which will take place during the Resurrection, including weighing one's good and bad deeds in the balance, and walking across the precariously thin Šerāṭ Bridge.

55. An expression of amazement and surprise similar to 'God is sublime!'

56. 3Azāzil: Satan's original name when he was an angel before his fall from grace.

57. Read *motavalleh* instead of *mota'alleh*. See also note 7 in Chpt. V on *movallahān*.

58. one glance (*naẓar*): The glance of a holy man has immense power to transform another person for the better (*naẓar-e ‘enāyat*) or for the worse (*naẓar-e heybat*). Cf. R. Gramlich, *Die schiitischen Derwischorden Persiens*, 3 vols., Wiesbaden, 1965-81, II, pp. 205-07.

59. Oveys-e Qaranī: Through his inward closeness and devotion to the Prophet, Oveys became a Companion of the Prophet, despite never having met him in the flesh. He is the prototype for the initiate who is joined to his spiritual guide (*pīr*) exclusively in the world of spirit, often after his *pīr* has died.

60. *majdhūb*: a term describing a mystic who has been drawn upward to God, usually after experiencing genuine desperation (*eḏṭerār*) due to a sense of impotence in subduing the *nafs* (self). It is usually understood that he has lost his wits in the process. See B. Radtke and J. O’Kane, *The Concept of Sainthood in Early Islamic Mysticism*, London, 1996, Index s.v.

61. Keyqobād: a great ancient Iranian king surrounded by legend.

62. Part of the *ḥadīth-e qodsī* cited in note 48 in this chapter. Again it is a way of saying that the person mentioned is a Friend of God who remains unknown to men at large.

63. *qad*: an emphatic particle in Arabic, about which a Koranic commentator would not normally have very much to say.

64. Sohravardī: See note 25 in this chapter.

65. Sohravard: a town in the Persian province Jebāl west of Solṭāniyya, from which Sohravardī’s *nesbat* derives.

66. the lion who repeatedly attacks: This phrase is an epithet of ‘Alī b. Abī Ṭāleb who is regularly presented as a paragon of manliness and chivalry.

67. Seth was one of Adam’s many sons. God chose him to be the second prophet after Adam. For more on Seth see III [469].

68. The attitude expressed here allows for great latitude in interpreting the Islamic prohibition of wine.

69. The world of sovereignty is the ephemeral world, as opposed to the celestial realm, i.e. the kingdom of heaven. The conceptual pair recurs frequently in the *Manāqeb*.

70. Āmūya River: the River Oxus, an area from which many Turks had migrated to Iran and then on to Anatolia.

71. Yāsī Chaman by Erzincan: See note 34 in this chapter.

72. Qārūn: Korah of the Old Testament. He was fabulously rich. Nūshīn-Ravān or Nūsīrvān is Chosroes I, the Sassanian ruler (531-79) who was famous for his justice.

73. The Saljūq sultan ‘Alā’ al-Dīn Keyqobād I (1220-37) who was ruling in Konya when Bahā’-e Valad arrived there.

CHAPTER II

1. February 22nd, 1231.

2. that mountain [region]: In the commentary to his Turkish translation of the *Manāqeb* Yazıcı speculates that these words may refer to the conquest of Konya by the Qaramānids some time after 1277, since Lāranda/Qaramān was their base of power. Cf. T. Yazıcı, *Ariflerin menkibeleri*, 4th edition, Istanbul, 1986, I, p. 37, 13. Mowlānā seems to be predicting such an event at the end of III [28].

3. Sha^cbān: is the eighth Arabic month, followed by Ramaḍān.

4. See note 58 on *naẓar* in Chpt. I.

5. Cf. the saying of the Prophet: '*I was sent to the black and the white.*' A. Wensinck, *Concordance et indices de la tradition musulmane*, Leyden, 1936-1969, I, 513a.

6. *kharāj*: land-tax levied on Muslims and non-Muslims alike.

7. 1238-39 AD.

8. *farajī*: a long robe open at the front, which is apparently worn by different categories of religious men. At times we see a superior spiritual person bestow his own *farajī* on someone as an honor or a sign of acceptance.

9. Read *moḥallalāt* instead of *mokhallalāt*.

10. *pīr*: old man. And as here it can mean a spiritual master who gives guidance to disciples. The government minister (*vazīr*) of worldly power has come to meet the representative of spiritual power.

11. Part of a *ḥadīth* referring to the Prophet. Cf. Moslem, *Ṣaḥīḥ*, *ṭāhara*, 72, and Wensinck, op. cit., I, 232b. The report testifies to the fact that the Prophet was subject to the same creaturely necessities as other men. Here it is implied that men of the highest spiritual rank, including the Prophet, only go to the toilet for the sake of keeping up appearances.

12. Āsiya: the Pharaoh's wife who found the baby Moses floating in the Nile. She was one of the few true believers in Egypt at that time.

13. the cow of Moses: God instructed Moses to kill a cow of a certain description and to use part of its flesh to revive a dead man. The man would then reveal who had murdered him.

14. See note 48 in Chpt. I.—'*My Friends (concealed) under My domes.*' The point is that to all appearances the Mongol is the least likely to turn out to be a Friend of God. He is someone dressed in ordinary clothes, not in clothes of a holy man.

15. [jelly-like] meat juice of the heads: *āb-e sar* is probably the same as *āb-sard/āb-sar* which designates various forms of aspic or jelly.

16. I read: *darūn-e baḥr lāst* instead of *darūn-e baḥr-e lāst*.

17. *ṣoḥbat*: can also have the technical sense of being formally attached to a spiritual master. Entering this intimate relation with a holy person confers numerous benefits, spiritual as well as worldly.

18. Sohrawardī: See note 25 in Chpt. I.

19. Here we have a standard form of endorsement in hagiographical representation. One great spiritual celebrity endorses the future achievement of an even greater spiritual personality. For a discussion of the strategies which hagiography regularly employs to promote a holy man see O'Kane, *The Secrets of God's Mystical Oneness*, op. cit., translator's Introduction, pp. 11-45.

CHAPTER III

1. concealed by God's dome: See note 48 in Chpt. I.

2. Khodāvandgār: lord or master. After 'Mowlānā' this is the most commonly used title for Jalāl al-Dīn-e Rūmī in the *Manāqeb*.

3. September 30th, 1207.

4. persons wearing green cloaks: both the Houris of Paradise and angels dress in green. Here angels would be more appropriate.

5. Shams al-A°emma-ye Sarakhsī: a well-reputed religious scholar and author of works on Ḥanafī *feqh*. He was from Sarakhs and died around 1088.

6. Ebrāhīm-e Adham: a shadowy prince of legend who allegedly underwent a mystical conversion and gave up his throne in Balkh to pursue a life of poverty and contemplation. See Annemarie Schimmel, *Mystical Dimensions of Islam*, University of North Carolina Press, U.S.A., 1975.

7. the World Fish: according to the Islamic cosmology the layers of the earth are supported by a giant fish. The idea here is: from one end of the universe to the other. Cf. A. Heinen, *Islamic Cosmology. A Study of as-Suyūfī's al-Hay'a as-sanīya fī l-hay'a as-sunnīya*, Beirut, 1982.

8. Cf. Koran 17/3: *Indeed, he was a thankful bondsman*. This is said about Noah.

9. the tip of the string: To find the tip of the string is a metaphor for successfully disentangling some obscure matter. To become 'a thread' means to grow extremely thin, here due to passionate gazing at the Beloved.

10. Kamāl al-Dīn b. °Adīm: Kamāl al-Dīn Abū'l-Qāsem b. °Adīm was not *mālek* of Aleppo but chief judge for all of Syria. He was a great expert on the religious sciences.

11. dressed in green: See note 4 in this chapter.

12. Sultan °Ezz al-Dīn Keykāvos II ruled from 1246 to 1260.

13. money-changer of the world: *ṣarrāf* is a money-changer or assayer, i.e. someone qualified to assess the standard of gold or silver in coins.

Mowlānā, it is implied, will appreciate that Shams al-Dīn-e Tabrīzī is a coin of the highest standard.

14. *ṣūrat* and *maʿnī*: an antithetical pair. It is a commonplace which frequently recurs in different contexts and variations in the *Manāqeb*. *Ṣūrat* means form, shape, face, appearance, whereas *maʿnī* is thought, idea, essence, a thing's spiritual reality. To a Platonic way of thinking, essence alone has 'real' being and is therefore superior to mere appearance.

15. The 29th of November, 1244. Aflākī notes that this was Shams al-Dīn's second visit to Konya. No other known source indicates that Shams had been in Konya before this meeting with Mowlānā. In his Turkish translation of the *Manāqeb*, T. Yazıcı suggests that Aflākī may have had at his disposal a manuscript of one of the sources with a variant reading that has not come down to us. Cf. Yazıcı, *Ariflerin menkıbeleri*, op. cit., I, p. 39, 18.

16. A few of Bāyazīd's well-known theopathic utterances indicating such complete possession by God that he speaks of himself with expressions normally reserved for God alone. Mowlānā explains why this does not mean that Bāyazīd was closer to God than the Prophet Moḥammad was. Abū Yazīd Ṭeyfūr-e Bastāmī (d. 874?) was a famous Iranian mystic whose life and sayings are most fully dealt with in *Ketāb al-nūr fī kalemāt Abī Yazīd Ṭeyfūr* by Abū'l-Faḍl Sahlagī (d. 1084).

17. March 21, 1245.

18. *shakar-āviz*: This is a special term used for the end of the Mowlavi turban which hangs down at the back.

19. The letter *alef* of the Arabic alphabet is a straight upright line here associated with the straight strings of the rebec. The word *ta'allof* contains the same radicals *a-l-f*, and *alef* is the first letter in God's name Allah.

20. *majdhūb*: See note 60 in Chpt. I. Being drawn upwards to God usually means a person is released from practicing austerities, in fact released from reason and sanity. The Prophet's opponents accused him of being a madman but in the Koran God assures him that he is not insane. Eventually, it became a motif in hagiography that a holy man's detractors are portrayed as accusing him of being insane. This is testimony of the perfection of his faith. See Book One of the *Asrār al-towḥīd* by Ebn-e Monavvar where Abū Saʿīd-e Abū'l-Kheyr's early spiritual struggle is described. After he had initially won esteem among the people, they turn against him and accuse him of being mad. *Asrār al-towḥīd*, ed. M. Shafīʿī-Kadkanī, Tehran, 1366, I, pp. 34-35/*The Secrets of God's Mystical Oneness*, trans. by J. O'Kane, op. cit., pp. 102-04.

21. Book of Medicine: Plato is pictured as being a *ḥakīm*, i.e. a philosopher, wiseman, learned doctor (who knows about medicine).

22. the garden of Eram: an ancient garden of legendary fame, built by Shaddād b. ʿĀd in South Arabia and said to be modelled on Paradise.

23. Jinn: the Prophet Moḥammad was sent to mankind and the Jinn. There are good Jinn and bad Jinn. The good ones have converted to Islam and consequently can become attached to Friends of God just like human beings. The *Asrār al-towḥīd* describes how invisible Jinn regularly attended Abū Saʿīd's public discourses. After his death they performed the cult practices inside his sepulchral shrine during the night when the shrine was locked up. *Asrār al-towḥīd*, op. cit., Pers. text, I, p. 370, ll. 23-25 to p. 371, ll. 1-5/Eng. trans., p. 561.

24. Read *asb-e ḥossān* instead of *asb-e ḥesān*.

25. 1257 and 1258 AD.

26. Sheykh al-Eslām Ṣadr al-Dīn-e Qūnavī (1210-73): a famous and influential Sufi who has left several important writings. Little if anything of his real life and thought enters into the anecdotes Aflākī presents about him. In accordance with hagiography's purposes, Ṣadr al-Dīn provides a foil to Mowlānā, helping to give deeper relief to Mowlānā's superiority. He is in the Sufi camp and, as in this report, is portrayed with stereotyped shortcomings. On the other hand, he comes to endorse the greatness of Mowlānā. In certain respects he corresponds to the role played by Qosheyri *vis-à-vis* Abū Saʿīd in the *Asrār al-towḥīd*, that is to say at first he is sceptical about Mowlānā but after being taught several lessons, he ends up lending the weight of his prestige to endorsing Mowlānā.

27. Farangestān: the land of the Franks and more generally of the Christians of Western Europe (i.e. not orthodox Greek Christians).

28. the Parvāna: Moʿīn al-Dīn Soleyman-e Parvāna. His title *parvāna* means 'personal assistant to the sultan'. He was *de facto* ruler of the Saljūq state in Anatolia (Rūm) for over two decades during the Mongol Protectorate. After his execution in 1277 the Mongols ruled directly through their own administrators and military forces.

29. On Joneyd see note 22 in Chpt. I. Maʿrūf-e Karkhī (d. 815) was a Christian who converted to Islam and became famous for his asceticism. In later centuries, like Joneyd, he was considered a great early Sufi.

30. The Prophet Moḥammad says this to those who doubt his divine mission.

31. *hamza*: is a glottal stop. Leaving it out in one's pronunciation would be considered incorrect by a conscientious grammarian.

32. Ḥamza: an uncle of the Prophet famous as a brave warrior in the early days of Islam. Eventually a legendary cycle of tales celebrating his heroic deeds came into being.

33. cut the cord of their denial: members of other religions such as Brahmans and Christian monks are pictured as wearing a cord as a sign of

their faith. Metaphorically, cutting the cord of their religion would mean to convert to Islam. By extension the image comes to represent a change in one's beliefs.

34. diminishing the self (*kam āmad*): It is a commonplace of ascetic and mystical thinking that the self must be diminished. Cf. *Asrār al-towḥīd*, op. cit., Pers. text: I, p. 62/Eng. trans., p. 139. There *kamā va hama ne‘matī* is a pun based on the verb *kam āmadan*: 'to be diminished'.

35. *dāneq*: a small coin equal to one-sixth of a dirhem. Same as *dāng* mentioned a few lines below.

36. the Mosque of the Prophet: the Prophet's mosque in Medina.

37. *pīr*: here used in its two senses, 'old man' and 'spiritual master'.

38. *tasbīḥ* and *tahlīl*: The first designates the words: 'God is sublime!' and the second: 'There is no god but God!' These expressions are mankind's way of glorifying God.

39. 'Am I not...?': God asks mankind's souls before they enter creation whether they acknowledge that He is their Lord God. They respond: 'Yes, You are!' and thereby enter into a primordial covenant to worship God as He deserves. This is what lies behind the affliction man suffers in the world.

40. (*mohrem-e eḥrām*): Before visiting the Ka'ba as part of the Pilgrimage, one must first enter a consecrated state. Here the consecration is metaphorical, the Ka'ba of the free men being Mowlānā.

41. Jalāl al-Dīn-e Qaraṭā'ī (d. circa 1256): was a Greek who converted to Islam. He held various responsible posts under Sultan 'Alā' al-Dīn Keyqobād and Sultan Giyāth al-Dīn Keykhosrow II. Among other things, he undertook several building projects. In 1251 he built a *madrasa* on the central hill of Konya near 'Alā' al-Dīn's mosque. His *madrasa* presently serves as Konya's ceramics museum.

42. One of the features of Paradise. This is a humorous way of saying everything is fine.

43. Fārūq (the Discriminator): an epithet applied to 'Omar b. al-Khaṭṭāb (d. 644), the second caliph, because of his exceptional ability to discriminate between right and wrong. The best of antidotes is *taryāq-e fārūqī*, the discriminating antidote, exploited here for wordplay.

44. Pharaoh: He is the exemplar of overweening pride and arrogance whose downfall is brought about by God.

45. Dīvān: the government office or administrative council which for the most part deals with state finances.

46. philosopher's stone: the philosopher's stone is reputed to be able to change base metals into gold.

47. scammony (*maḥūda*): a kind of laxative.

48. Kesā[°]i: Abū [°]Abd Allāh b. Ḥamza (d. 805), one of the founders of the grammatical school of Kufa and a famous *moqrī* (Koran reciter). He was a tutor to the caliph Hārūn al-Rashīd. The practice known as *emāla*, as we see here, involves consistently pronouncing long *a* as long *i*.

49. Inside the lily there are many 'tongues', i.e. stamens, but the lily does not speak.

50. Marām: a settlement outside Konya where gardens and orchards were cultivated.

51. cut his cord: See note 33 in this chapter.

52. Khojand: a city located on the left bank of the Seyhūn River (Jaxartes) in the region of Ferghāna in Central Asia.

53. one *dāng*: one-sixth of a dirhem, i.e. a small sum.

54. Khedr: an immortal supernatural spiritual guide who appears to special aspirants on the mystic path and gives them help. Among other things, he is thought to have taught Moses and to have guided Alexander the Great to the fountain of life. Edrīs is the Arabic name for Enoch, and Loqmān is a sage referred to in the Koran.

55. Said by God to Moses about 'gifts to him'.

56. a branch of gold (*shākh-e zar*): the equivalent of an ingot of gold, as kept in a royal treasury. Cf. Steingass s.v.

57. Sarī-ye Saqatī: A famous ninth-century Sufi in Baghdad who was Joneyd's spiritual guide. He is only mentioned here because his *nesbat* Saqatī (the old clothes merchant) rhymes with Malaṭī.

58. Seyf al-Dīn-e Bākharzī (d. 1261): Abū'l-Ma'ālī Seyf al-Dīn Sa'īd b. Moṭahhar, a famous Sufi shaykh and one of Najm al-Dīn-e Kobrā's vicegerents. He studied in Herat and Nishapur, and is buried in Bokhara.

59. Maṣṣūr: al-Ḥoseyn b. Maṣṣūr al-Ḥallāj. He was executed in Baghdad in 922 for his heretical pronouncements, the most famous of which is: '*I am the Truth!*' (*anā'l-ḥaqq*). He is always referred to by Aflākī as Maṣṣūr, which is not the correct form of his name.

60. the Impostor (*sheyyād*): It is not clear what the significance of this term is. One might hazard the guess that it designates some category of wild dervish. The name occurs a few times in the *Manāqeb* and as here, judging by the context, it does not appear to have a pejorative meaning.

61. In 1265 Rokn al-Dīn Qelej Arslān IV attempted to have the Parvāna removed from power. At the Parvāna's orders the sultan was executed in Aqsarā. It might have seemed that the dominion of the Rūm Saljūqs had come to an end, though in fact the Parvāna had been the real power behind the throne for some time. Once again in accordance with hagiographical principles, the event is presented as if it were the result of Mowlānā's anger.

62. *ṭasht-khāna*: See note 43 in Chpt. I.

63. *bashārat*: a kind of wind instrument.

64. No^omān: Abū Ḥanīfa No^omān b. Thābet (d. 767) was the eponymous founder of one of the four Sunni schools of Islamic jurisprudence. For the most part the Turks adhered to the Ḥanafī *madhhab*.

65. For Maṣṣūr see note 59 in this chapter. The glass-maker (*zajjāj*) refers to Moḥammad-e Zajjāj mentioned along with Abū Bakr-e Nassāj (the weaver) in X [9] where Aflākī presents the chain of transmission of the *dhekr*-formula which the Mowlavīs use.

66. Azrael (Azrāʿīl): the name of the angel of death.

67. On these miracles of the Prophet see Gramlich, *Die Wunder der Freunde Gottes. Theologien und Erscheinungsformen des islamischen Heiligenwunders*, Wiesbaden, 1987, pp. 22-23.

68. ʿOthmān b. ʿAffān (d. 655): the third caliph (Commander of the Faithful) who was responsible for putting together an official recension of the Koran. His reign was troubled by disputes which led to his assassination.

69. ʿArafāt: a mountain 12 miles from Mecca where certain rites of the Pilgrimage are performed.

70. Qetmīr: the dog of the Seven Sleepers. The Seven Sleepers were a group of Christians in Ephesus who hid in a cave to escape persecution during the reign of Diocletian. They fell asleep and miraculously slept for several generations. When they emerged from their cave, the era of persecution had ended. Their dog evolved and acquired certain virtues because of its contact with these holy men. The transformation illustrates the positive effect of associating with men of spiritual distinction.

71. *sorma*: is collyrium which one applies to the eyes to protect them from the sun's glare.

72. In Sufi thought there are three commonly recognized ascending grades of epistemological certainty: '*elm al-yaqīn* 'knowledge of certainty', '*eyn al-yaqīn* 'the eye or the essence of certainty', and '*ḥaqq al-yaqīn* 'the truth of certainty'.

73. Throughout the *Manāqeb* we meet with numerous variations on the theme of how important it is for everyone (here even for an angel) to obtain assistance from God's elite, i.e. from knowers of God like Mowlānā and the leading members of his family.

74. the Furthest Lote-Tree: While on his Night Journey through the heavenly spheres (*meʿrāj*), the Prophet gazed at the Furthest Lote-Tree and experienced a beatific vision. Mowlānā is saying that the fruit of his spiritual experience lies beyond ordinary people's comprehension.

75. *Jāmeʿ al-oṣūl*: a typical title of a work dealing with *feqh*, the science of Islamic jurisprudence which involves the study and classification of *ḥadīths*.

76. Feast of Immolation (or Sacrifice): the festival of sacrifices which is held on the 10th of Dhū'l-Ḥejja and concludes the rites of the pilgrimage to Mecca.

77. *khvāja*: a gentleman. Someone with a certain degree of education and social standing.

78. °Eyyūq: the star Capella which follows the Pleiades.

79. *talqīn-khvān*: Someone who instructs the dead on how to give proper answers to the angels Monkār and Nakīr when they carry out their interrogation immediately after a person's burial.

80. the language of states: See note 2 in Aflākī's Introduction.

81. Rostam and Zāl: famous heroes from Iranian epic poetry who are best known through Ferdowsī's tenth-century epic the *Shāh-nāma*.

82. "attached" and "sprung up": the same expressions occur in a verse in the *Asrār al-towhīd*, op. cit., Pers. text, p. 333, l. 19/Eng. trans., p. 518: 'What springs up is different from what's tied on.' The natural and spontaneous is contrasted with the artificial.

83. 1258 AD.

84. the province of the Dāneshmandids: The Dāneshmandids were a Turcoman dynasty that had reigned in northern Cappadocia from the last quarter of the eleventh century until 1178.

85. i.e. he, Kamāl al-Dīn, has come to meet me, Jalāl al-Dīn.

86. Gümāj Khātūn-e Tūqātī: the wife of Sultan Rokn al-Dīn Qelej Arslān IV.

87. a candle of Ṭarāz: Ṭarāz is a city in Turkestan proverbial for its male and female beauties. A handsome person is comparable to a candle because of his or her brilliance and straight, elongated stature.

88. Two palaces: this world and the world to come.

89. maund (*mann*): a dry measure which varied in weight from place to place, and from one period to another.

90. 'that moment': is an expression for the higher, ineffable moment which is impermanent and which the mystic seeker wishes to recapture.

91. Shāfe°ī and No°mān: Moḥammad b. Edrīs al-Shāfe°ī (d. 820) and Abū Ḥanīfa No°mān b. Thābet (d. 767): both eponymous founders of schools of Islamic jurisprudence.

92. There are numerous Islamic prescriptions to do with which foods are licit to eat and how foods must be prepared.

93. Read *royānad* instead of *royābad*.

94. *momālahat*: literally eating salt together, in the sense of eating a meal together. See Meier's article 'A Book of Etiquette for Sufis' in *Essays*, op. cit., p. 79 and the interesting footnote 128 for further information about *momālahat*.

95. *shāhed-bāzī*: this could be referring to the practice of gazing at the face of a beautiful boy or young man to induce sensations analogous to love of God. For more on *shāhed-bāzī* cf. [39] IV. And see Hellmut Ritter, *Das Meer der Seele*, Leyden, 1955, analytischer index, p. 752, *šāhid/šāhidbāz(i)*. See also Naṣrollāh Pūrjavādī, ‘Shāhed-bāzī-hā-ye Aḥmad-e Ghazzālī dar Tabriz’, in a forthcoming *Festschrift* for Hermann Landolt.

96. the philosopher’s stone: a legendary stone capable of changing base metals into gold. It is often used metaphorically, as here, to indicate a cause of spiritual transformation.

97. Monkar and Nakīr: the angels who interrogate, and if the case so demands, torture the newly departed in the grave immediately after burial.

98. not fear and hope: Man’s predicament before God consists of balancing fear of His awesome splendor (*jalāl*) with hope in His merciful, friendly aspect (*jamāl*). A higher motivation, however, is to act out of pure love of God. The emotions this arouses are the boiling of love.

99. 1257 AD. Hulagu actually sacked Baghdad in 1258.

100. Naṣīr al-Dīn-e Tūsī: the celebrated polymath and expert on state finance. He first worked for the Esmā‘īlīs (Assassins). After the destruction of their mountain stronghold Alamūt, he came to be employed in Hulagu’s service.

101. God is here speaking about how He punished Pharaoh, the exemplar of royal arrogance.

102. Ketbūghā Bahādor: one of Hulagu’s famous generals.

103. helpers (*anṣār*): The original Anṣār were those natives of Medina who welcomed and supported Moḥammad when he fled Mecca (*hejra*) and settled in Medina with his fellow emigrants (Mohājērūn).

104. the ring: According to legend, a demon stole Solomon’s magic ring and temporarily acquired power over Solomon’s vast dominion.

105. Naṣīr al-Dīn-e Tūsī: See note 100 in this chapter.

106. his own food: According to Mongol custom, it was a great honor if the supreme ruler gave a person some of his own food or drink.

107. See toward the end of I [11] where Bahā‘-e Valad predicts the caliph’s downfall at the hands of the Mongols.

108. *nāz* and *niyāz*: an antithetical pair. *nāz* is characteristic of the beloved when he or she adopts flirtatious airs and assumes a manner of superiority. *niyāz* is the opposite of this, involving humble supplication and a display of need on the part of the distraught lover. The interplay of these forms of behavior mirrors man’s relationship with God.

109. Shoreyḥ b. Ḥāreth al-Kendī (d. 705): a judge in Kufa appointed by the caliph ‘Omar, and a transmitter of Traditions from the Prophet. No‘mān refers to Abū Ḥanīfa, the founder of the Ḥanafī school of jurisprudence.

110. *pāy-māchān* posture: One finds in Steingass’ Persian-English dictionary: ‘a sort of penance practiced by Sufis, in which the offender is made to stand on one foot, his left hand touching his right ear, and his right hand his left ear.’

111. scissors: A spiritual master may cut a novice’s hair as part of the ceremony of accepting him as a disciple.

112. the Prophet Hūd: a pre-Islamic prophet who was sent to the ‘Ādites in South Arabia, but they did not accept him and were eventually destroyed by a powerful wind. Hūd protected the few who did believe in him by drawing a circle around them with his finger. Those within the circle were safe from the destructive wind.

113. Qoṭb al-Dīn Heydar (d. 1221): the founder of the Ḥeydariyya, a dervish order whose members in many respects resembled the *qalandars*.

114. Jamshīd: a legendary ancient king of Iran.

115. This is a pun based on the resemblance between *dīvān* (the plural of *dīv* ‘demon’) and *Dīvān* ‘the state council’. Solomon commanded an army of demons and Jinn. Soleymān is the Arabic form of Solomon.

116. the language of states: See note 2 in Aflākī’s Introduction.

117. Abū Ḥāmed Moḥammad al-Ghazzālī (1058-1111): a great scholar and professor who taught in Baghdad. Later in his career he withdrew from teaching and adopted a contemplative Sufi life-style. Aḥmad-e Ghazzālī (d. 1123 or 1126) was the younger brother of Moḥammad-e Ghazzālī. His writings focus more on describing the direct experience of mystical love.

118. Sanā’ī: Ḥakīm Sanā’ī (d. 1131) composed the *Ḥadīqat al-ḥaqīqa* which, as the prototype of the mystical-didactic *mathnavī*, had a great influence on *The Mathnavī* of Mowlānā.

119. ‘Aṭṭār: Farīd al-Dīn-e ‘Aṭṭār (d. 1220) was a perfume-seller (or druggist) by profession and a great Persian poet who lived in Nishapur. His lengthy narrative poems, in particular his *Moṣibat-nāma* and *Manteq al-ṭeyr*, were much admired in Mowlānā’s time and like Sanā’ī’s *Ḥadīqa* also exerted an influence on Mowlānā’s *Mathnavī*. Cf. the exemplary study by Hellmut Ritter, *Das Meer der Seele*, Leyden, 1955, an in-depth examination of ‘Aṭṭār’s poetry and the literary, mystical background which shaped his work.

120. Abū Ḥanīfa: the founder of the Ḥanafī school of jurisprudence. Moṭṭalabī: Moḥammad b. Edrīs al-Shāfe‘ī al-Moṭṭalabī. Shāfe‘ī was also a founder of a school of Islamic jurisprudence.

121. All these persons are considered to be outstanding early Sufis. Abū Yazīd is the same as Bāyazīd (the more popular Persian form of his name). See note 16 in this chapter.

122. Khāqānī: Afdal al-Dīn Ebrāhīm Badīl b. °Alī, a highly esteemed Persian poet from Shīrvān. For a time he enjoyed the patronage of the Saljūqs in Iran. He died in Tabriz in 1199.

123. *Elāhī-nāma*: This is an alternative title for Sanāʿī's famous mystical-didactic work the *Ḥadīqat al-ḥaqīqa*. See note 118 in this chapter.

124. Companion of the Cave: Abū Bakr hid in a cave along with the Prophet Moḥammad when they were fleeing from their enemies. A spider miraculously spun a web across the cave's entrance leading the pursuers to believe no one was inside. The expression is used of a close and loyal friend.

125. Sībaveyh: °Amr b. °Othmān al-Sībaveyh, a famous ninth-century Iranian grammarian who was a native of Shīrāz.

126. *dhekr*: *dhekr*-recitations can be used to awaken someone's spiritual receptivity. Cf. Meier's article 'The Dervish Dance: An Attempt at an Overview', in *Essays*, op. cit., p. 42.

127. *khvāja* : a gentleman. See note 77 in this chapter.

128. *akādesha* (pl. of *akdesh*): 'cross-breeds', i.e. persons of mixed ethnic (and religious) origins who might hold high positions in the military and state administration.

129. *sherkat*: *sherk* is recognizing partners with God, i.e. idolatry, and as such the gravest of sins. Here partnership implies infringing on divine prerogatives, which led to Satan's fall from grace.

130. Paradise has degrees. The highest level of Paradise is the Loftiest Regions (°*eliyyīn*).

131. °Omar the Fārūq: See note 43 in this chapter.

132. *qalandar*: a category of itinerant dervish. He may be naked, shave all his body hair, and live a life of wild debauchery. Despite his outer antinomian behavior, he is meant to possess an inner spiritual integrity.

133. °Ād and Thamūd: tribes living in South Arabia in pre-Islamic times. Both peoples rejected the prophets sent to them (Hūd and Šāleḥ respectively) and persisted in idolatry (e.g. venerating painted images).

134. *jezya*-tax: a poll-tax levied on non-Muslims.

135. the Ḥanaāna: was a column which Moḥammad would lean against while giving a sermon. When a pulpit was provided, he stopped leaning against it. Due to separation from the Prophet, the column miraculously moaned and lamented like a mother separated from her child.

136. Shaykh Abū Saʿīd-e Abū'l-Kheyr (967-1049): a famous Sufi shaykh whose spiritual struggle, miracles and teachings are described by Ebn-e Monavvar in the *Asrār al-towḥīd fī maqāmāt al-sheykh Abī Saʿīd*. In the anecdote here referred to: *Asrār al-towḥīd*, op. cit., Pers. text, p. 200/Eng. trans., pp. 223-24, Shaykh Abū Saʿīd asks: 'Why is this bath so pleasant?'

His own answer is: ‘Because you possess no more than one loincloth and a pail, and even these do not belong to you.’

137. On his Night Journey the Prophet experienced a divine vision but, despite its intensity, he did not avert his eyes. No other mortal would have had the psychic fortitude to maintain a steady gaze.

138. one *pūl*: a *pūl* is a small coin, enough to buy one flat-bread. There are 120 *pūl* to one dirhem. Cf. IV [23].

139. Something seems to be defective in the text from this point to the end of the paragraph.

140. the fasting of David: David would eat one day and fast the next.

141. Berāt: the sacred night between the 14th and 15th of the month of Sha‘bān.

142. performing the *dhekr*: For a description of how *dhekr*-recitations are performed and some of the metaphysical ideas which underpin this widespread practice see the following two articles of Meier: ‘The Dervish Dance: An Attempt at an Overview’, in *Essays*, op. cit., pp. 23-48, and ‘Qushayrī’s *Tartīb al-sulūk*’, *ibid.*, pp. 93-133.

143. Read *qūt* instead of *qovvat*.

144. Abū’l-Ḥasan-e Kharāqānī (d. 1033): a famous mystic in Iran at the time of the great ruler Maḥmūd of Ghazna. On his relationship with Shaykh Abū Sa‘īd see passages in which he appears in the *Asrār al-towḥīd*. Cf. Indices of the Pers. text and of the Eng. translation under his name.

145. Maḥmūd-e Saboktegīn (970-1030): the third Ghaznavid sultan, famous for his campaigns in India and the high cultural level of his court. One of Maḥmūd’s famous viziers was Ḥasan-e Meymandī (d. 1032).

146. the seventy-two religions: This is the traditional number of religions and sects thought to exist besides Islam.

147. Adham: See note 6 in this chapter. Notice that he is referred to as Adham instead of Ebrāhīm, the son of Adham. Similarly, Ḥoseyn, the son of Maṣṣūr (Ḥallāj), is frequently referred to as Maṣṣūr.

148. ‘Ezz al-Dīn Keykāvos II: the Saljūq sultan who reigned from 1246 to 1260. At times he lost control over Konya, and he sought to strengthen his position against his rival brothers by soliciting alliances with the Byzantines and the Mongols.

149. Shaqīq (d. 810): a famous mystic of Balkh. He died fighting while on *jehād*.

150. Bājū (Baijū): the Mongol general who defeated the Saljūqs at the battle of Köse Dagh (1243) which established Mongol hegemony over the Saljūq state in Rūm.

151. *noyans*: officers of the highest rank in the Mongol hierarchy.

152. ‘Ād and Thamūd: See note 133 in this chapter.

153. ruins... treasure: an adaptation of the conventional idea that treasure is hidden in ruins.

154. Bājū and Bātū: Bājū was a Mongol general (see note 150 in this chapter) and Bātū (d. 1255) was ruler over the Golden Horde in the Qipchak Steppes.

155. the Ḥejāz: the region in Arabia where Mecca and Medina are located.

156. *ṭeyy-e zamīn*: folding up the earth. This is a standard miracle consisting of someone travelling great distances in a short time.

157. Sa^cdī (d. 1292): Abū ^cAbd Allāh Mosharraf-e Sa^cdī, the celebrated Persian man of letters and poet from Shīrāz. He is best known for his *Golestān* (*The Rosegarden*), a collection of elegant literary anecdotes on a variety of topics, interspersed with verse.

158. Seyf al-Dīn-e Bākharzī: See note 58 in this chapter.

159. *Purify My house*: is Koranic (22/25). *My house* refers to the Ka^cba which here stands for the heart. A talisman traditionally protects a treasure from being discovered.

160. A *ḥadīth-e qodsī* in which God speaks to the Prophet Moḥammad.

161. to rub the back of the foot: The question is actually about whether, during the cold period, it is allowed in the ritual washing simply to rub the outside of the shoes instead of baring one's feet. This so-called *mash' alā'l-khoffeyn* is lawful within certain limits.

162. A variation on the idea contained in the *ḥadīth*: 'To hear about something is not like seeing it.'

163. The bear is saved from the dragon's jaws by a 'valiant man' in *Mathnavī*, II, l. 1932.

164. See note 59 on Maṣṣūr (Ḥallāj) in this chapter.

165. Dāneshmandids: See note 84 in this chapter.

166. Rābe^ca: Rābe^ca al-^cAdaviyya (d. 801) was a well-known female mystic from Basra. She became famous as a paragon of piety and passionate love of God.

167. The same idea occurs in the *Asrār al-towḥid*, op. cit., Pers. text, p. 138. l. 17/Eng. trans., p. 233.

168. Sarī: Sarī-ye Saqaṭī. See note 57 of this chapter.

169. *sab^c al-mathānī*: This can have different meanings but here probably means the *Fāteḥa*, the opening words of the Koran which are used as a prayer.

170. Khosrow and Shīrīn: a celebrated love couple. The romantic tale of their love has been told in a number of narrative poems.

171. the dog of the Seven Sleepers: See note 70 in this chapter.

172. A saying of the Prophet Moḥammad which means that when he would experience a moment of union with God, absolutely nothing else mattered to him. On sources for this *ḥadīth* variant cf. Gramlich,

Schlaglichter über das Sufitum, Stuttgart, 1990, chpt. 54, 7 and chpt. 128, 2.

173. I.e. the world which can be likened to a bathhouse.

174. Jānik: a sanjak (provincial district) of the province of Trabzon. It stretched along the Black Sea coast in the direction of Sinope.

175. Abū Yazīd: the same as Bāyazīd. See note 16 in this chapter. On Abū Ḥanīfa see note 64 in this chapter.

176. the *Hedāya*: *The Guide to feqh* studies, i.e. Islamic jurisprudence. There were many works with this word in their title. But this is probably *al-Hedāya fī forū‘ al-feqh* by the Ḥanafī scholar, ‘Alī b. Abī Bakr al-Marghīnānī (d. 1196).

177. God posed this question to the souls of mankind before the creation. By their answering in the affirmative, they entered into a primordial covenant with God.

178. Shams al-A‘emma: See note 5 in this chapter. A Ḥoseynid traces his family line back to ‘Alī b. Abī Ṭāleb (d. 661), the cousin and son-in-law of the Prophet, through ‘Alī’s son Ḥoseyn.

179. the Mohājerūn and the Anṣār: See note 103 in this chapter.

180. the *naqīb*: chief of the nobility. The title usually refers specifically to the chief of the ‘Alids, i.e. the descendants of the Prophet through the family line of ‘Alī b. Abī Ṭāleb.

181. the *ṣāḥeb*: a title borne by high-ranking persons such as Shams al-Dīn Ṣāḥeb-e Eṣfahānī who was governor of Kayseri.

182. the domes: See note 48 in Chpt. I.

183. Dīvān: See note 45 in this chapter.

184. Hārūn al-Rashīd: the ‘Abbāsīd caliph (786-809) whose period of rule is considered a high point of cultural development and political glory.

185. Kheḍr: See note 54 and 200 in this chapter.

186. Sanā‘ī: the poet. See note 118 in this chapter.

187. ‘Omar: ‘Omar b. al-Khaṭṭāb, the second caliph. He was noted for his piety and austerity. See note 43 in this chapter.

188. *mofarred*: For further information on this term cf. Gramlich’s translation of Abū Ṭāleb al-Makkī’s *Qūt al-qolūb, Die Nahrung der Herzen*, Wiesbaden, 1992, I, chpt. 30, 23; II, chpt. 76.

189. Jūḥā: a celebrated buffoon who features in many popular funny anecdotes. He lived during the eighth century in Kufa.

190. Majnūn: a poet of the Umayyad period who went mad because of his love for Leylā. His nickname Majnūn means the madman.

191. Sheblī: Abū Bakr Dulaf (861-943), a famous Sufi associated with the circle of Joneyd in Baghdad.

192. *dhekr*: Here *dhekr* probably means sermons rather than *dhekr*-recitation.

193. Pharaoh gathered together a group of magicians to overcome the miraculous powers of Moses. The magicians transformed camel-loads of cords and staffs into illusory snakes. Moses' staff then turned into a snake and swallowed up all the other snakes.

194. Sanā'ī. the poet. See note 118 in this chapter.

195. Monkār and Nakīr: See note 97 in this chapter.

196. The Preseved Tablet (*lowḥ-e mahfūz*): Everything which will ever happen from creation to the end of the world is recorded on the Preserved Tablet. Seeing what is on the tablet is an indication of supernatural knowledge of 'the hidden'.

197. *pāy-māchān* posture: See note 110 in this chapter.

198. Keyghātū Khān: Geikhatu, the Īlkhān who ruled from 1291-95. The Īlkanids were the branch of the Mongols who imposed their domination on the Rūm Saljūqs after 1243. The dynasty was established by Hulagu (d. 1265) and continued until the death of Abū Sa'īd (d. 1335).

199. *noyans*: highest ranking officers in the Mongol hierarchy.

200. Khedr: the supernatural spiritual guide who taught Moses during a period of time when they kept company (*ṣoḥbat*) with one another. Mowlānā, through his clairvoyance, gives an exposition of what occurred between them on that occasion. Khedr himself confirms the truth of what Mowlānā says.

201. the Companions of the Ṣoffa: This title originally referred to Companions of the Prophet who lived in the porch (*ṣoffa*) of his mosque in Medina. Through a later pseudo-etymology some understood the word 'Sufi' to be derived from this sense of *ṣoffa*. Here Ṣadr al-Dīn is addressing his disciples who are Sufis.

202. In *The Mathnavī* Majnūn speaks these words to his beloved Leylā. On Majnūn see note 190 in this chapter.

203. It is normal to have one's head shaved but a pious man does not shave his beard. Cf. Gramlich, *Die Nahrung der Herzen*, op. cit., Index s.v. Bart.

204. *momālahat*: See note 94 in this chapter.

205. Khedr: See notes 54 and 200 in this chapter.

206. This same account in slightly more developed form is found in the *Asrār al-towḥīd*, op. cit., Pers. text, p. 250/Eng. trans., p. 376-77. Abū Bakr Moḥammad b. 'Alī-ye Kattānī (d. 934) had been a companion of Joneyd in Baghdad before beginning his long retreat at Mecca where he died. The Water-Spout or Roof Gutter is located at one end of the Ka'ba's roof. The Maqām-e Ebrāhīm was a small structure containing Abraham's footprint, i.e. where he had stood while building the Ka'ba.

207. exalted chains of transmission: This refers to a Tradition from the Prophet with few transmitters linking it back to the Prophet, as opposed to

a Tradition which is *nāzel*, i.e. of less authority because of having a longer *esnād*.

208. The word for ‘joint’ (*band*) can also mean a chain, and ‘composition’ (*taḥrīr*) can also mean the emancipation of a slave.

209. On his Night Journey (*me‘rāj*), the Prophet came this close to the Furthest Lote-Tree which was the focal point of his beatific vision.

210. the son of Adham: See note 6 in this chapter. ‘*I am sublime!*’ is a theopathic utterance attributed to Bāyazīd-e Baṣṭāmī. See note 16 in this chapter. Ḥallāj’s words ‘*I am the Truth!*’ are supposed to have led to his execution in Baghdad. See note 59 in this chapter.

211. my “ascetic” and “chosen one”: my “ascetic” means the ascetic I aspire to be; my “chosen one” means myself with whom I am pleased.

212. the support of my chains of transmission: This apparently means that he had learned *ḥadīths* from Qāḍī Serāj al-Dīn.

213. Ja‘far-e Ṣādeq (d. 765): the sixth Imam of the Shī‘ites. He enjoys a reputation for great piety and wisdom among the Sunni Muslims as well.

214. Bāyazīd: See note 16 in this chapter.

215. Fakhr al-Dīn-e ‘Erāqī (d. between 1287 and 1289): After having had an education in the religious sciences, ‘Erāqī ‘ran off’ from Hamadān with the *qalandars*. He travelled widely and in Multan he married Shaykh Bahā’ al-Dīn Zakariyā’s daughter. Eventually, he came to Konya and attached himself to Shaykh Ṣadr al-Dīn-e Qūnavī. Mo‘īn al-Dīn the Parvāna built a *khānaqāh* for him in Tokat. Several of ‘Erāqī’s works of poetry have come down to us, including his *divān*. Cf. III [332] and [583] where he also appears.

216. saddle-cloth: a symbolic gesture indicating submission to someone’s greater authority.

217. Aḥmadan: The Prophet Moḥammad is often referred to as Aḥmad ‘the Most Praiseworthy’, or as Moṣṭafā ‘the Chosen One’.

218. “that moment”: See note 90 in this chapter.

219. *shakar-āwīz*: See note 18 in this chapter.

220. *Book of Secrets of the Ascension (Ketāb-e asrār-e me‘rāj)*: See *Manāqeb al-‘ārefīn*, ed. T. Yazıcı, Tehran, 1362, Introduction, I, p. 10, for a discussion of this book’s possible identity.

221. Located in the Persian Gulf.

222. Qārūn: is the very wealthy man known as Korah in the Old Testament.

223. ‘Companion of the Cave’: See note 124 in this chapter.

224. Now-rūz: the Iranian New Year which is celebrated when the sun enters Aries (the spring equinox).

225. in a stingy manner: That is to say, if the vezier had not acted in a stingy manner in the past, the old jug-seller would only have charged him one dinar.

226. Rābe^ʿa: See note 166 in this chapter. Zoleykhā: Potiphar's wife who fell in love with Joseph. In the various versions of the romantic cycle dealing with their story she comes to attain spiritual advancement because of the tribulations she undergoes.

227. *khofāb*: an unidentified tasty delicacy.

228. the seven: This refers to the notion that the well-being and continuation of the world is ensured by a group of elite spiritual men whose goodness makes up for the sins of mankind. How many they are meant to be varies. Sometimes, as here, they are thought to be seven, other times forty, etc.

229. Ṭūbā-Tree: a lofty tree in Paradise which casts its shade far and wide. It is often described as having sweetly singing birds perched in its branches.

230. The Feast of Immolation (or of Sacrifice): See note 76 in this chapter.

231. On different ritual occasions one addresses God with this formula, declaring oneself ready to serve Him.

232. Ḥājī Baktāsh-e Khorāsānī: the thirteenth-century eponymous founder of the Baktāshiyya dervish order. The preserved writings which purport to describe his life are for the most part legendary in nature.

233. Bābā Rasūl: Bābā Eshāq, who led a rebellion which Sultan Giyāth al-Dīn Keykhosrow II suppressed in 1239.

234. Majnūn and Leylā: See note 190 in this chapter.

235. essence of certainty...: See note 72 in this chapter.

236. Kowthar: a fountain in Paradise.

237. *Hedāya*: See note 176 in this chapter.

238. Bū ʿAlī-ye Sīnā: Abū ʿAlī al-Ḥoseyn b. Sīnā (d. 1039) is the great Aristotelian Islamic philosopher known in the West as Avicenna.

239. Belqīs: the Islamic name for the Queen of Sheba, mentioned in the lines of verse which immediately precede this quotation from *The Mathnavī*.

240. Aqṣā Mosque: the most sacred Islamic religious site after the Kaʿba in Mecca and the Prophet's tomb in Medina, being built on the place in Jerusalem from which the Prophet ascended up through the spheres on his Night Journey (*meʿrāj*).

241. cutting my hair: See note 111 in this chapter.

242. The three ascending grades of knowledge. See note 72 in this chapter.

243. Mondays or Thursdays: Mondays and Thursdays are still the days when *dhekr*-performances are usually held by dervish orders in Iran today. Cf. Gramlich, *Derwischorden*, op. cit., III, p. 33.

244. the language of its being (*zabān-e ḥāl*): See note 2 of Aflākī's Introduction.

245. Rābe‘a: See note 166 in this chapter.

246. Mātorīdī: Abū Maṣṣūr Moḥammad al-Mātorīdī (d. circa 944) founded an influential school of *kalām* (scholastic theology) in Samarqand.

247. This verse also occurs in [4] III. See note 9 in this chapter.

248. desperation (*eḏṭerār*): In the theosophical thought of al-Ḥakīm al-Termedhī (d. between 905 and 910) being desperate or becoming destitute (*moḏṭarr*) is the necessary pre-condition for receiving a higher spiritual rank from God. Cf. *The Concept of Sainthood*, op. cit., p. 66 [32]: ‘The servant of God is shown mercy once his appeal is unadulterated... once he becomes destitute (*moḏṭarr*)... and has nothing left to rely on and nowhere to turn.’

249. patched frock: The patched frock is typically worn by someone who has renounced the world, in particular by dervishes and members of a Sufi order.

250. a cloak of red *saqerlāt* (*chūqā-ye saqerlāt-e sorkh*): *chūqā* is a kind of broadcloth but it may also be an item of clothing.

251. Ḥeydar: the lion. This is an epithet of ‘Alī b. Abī Ṭāleb, the Prophet's cousin and son-in-law. He was renowned for his manliness.

252. Abū Ḥafṣ and Qālūn: Qālūn is the title (*laqab*) of Abū Mūsā ‘Īsā b. Mīnā, the famous early *moqrī* (Koran reader) and transmitter of *ḥadīths* who lived in Medina. He was a student of Nāfe‘ who died in 785 AD. Abū Ḥafṣ appears to be a mistake for Abū ‘Omar Ḥafṣ b. Soleymān, another famous Koran reader. He died in the mid-eighth century. His particular form of Koranic reading and recitation is one of the seven ‘classical’ methods.

253. See Meier's article dealing with different uses of the *taṣliya*: ‘Invoking Blessings on Muḥammad in Prayers of Supplication and When Making Requests’, in *Essays*, op. cit., pp. 549-88.

254. they have no beard: See note 132 on the *qalandar*.

255. the Preserved Tablet: See note 196.

256. maund (*mann*): a dry measure which varied in weight from place to place, and from one period to another.

257. parasangs (*farsang*): The original ancient Persian meaning was the distance one could travel in an hour which would vary with the terrain. In Islamic times a *farsang* came to be fixed at about three and a half miles.

258. Ḥakīm Sanā‘ī: See note 118 in this chapter.

259. finger-ring: Solomon owned a magic ring which gave him power over demons and the Jinn.

260. *Hedāya*: See note 176 in this chapter.
261. 1221-22 AD.
262. atoms: Cf. Meier, *Bahāʾ-i Walad*, op. cit., pp. 7 and 97, as well as Index s.v. *ğuzw*.
263. onomatomancy (°*elm-e horūf*): a system for understanding the occult properties of the letters of the alphabet. Cf. EI², III, pp. 595-96.
264. cutting the cord of false religion: See note 33 in this chapter.
265. *Hedāya*: See note 176 in this chapter.
266. Gorjī Khātūn: the Georgian Lady, i.e. the daughter of Queen Rosūdān of Georgia (1229-47). Gorjī Khātūn was married to Sultan Ghiyāth al-Dīn Keykhosrow II. According to Claude Cahen, after Ghiyāth al-Dīn's death she became the wife of Moʿīn al-Dīn the Parvāna. Cf. C. Cahen, *Pre-Ottoman Turkey*, translated from French by J. Jones-Williams, Dublin /London, 1968, p. 204. According to Yazıcı, however, it was Gorjī Khātūn's daughter who married the Parvāna and Aflākī is mistaken in those passages where he refers to her as 'the wife of the sultan'. Cf. commentary in Yazıcı's translation, *Ariflerin menkibeleri*, op. cit. p. 39, 20.
267. Manes: the founder of Manichaeism, who in Islamic lore is famous as a highly skilled painter.
268. Dhū'l-faqār: the name of °Alī b. Abī Ṭāleb's sword, which means possessor of the vertebrae. °Alī is renowned, among others things, for his manliness and exploits in battle.
269. *farsakh*: is the Arabicized form of the Persian *farsang* which is a measure of distance equivalent to about three and a half miles.
270. the Table of Jesus: At the request of Jesus, God sent down a table laden with food which miraculously fed a large number of people.
271. one maund: a measure of variable weight. See note 256.
272. Perhaps the sense is that if the husband is obliged to eat something illicit, let it be the unlawfully acquired bread of the *qādī*.
273. Ḥakīm [Sanāʾī]: the poet. *Elāhī-nāma* is an alternative title for his famous work the *Ḥadiqat al-ḥaqīqa*. See note 118 in this chapter.
274. Gorjī Khātūn: After the death of her first husband Sultan Giyāth al-Dīn, Gorjī Khātūn married Moʿīn al-Dīn the Parvāna.
275. to fall into obscurity (*pas-e posht oftad*): literally to end up behind someone's back.
276. Pharaoh-like: Pharaoh is the exemplar of royal arrogance. His opulent life-style represents the opposite of the ascetic ideal.
277. for three days: the customary length of time during which the bedouin extends hospitality to his guest.
278. 'Godly': perhaps what is meant is an adherent or partisan of God. But Meier translates it as *Gottmensch*. See his *Bahāʾ-i Walad*, op. cit., Index s.v. *allāhī*, especially p. 70 for different possible meanings.

279. Owḥad al-Dīn-e Kermānī (d. 1298): a Sufi and a poet. The *Manāqeb-e Owḥad al-Dīn Ḥāmed b. Abī Fakhr-e Kermānī*, ed. B. Forūzānfar, Tehran, 1347, describes his life and deeds. For his alleged encounter with Shams al-Dīn-e Tabrizī see IV [4] and [5].

280. *shāhed-bāz*: someone given to amorous play with good-looking youths, specifically referring to gazing at their beauty as a form of inspiration. Such practices were carried out in *shāhed-bāzī* sessions. See note 95 in this chapter.

281. *hoṣām*: is a sword. His name means 'the sword of religion'.

282. °Ezz al-Dīn Keykāvos: See note 12 and 148 in this chapter.

283. Ebn-e Mas°ūd: °Abd Allāh b. Mas°ūd (d. 653) was a Companion of the Prophet and an important transmitter of *ḥadīths*.

284. *qenṭār*: The precise weight of this measure varies from place to place but it is over a hundred pounds.

285. *maḥmūda*: scammony, a kind of laxative.

286. °Āyesha (d. 678): the daughter of Abū Bakr and the third and favorite wife of the Prophet Moḥammad.

287. Farīd al-Dīn-e °Aṭṭār: the famous Persian poet. See note 119 in this chapter.

288. *ān*: literally 'that', i.e. a certain something.

289. The Persain text-edition gives *le-ya°refūna* which should be *le-ya°refūnī*, i.e. an adaptation of Koran 51/56 *le-ya°bodūnī*. *I have not created the Jinn and mankind except that they serve Me*.

290. °Aṭṭār and Sanā°ī: the Persian poets. See notes 119 and 118 respectively, in this chapter.

291. Mt °Arafāt: See note 69 in this chapter.

292. 'Oh my Akhī!': See note 52 in Chpt. I.

293. a Rūmī: The word has the sense of a Greek Orthodox Christian. In literary Greek: Rōmaíos, or in demotic: Rōmiós. And here we see that a Christian can be referred to as 'a scoundrel' (*garboz*) and 'a rogue' (*rend*).

294. Regarding these two theopathic utterances, see note 16 on Bāyazīd and note 59 on Ḥallāj.

295. Qoṭb al-Dīn Ḥeydar: See note 113 in this chapter.

296. *Fotūḥāt-e makkī*: *Al-Fotūḥāt al-makkiyya* in Arabic. This is the title of an extremely large work by Ebn-e °Arabī, the great theosophical author. He was born in Spain but lived in Damascus for many years before his death in 1240. His writings are known for their difficulty. He appears in IV [77].

297. Ebrāhīm-e Adham: See note 6 in this chapter.

298. desperation (*eḏṭerār*): See note 248 in this chapter and note 60 in Chpt. I.

299. One of the miracles associated with Jesus in Islamic accounts about him is that he spoke when he was still only a baby.

300. The original Greek has become garbled beyond recognition.

301. Jand and Khojand: two cities located on the left bank of the Seyhūn River (Jaxartes) in Central Asia.

302. Qobā: a town about one hour from Medina where Moḥammad had the first mosque built.

303. Abū Horeyra (d. between 676 and 678): a close Companion of the Prophet who, because of his love of kittens, received the *konyar* 'Father of Kittens'. He was an important transmitter of Traditions from the Prophet.

304. the Great Feast: the Feast of Immolation or Sacrifice. See note 76 in this chapter.

305. Moses made a sign with his staff and caused the water of the Nile to turn to blood for the Egyptians. Later he miraculously changed the blood back to water for the Israelites (the Hebrews).

306. °Alī-ye Mortaḏā: °Alī b. Abī Ṭāleb, the cousin and son-in-law of the Prophet. He is meant to have been a very close Companion as this report illustrates. Mortaḏā was one of his titles, meaning 'the Agreeable', 'the Approved'. At the end of the paragraph he is referred to as sultan of the secret: 'Ask me!' This is because prior to his death he urged his companions to question him about any secrets before he would be taken from their midst.

307. °Abd al-Mo'men: No doubt this is Ṣafī al-Dīn °Abd al-Mo'men b. Fākher al-Moghannī (the Singer) who died in 1294. He was a famous singer and expert on music living in Tabrīz who performed for Hulagu. Cf. al-Kotobī (d. 1336), *Favāt al-vafayāt*, 4 vols., ed. Eḥsān °Abbās, Beirut, 1974, II, p. 411.

308. °eyn al-yaqīn/ḥaqq al-yaqīn: See note 72 in this chapter.

309. The gate of the city is normally closed during the night for protection.

310. Baṣṭām: the town where the Iranian mystic Bāyazīd-e Baṣṭāmī lived, which accounts for the fact that this dervish had once laid eyes on him. On Bāyazīd see note 16 in this chapter.

311. The dust of holy persons confers blessings. For instance, when visiting a holy man's shrine, a pilgrim will apply dust from the tomb on his eyes.

312. *tajvīd* and *tartīl*: The °elm-e *tajvīd*, the art of Koranic recitation, inculcates clear correct pronunciation as well as observation of proper pauses in the text. The term *tartīl* refers to the ideal style of recitation, i.e. at a slow pace, with a melodious voice, and with full application of the rules of *tajvīd*. Cf. EI², X, pp. 72 ff.

313. put in the vowel signs: In languages which use the Arabic alphabet vowels are not always written.

314. ‘Companion of the Cave’: See note 124 in this chapter.

315. Ḥājī Baktāsh-e Khorāsānī: See note 232 in this chapter.

316. for the Egyptian... for the Hebrew: See note 305 in this chapter.

317. *takbīr*: to say ‘*Allāho akbar!*’, i.e. ‘*God is great!*’

318. Ebn-e Sīnā: the same as Bū ‘Alī-ye Sīnā, i.e. the philosopher Avicenna. See note 238 in this chapter.

319. the wheat: According to one particular Islamic tradition, Adam violated God’s command by eating wheat, not an apple, before being expelled from Paradise.

320. the *shahādat*: is the formula used by Muslims to declare their faith in the one true God. It begins with the word *lā* ‘no’.

321. a carcass: A carcass is considered polluted and not fit to be eaten because it has not been slaughtered according to Islamic ritual prescriptions.

322. Qobā: See note 302 in this chapter.

323. your Ascension: This refers to the Prophet’s Night Journey when he ascended from Jerusalem up through the heavenly spheres and came to experience a beatific vision. God’s Throne is located where the physical universe ends.

324. The name Moḥammad means ‘the praised one’, and a well-known epithet of the Prophet is Ḥabīb Allāh ‘God’s beloved’.

325. like Ḥamza: the uncle of the Prophet who was a brave warrior. See note 32 in this chapter. His name is probably chosen here because it offers a visual pun alongside the word *khamra* ‘wine jar’. The two words have the same graphic features except that the one dot each has sits over a different consonant.

326. Ebn-e Mas‘ūd: See note 283 in this chapter.

327. The liver is the organ where the emotions of love and grief are thought to be experienced. Burning represents sorrow and longing.

328. Khedṛ: See note 54 and 200 in this chapter.

329. Adam (man) was created from the elements of earth and water in the likeness of God. God wishes to see Himself reflected in man.

330. Both Koranic quotations illustrate royal arrogance based on great worldly power. In the first Solomon speaks, in the second Pharaoh.

331. *foqā‘ goshūdan*: literally means opening the sweet-beer (a fizzy drink), i.e. to bubble over, gush with enthusiasm.

332. the Sunna: the customary practice of the Prophet Moḥammad which ideally Muslims attempt to follow in all matters.

333. Nūshervān the Just: the same as Nūshīn-Ravān. See note 72 in Chpt. I.

334. the supplication of Moses: very sincere, intense supplication.

335. Aḥmad: like Moṣṭafā, another name for Moḥammad.

336. the language of being (*zabān-e ḥāl*): the same as the language of states. See note 2 in Afīākī's Introduction.

337. Abū Yūsuf... Moḥammad: Abū Yūsuf was the student and successor of Abū Ḥanīfa (d. 767), the founder of the Ḥanafī school of jurisprudence. Moḥammad-e Sheybānī was Abū Yūsuf's successor.

338. Asma'ī: Abū Sa'īd °Abd al-Malek al-Asma'ī (d. circa 830) was a famous grammarian.

339. Mt °Arafāt: See note 69 in this chapter.

340. °Āyesha: the Prophet's favorite wife. See note 286.

341. Words spoken by God to David. Many such sayings have been recorded. Cf. al-Foḍeyl b. °Iyād in Ebn-e Qoteyba, °*Oyün al-akhbār*, II, p. 300.

342. *balā/na'am*: two words meaning 'yes'. The first is in answer to a negative question (like *si* in French), the second is in answer to a positive question. The particle *a*, here prefixed to the verb *leysa*, indicates a negative question.

343. Moḥammad b. al-Yamān (d. 881): a philosopher and theologian who was originally from Samarqand.

344. Abū Ṭāleb al-Makkī: Moḥammad b. °Alī (d. 996 or earlier), author of the extensive work *Qūt al-qolūb* which was highly esteemed by Sufis. Cf. Gramlich's German translation: *Die Nahrung der Herzen*, Wiesbaden, 1992 ff. in four volumes.

345. *ney*: the reed flute which is mentioned in the first line of *The Mathnavī* and is especially associated with the Mowlavīs.

346. Ḥakīm Sanā'ī: See note 118 in this chapter.

347. Thowrī: Sofyān b. Sa'īd al-Thowrī (d. 777) was an ascetic from Kufa. He founded a school of jurisprudence in opposition to Abū Ḥanīfa.

348. Kheybar: an oasis about 90 miles north of Medina on the road to Syria. The siege of Kheybar was a famous battle in the early days of Islam.

349. Abraham is well known for his hospitality but it is unclear what event this passage refers to.

350. Symbolically, having his heart removed from his breast indicates that a person has attained a state of higher purity. As a boy Moḥammad had his heart removed and cleansed, and then put back in its place. God refused to let Moses see Him. God's rebuke to Moses motivates mystics to strive even harder to be worthy of beholding God.

351. amber-like: amber (*kahrobā*) is known to attract straw to itself, i.e. paltry, worthless chaff.

352. Oveys-e Qaranī: See note 59 in Chpt. I.

353. This is the beginning of a *ḥadīth* which explains that God meets His bondsmen more than halfway. Whatever His bondsmen do to reach

Him, God does even more to bring about closeness between Himself and them.

354. Bāyazīd: See note 16 in this chapter. Bāyazīd wants men at large to acquire the blessings which come from being first to greet someone with *salām*.

355. Solomon has a special relationship with the ants. He understands their language and is depicted as receiving advice from their king. See A.A. Sayed-Gohrab, ‘Insects in Classical Persian Literature: The Case of the Ant’, in *Persica* XVI, Leyden, 2000, pp. 109-44.

356. like an ant: the ant is the model for loyal, reliable service.

357. Restore *az* to the Persian text.

358. ‘my Akhī’: On the *akhīs* see note 52 in Chpt. I.

359. *My domes*: See note 48 in Chpt. I.

360. Cf. Koran 20/87 where reference is made to Sāmerī and the Israelites casting their ornaments into the fire in order to create the Golden Calf.

361. The Nile is often substituted for the Red Sea in Muslim accounts of this episode in the life of Moses.

362. not being a close confidant (*nā-maḥramī*): the status of someone who is not a close family member and cannot enter the women’s quarters. Here it is used in the figurative sense.

363. ‘*How great is My dignity!*’: one of Bāyazīd’s famous theopathic utterances. See note 16 in this chapter.

364. From this report it appears that the Monastery of Plato was located near Konya, and from III [51] it is clearly close to Gavāla Fortress.

365. cut the son’s hair: See note 111 in this chapter.

366. Rābe‘a: a paragon of female saintliness. See note 166 in this chapter.

367. The revolving sky or Time, conceived of as destiny, is thought to be responsible for all the calamities that befall man.

368. No‘mān: Abū Ḥanīfa, the scholar and founder of the Ḥanafī school of jurisprudence. Abū Yūsuf: the student and successor of Abū Ḥanīfa.

369. These words are meant to have been uttered by Moḥammad on an occasion when he was engulfed in intense love of God. To keep himself from being overwhelmed by the experience, he calls out to ‘Āyesha, his favorite wife, to speak to him.

370. domes: See note 48 in Chpt. I

371. These verses also occur in III [116]. See note 108 in this chapter.

372. Joseph, the son of Jacob, was cast into a pit or a well by his brothers who were jealous of him.

373. ‘Īd (al-Fetr): the feast celebrating the end of the Ramaḍān fast.

374. The sense seems to be: If I could not fly (walk in the air), I would be less than a bird. But being in fact a heavenly bird, flying is something quite easy for me.

375. Read *qūt* instead of *qovvat*.

376. without nuts and raisins: i.e. one of God's elect who enjoy the privilege of hunger.

377. Aḥmad: like Moṣṭafā, another name for the Prophet Moḥammad.

378. Pharaoh and Nimrod are both rulers who exemplify arrogance based on worldly power. They dare to oppose God and come to suffer the dire consequences of their hybris.

379. When Shaykh Abū Sa'īd died, his horse wept and would not eat or drink. After seven days the shaykh's son Abū Ṭāher ordered that the horse be slaughtered. *Asrār al-towḥīd*, op. cit., Pers. text, p. 360/Eng. trans., pp. 547-48.

380. [Hoseyn b.] Maṣṣūr: See note 59 on Ḥallāj in this chapter.

381. Farīd al-Dīn-e 'Attār: See note 119 in this chapter.

382. "that moment" (*ān dam*): See note 90 in this chapter.

383. Read *khodā-jū* instead of *khvā-jū*.

384. Azrael: the angel of death.

385. Cf. *Asrār al-towḥīd*, op. cit., Pers. text, p. 348, ll. 6-8/Eng. trans., pp. 535-36, where shortly after his death Shaykh Abū Sa'īd opens his eyes and points to a part of his winding sheet that has come undone.

386. A similar situation occurs during the funeral of Shaykh Abū Sa'īd because of the size of the crowd and its unruly behavior. Cf. *Asrār al-towḥīd*, op. cit., Pers. text, p. 348, ll. 12-16/Eng. trans., p. 535.

387. Seventy-two religions: See note 146 in this chapter.

388. *bashārat*: a kind of wind instrument.

389. funerary banquets ('*ors-hā*): Cf. Meier's masterly book, *Abū Sa'īd-i Abū l-Ḥayr, Wirklichkeit und Legende*, Leyden, 1976, Index s.v. 'urs, for further information about funerary banquets held in honor of elite holy men. The term '*ors* literally means 'wedding', 'wedding feast'.

390. December 17th, 1273.

391. 'Companion of the Cave': a close loyal friend. See note 124 in this chapter.

392. Bābū: Bābū or Bābā, both meaning father, are often used as terms of endearment. A *qalandar* might occasionally bear the name as a title of respect. On *qalandar* see note 132 in this chapter.

393. Words in the Koran which refer to the Prophet Moḥammad during his Night Journey (*me'rāj*). For the Lote-Tree see note 74 in this chapter.

394. Ascension: the *me'rāj*, i.e. the Prophet's Night Journey when he ascended from Jerusalem up through the heavenly spheres and experienced a beatific vision.

395. ‘Omar: the second caliph. See note 43.

396. *būrī* cloth: The name probably derives from Būra, a town in Egypt. Yāqūt mentions turbans and covers named after this place.

397. Read *javāb-ī* instead of *khvāb-ī*.

398. Read *barq* instead of *barf*.

399. Solamī’s *Ketāb al-ḥaqā’eq*: the celebrated Koran-commentary written by Abū ‘Abd al-Raḥmān al-Solamī (d. 1021) in which interpretations of earlier well-known Sufis are cited.

400. Majnūn: See note 190 in this chapter.

401. anything inserted (*shabīk*): This seems to be an invented word from the Arabic verb *shabaka*, meaning ‘to interweave’, ‘to intermix’. On the *ḥadīth* which follows see note 172 in this chapter.

402. belts of infidelity: the same as cords of infidelity. See note 33 in this chapter.

403. Keyghātū: See note 198 in this chapter.

CHAPTER IV

1. This brief report gives a foretaste of the elliptical style characteristic of Shams al-Dīn-e Tabrizī’s discourse. Shams wants to say that when he was a child in school, he was unwilling to discuss anything to do with food. On the other hand, he is prepared to speak to everyone everywhere about serious questions.

2. *pīrs*: *pīr* means ‘old man’, here used in the sense of a spiritual guide.

3. *ṭeyy-e zamīn*: a standard miracle of holy men, i.e. the ability to traverse vast distances ‘in the blinking of an eye’.

4. The Prophet’s injunction to undertake a *hejra* (emigration) is here extended to mean travelling about in the world in order to meet men of God.

5. *abdāl*, *owtād*, *aqtāb* and *afrād*: various categories of high-ranking holy men.

6. Joseph is considered to have been an irresistibly handsome man.

7. in a caravanserai: rather than in a *khānaqāh* or a *madrassa*, etc. He is concealing his spiritual rank.

8. Shaykh Owḥad al-Dīn-e Kermānī: See note 279 in Chpt. III.

9. Khedr says these words to Moses in the Koran. This illustrates a universal problem which regularly recurs between the spiritual master and the unenlightened disciple who is required to be absolutely obedient.

10. Pharaoh employed magicians to overcome the miraculous powers of Moses. The magicians did possess some degree of magical skill.

11. Money-changer: See note 13 in Chpt. III.

12. The 29th of November, 1244.

13. Bāyazīd: See note 16 in Chpt. III. Bāyazīd's theopathic utterances might seem to indicate that he had succeeded in becoming closer to God than the Prophet Moḥammad had been.

14. an uninterrupted fast (*ṣowm-e veṣāl*): a fast during which nothing at all is eaten. The Prophet did not approve of this. Cf. *ḥadīth* cited in Gramlich's *Nahrung der Herzen*, op. cit., I, chpt. 8, 15 and chpt. 23, 6.

15. Sarah: the wife of Abraham, renowned for her exceptional beauty.

16. obedience to the *pīr*'s command: Concerning the strict obedience to the spiritual guide which came to be required of the novice, see Meier's article 'Khorasan and the End of Classical Sufism', in *Essays*, op. cit., pp. 189-219.

17. Motanabbī: Abū'l-Ṭayyeb Aḥmad al-Motanabbī (915-65), the famous Arab poet patronized by the Ḥamdānīd ruler Seyf al-Dowla. His title Motanabbī 'one seeking to rival the Prophet' is based on the claim that his eloquence is a match for the inimitable Koran.

18. the miraculous capacity of Moses: literally 'the white hand of Moses'. The fact that Moses' hand turned glowing white as a miraculous sign from God is mentioned in the Koran (20/22).

19. Dīvān: the government office or administrative council which for the most part deals with state finances.

20. Baṣṭāmī: Bāyazīd-e Baṣṭāmī. See note 16 in Chpt. III.

21. Edrīs: the Arabic name for Enoch. Cf. EI² s.v. Idrīs.

22. The 11th of March, 1246.

23. *shāhed-bāzī*: See note 95 in Chpt. III. And for further mention of *shāhed-bāzī* cf. IV [39].

24. a mirror made of water and clay: i.e. a human being. Adam's body was created from water and clay.

25. Persian Iraq (‘Erāq-e ‘Ajam): Western Iran, not present-day Iraq.

26. *qalandar*: See note 132 in Chpt. III.

27. "grace" (*ān*): literally 'that'.

28. one *pūl*: a small coin. See IV [23] where it is mentioned that one dirhem is worth 120 *pūls*.

29. *osh*: can mean one-tenth, as well as a group of ten Koranic verses. A *sī-pāra* is a thirtieth part, as well as one-thirtieth of the Koran. A *jāme*, besides meaning a gatherer, can refer to a complete volume of the Koran.

30. Bāyazīd: See note 16 in Chpt. III.

31. Night of Power: the 27th of Ramaḍān when the Koran began to be revealed.

32. According to legal prescriptions defining ritual purity, one drop of impurity cannot pollute this quantity of water.

33. The despotic ruler Nimrod attempted to kill Abraham by having him placed in a fire. Miraculously Abraham remained unharmed.

34. December 1246-January 1247.

35. the Well-attended House (*beyt al-ma°mūr*): the celestial archetype of the Ka°ba. Cf. E.J.W. Gibb, *History of Ottoman Poetry*, 6 vols., London, 1900-09, I, p. 37.

36. the fourth heaven: The sun is located in the fourth heavenly sphere.

37. itinerant dervishes (*ahl-e sabīl*): The term *ahl-e sabīl* corresponds to *ebn al-sabīl* in the Koran, which is interpreted various ways. The behavior described here seems to be that of itinerant dervishes.

38. Posing a question to a shaykh: A disciple should not take the initiative to pose questions. Absolute obedience is required. Before his shaykh he must be like a corpse in the corpsewasher's hands. See Meier's article 'Khorasan and the End of Classical Sufism', in *Essays*, op. cit., pp. 189-219 passim.

39. See III [280] where Abū Bakr-e Kattānī says these words, and the accompanying note.

40. °Āshūrā: the 10th of the month of Moḥarram. Here the partial fast covers the first ten days of the month.

41. *Neither a dispatched messenger finds room in me*: These words describe the intensity of the Prophet's closeness to God. See note 172 in Chpt. III. It is stated here that the Friend of God also experiences this closeness and to confirm this point the Prophet's saying about God speaking through °Omar is cited.

42. the Crystalline Sphere: This is where God's Throne is located.

43. Baštāmī: Bāyazīd, who was from the town Baštām in Iran. See note 16 in Chpt. III.

44. from Mt Qāf to Mt Qāf: There is a belief that the world is encircled by a vast mountain chain (the Caucasus). To travel from one Mt Qāf to the other is to cross from one end of the world to the other.

45. Kermān is proverbial for its abundance of caraway seeds. This expression is equivalent to 'carrying coals to Newcastle'.

46. Bāyazīd, Joneyd and Sheblī: famous early Sufis. See notes 16 in Chpt. III, 22 in Chpt. I, and 191 in Chpt. III, respectively.

47. *kharāj*: land-tax levied on Muslims and non-Muslims alike.

48. a *dhemmī*: a category of non-Muslim living under Muslim rule. He is protected by a covenant which stipulates certain conditions he is obliged to fulfill.

49. the Preserved Tablet (*lowḥ-e mahfūz*): See note 196 in Chpt. III.

50. Very elliptical language. Though God said He could have brought forth another prophet instead of Moḥammad, He did not will to do so. Moḥammad is therefore unique and indispensable. Indeed, God actually said: 'If it were not for you...', i.e. if it were not for Moḥammad, He would not have created the universe.

51. These words refer to the fact that when Moḥammad experienced a beatific vision during his Night Journey, he was steadfast and did not avert his eyes. No other human being would have possessed this capacity. Such steadfastness is a measure of the uniqueness of Moḥammad's relationship with God.

52. The famous theopathic utterance of Ḥallāj. See note 59 in Chpt. III.

53. Pharaoh in his insolence said: '*I am your Lord the Most High*' (Koran 79/24). Perhaps here the idea is that those with a broken heart behave the opposite way. They declare: '*My Lord is the Most High!*'

54. This whole section is full of compact, elliptical references and is a good example of the difficult, obscure style of discourse associated with Shams al-Dīn-e Tabrīzī. The text in [69] offers further examples of his compressed style, especially towards the end.

55. Shem: in the *Qeṣaṣ al-anbiyā'* of Abū'l-Eshāq al-Tha'labī it is noted that when Noah is close to death he summons Shem who is reluctant to come. As final advice Noah warns Shem that the two greatest sins are setting up partners with God (*sherk*) and pride (*kebr*).

56. This is the beginning of the well-known *ḥadīth-e qodsī* which deals with works of supererogation. Whatever hardships the bondsman undertakes in order to draw closer to God, God will do even more to bring about their closeness.

57. A *ḥadīth* referring to the Prophet Moḥammad and how he reached God. But no other human being has ever possessed footsteps as large as those of Moḥammad. Figuratively speaking, the giant 'Āj b. 'Anaq who survived the Flood had huge footsteps like those of the Prophet.

58. 'Omar: the second caliph. See note 43 in Chpt. III.

59. Bāyazīd: See note 16 in Chpt. III.

60. It is possible to buy a pilgrimage, i.e. to buy the merit and spiritual benefits which accrue from going on pilgrimage to Mecca.

61. without the *Fāteḥa*: Taken in the normal sense, this means the *Fāteḥa* is an integral part of all ritual prayer. The implication is that without spiritual concentration (*ḥoḍūr*) the ritual prayer is not valid.

62. It is not clear what this refers to.

63. God's Throne and Footstool are located where the celestial spheres and created world come to an end.

64. He pisses novelty!: The text may be defective. Something shocking seems to be required. Cf. the same report in *Maqālāt-e Shams-e Tabrīzī*, ed. M. Movahhēd, Tehran, 1369, p. 295, l. 2, where the reading *mī-mīrad* is given instead of *mī-mīzad* as in Yazıcı's text-edition.

65. Shehāb al-Dīn-e Sohrawardī-ye Maqtūl (1155-91): He was a Sufi from Sohraward in Iran who tutored the children of Sultan Qelej Arslān II in

Anatolia. At a later time when in Aleppo, he was put to death by order of Saladin and acquired his title Maqtūl ‘the Murdered’.

66. Maṣṣūr: See note 59 in Chpt. III.

67. *alef* and *nūn*: These are letters which make up the word *anā*, ‘I’ in Arabic.

68. God alone should possess men’s hearts.

69. Fakhr-e Rāzī: See note 9 in Chpt. I. His *nesbat* Rāzī means ‘from the city of Rey’ in Iran.

70. Ebn-e ‘Arabī: Moḥyī’l-Dīn Ebn al-‘Arabī (1165-1240), who was one of the greatest Islamic theosophical thinkers. He was born in Spain but spent the second half of his life in Damascus. His most famous work is *al-Fotūḥāt al-makkiyya* (*The Meccan Revelations*) referred to in Chpt. III [443].

71. doorman (*pardadār*): the chamberlain, literally the officer in charge of the curtain behind which the king sits. As such, he controls who is admitted to see the king.

72. This epithet which is applied to Moses is based on his having spoken with God on Mt Sinai.

73. Plundering is here the equivalent to being incorporated in the Muslim community.

74. This is a variant of the well-known *ḥadīth-e qodsī*: ‘I side with whatever My bondsman thinks of Me. Therefore let him think of Me as he wishes.’ That is to say, if he thinks well of Me, I will think well of him. And if he thinks bad of Me, I will think bad of him. See Meier’s article ‘The Priority of Faith and Thinking Well of Others over a Concern for Truth among Muslims’, in *Essays*, op. cit., pp. 587-647, especially pp. 590-98.

75. Khedr: See notes 54 and 200 in Chpt. III.

76. In the ninth-century autobiography of al-Ḥakīm al-Termedhī, an angel informs Termedhī’s wife that she is on the same spiritual level as her husband. See *The Concept of Sainthood*, op. cit., Introduction, pp. 9-10 and *Bad’* [16], pp. 24-26.

77. [the Great] Kerā: the mother of Mowlānā’s wife Kerā Khātūn.

78. Bū’l-Ḥasan-e Kharaqānī: See note 144 in Chpt. III.

79. This refers to the well-known doctrine that the carnal soul (*nafs*) also has rights—for example, the necessary amount of sleep, food, etc. Cf. Gramlich, *Die Nahrung der Herzen*, op. cit., I, chpt. 8, 21.

80. the ‘Anqā: a mythical bird which people have heard about but no one has seen with his own eyes.

81. metamorphosed in essence: metamorphosis usually involves the transformation of men into pigs, apes, etc.

82. God says these words about Noah’s son who refuses to get in the ark.

83. 1247-48 AD.
84. Khedr: See notes 54 and 200 in Chpt. III.
85. A *mathnavī* written by Soltān Valad. *Ebtedā-nāma*, ed. J. Homā³i, Tehran, 1316.
86. some [jelly-like] meat juice: See note 15 in Chpt. II.
87. *Speak to me, oh dear white one*: See note 369 in Chpt. III.
88. put on their hats: like when a candle is snuffed out.
89. a *dāng*: one-sixth of a dirhem, i.e. a small coin.
90. the ox and the donkey: These animals are used for ploughing. As much as they go backward and forward ploughing a field, they remain in the same place (the same field).
91. *jozv*: The Koran is divided into thirty *jozv* or sections.
92. *pāy-māchān* posture: See note 110 in Chpt. III.
93. Malek-e Ashraf: al-Ashraf, the Ayyūbid governor of Damascus (d. 1237).
94. Besides meaning Syria, *shām* can also mean evening, here contrasted with ‘mornings’.
95. Khedr: See notes 54 and 200 in Chpt. III.
96. hoopoes: Solomon had hoopoes in his service. One of them bore his letter to the Queen of Sheba demanding that she come to him in submission.
97. Qobād: a Sassanian king of Persia, the father of Nūshervān the Just.

CHAPTER V

1. eaten meals with him (*momālahat*): See note 94 in Chpt. III.
2. the Preserved Tablet (*lowḥ-e mahfūz*): See note 196 in Chpt. III
3. *ān*: literally ‘that’, i.e. a certain something.
4. the layers of earths: According to the Islamic cosmology, the earth consists of seven layers, one on top of the other. Each layer has its own peculiar creatures.
5. The whole of surah XII deals with ‘the best of stories’, i.e. the story of Joseph and his brothers.
6. al-Refā^ci: a member of the Refā^ciyya dervish order founded by Aḥmad al-Refā^ci (d. 1182). The Refā^cis are known in the West as ‘the howling dervishes’ because of their wild and noisy *samā^c*-performances. Aḥmad al-Refā^ci did not have any surviving sons. See EI² s.v. Rifā^ci.
7. Read *movallahān* instead of *mo’allahān*.
8. *pāy-māchān* posture: See note 110 in Chpt. III.
9. Barṭās: a city in Turkestan famous for its furs.
10. Soltān Valad and Chalabī Ḥosām al-Dīn (Amīr Vājed): Mowlānā’s son and grandson through his other wife Gowhar Khātūn.

11. Monkar and Nakīr: See note 97 in Chpt. III.
12. *zefāf*: The *zefāf* can occur on the same night as the wedding feast but the celebrations may continue for several days, or especially in the case of child-marriages, the *zefāf* may only take place years later.
13. Night of Power: the 27th of Ramaḍān when the Koran began to be revealed.
14. Bājū Khān: See note 150 in Chpt. III.
15. Bāyazīd and Joneyd: famous early Sufis. See note 16 in Chpt. III and note 22 in Chpt. I, respectively.
16. Maṣṣūr: See note 59 in Chpt. III.
17. the forty days of winter: the coldest part of the winter.
18. Ebn-e Bavvāb, ...Ebn-e Moqla: both men are proverbial as great calligraphers. Abū’l-Ḥasan ‘Alī Ebn-e Bavvāb (d. 1022 or 1031) is considered to have perfected the calligraphical style of Ebn-e Moqla. Abū ‘Alī Moḥammad Ebn-e Moqla (d. 940) was vizier to several caliphs in Baghdad. He was arrested for conspiracy and eventually died in prison.
19. radiant: I take *basroshtast* to be a contraction (for metrical reasons) of *bas roshta ast* from the verb *roshtan* meaning ‘to shine’, ‘to become radiant’.
20. Mowlānā has not visited him for three days but the Prophet’s visit to Ṣalāḥ al-Dīn’s grave renders Mowlānā’s visit unnecessary.
21. *Coolness and safety*: When the idolaters intended to kill Abraham by placing him in a fire, God said: ‘*Oh fire, be coolness and safety for Abraham.*’
22. *bashārats*: a kind of wind instrument.
23. The 28th of December, 1258.
24. funerary feast (‘*ors*’): See note 389 in Chpt. III.
25. blue: the color traditionally associated with mourning.
26. Homā: a mythical bird which is thought to remain continually in flight. It is believed that if the Homā’s auspicious shadow falls on someone, that person will become king.
27. Fāṭema: the daughter of the Prophet and the wife of ‘Alī b. Abī Ṭāleb. She died in 633.

CHAPTER VI

1. pious endowments (*owqāf*, sing. *vaqf*): the faithful consecrate various forms of property, even commercial premisses such as a bathhouse or a caravanserai, and the income which the property generates goes to maintain a pious institution (mosque, *madrassa*, *khānaqāh*, etc.). There is always the danger that whoever manages the consecrated property may skim off some of the income for himself.

2. the glance (*naẓar*): The glance of a holy man can have a transforming effect on a person. See note 58 in Chpt. I.

3. *Elāhī-nāma... Maṇṭeq al-ṭeyr... Moṣibat-nāma*: The *Elāhī-nāma* is an alternative title for Sanāʿī's *Ḥadīqat al-ḥaqīqa*. The other two titles mentioned are well-known works by the poet ʿAṭṭār. For Sanāʿī and ʿAṭṭār see Chpt. III, notes 118 and 119 respectively.

4. *The Mathnavī*: Cf. *The Mathnawī of Jalālu'ddīn Rūmī*. Edited...with critical notes, translation and commentary by R.A. Nicholson. Gibb Memorial Series. New Series 4, 1-8. London 1925-1940.

5. The precise technical name for the meter employed in *The Mathnavī*. This is followed by the conventional way of representing the pattern of long and short vowels, and a line of verse which illustrates the meter.

6. Homā: See note 26 in Chpt. V.

7. Salsabīl: the name of a fountain in Paradise.

8. *qoyūd* (pl. of *qeyd*): a technical term in prosody which designates the unvocalized consonant immediately before the final consonant of the rhyme. It is marked with a sign to indicate that it is not to be pronounced with a vowel.

9. 1263-64 AD.

10. the sepulchral shrine's endowment (*vaqf*): See note 1 in this chapter.

11. the footstep: The fact that he came to visit them is responsible for the miracle.

12. *akādesha* (pl. of *akdesh*): 'cross-breeds', meaning persons of mixed ethnic background, i.e. partly Turkish and partly something else. They might hold important positions in the Dīvān or in the military.

13. *jezya*-tax: a poll-tax levied on non-Muslims.

14. fearsome rogues (*rendān*): Read *rendān-e zhandān* instead of *rendān-e zendān*.

15. the diminutive *kāf*: The ending *-ak*, written by adding the letter *kāf* to the name Leyth, makes the name into a diminutive. Abū Leyth takes this form of address to indicate a lack of respect, whereas the diminutive can also be an expression of endearment.

16. Sāmerī: When Moses went to speak with God on Mt Sinai, Sāmerī led the Israelites astray convincing them that they should fabricate the Golden Calf and worship it.

17. the esteemed ones (ʿ*azīzān*): the Friends of God.

18. *No dispatched prophet finds room in us*: See note 41 in Chpt. IV.

19. *madhhab*: A *madhhab* is a school of jurisprudence. It defines and explains all the rites and religious practices a Muslim must observe. Usually Sufis believed that a disciple is obliged to adhere to the same *madhhab* as his spiritual master, this being part of the absolute obedience demanded of a disciple.

20. ropes of fantasy: When Moses confronted Pharaoh’s magicians, the staff of Moses changed into a serpent and swallowed all the snakes of the magicians, which turned out to be no more than illusions (ropes mistaken for snakes).

21. “this higher meaning” (*in ma‘nī*): the same as the expression *in ḥadīth*, *in sokhan*, *in amr*, i.e. ‘this matter’, ‘this thing’ and here ‘this higher meaning’. These are ways of referring to the state or insights of a high-ranking mystic, which avoid outright naming and the limits inherent in direct expression. See *Asrār al-towḥīd*, op. cit., Eng. trans., note 15, p. 587.

22. Belāl-e Ḥabashī: Belāl b. Rabāḥ, the Abyssinian (d. 641). He was a freed black slave who had the honor of becoming the Prophet’s muezzin.

23. shook his head: Read *sar* instead of *serr*.

24. the moon: Read *māh* with Nicholson instead of *rāh*.

25. sword: *ḥosām* = sword. This involves a pun based on Ḥosām al-Dīn’s name (the Sword of Religion).

26. Companion of the Cave: See note 124 in Chpt. III.

27. Ḥeydarī: the *nesbat* Ḥeydarī added to both their names indicates that they are affiliated with the Ḥeydariyya, a dervish order which was founded by Qoṭb al-Dīn Ḥeydar (d. 1221).

28. helpers (*aṣṣār*): See note 103 in Chpt. III.

29. like ‘Omar: Cf. Gramlich, *Schlaglichter über das Sufitum*, Stuttgart 1990, chpt. 58, 2, where sources are given which testify to ‘Omar having repaired his frock by sewing patches on it.

30. the wild dervishes (*shēyyād*): literally impostors. The name appears to be used of a particular category of dervish without a pejorative sense.

31. Maleka Khātūn: Mowlānā’s daughter by Kerā Khātūn.

32. The 2nd of November, 1284.

CHAPTER VII

1. On these miracles see Gramlich, *Die Wunder der Freunde Gottes*, Wiesbaden, 1989, Index.

2. ‘Of all people you resemble me...’: According to various canonical *ḥadīths* Ḥasan resembled his grandfather Moḥammad more than anyone else. Cf. Wensinck, *Concordance*, op. cit., under *ashbah*.

3. the fabulous ‘Anqā: See note 80 in Chpt. IV.

4. cords: When Moses confronted Pharaoh’s magicians, by God’s favor the staff of Moses changed into a serpent and swallowed up the many cords of the magicians, which had taken on the appearance of snakes.

5. the Great Kerā: the mother of Mowlānā’s wife Kerā Khātūn.

6. that Well-attended House (*beyt al-ma‘mūr*): See note 35 in Chpt. IV.

7. helpers (*anṣar*): See note 103 in Chpt. III.
8. *qenṭār*: The precise weight of this measure varies from place to place but it is over a hundred pounds.
9. Farqadān: two stars near the pole of the Lesser Bear.
10. Valadī: This *nesbat* attached to his name indicates that he is spiritually affiliated with Soltān Valad.
11. Our *bakhshīs*: A *bakhshī* is a Buddhist priest, in this case a non-Muslim spiritual authority among the Mongols.
12. *tarjī^c-band*: a verse form in which the same line recurs at fixed intervals.
13. dressed in green: angels. See note 4 in Chpt. III.
14. Amīn al-Dīn: an allegorical name, meaning 'trustworthy in religion', 'trusted agent of religion'.
15. like a mote: The normal cliché is that the mote becomes visible in the sunbeam.
16. *Ebtedā-ye valadī*: This is a work in verse by Soltān Valad. It is also known by the title *Valad-nāma*. Cf. *Ebtedā-nāma*, ed. by J. Homā'ī, Tehran, 1316.
17. This is a shortened variant of a report about a turban from Ṭabarestān in the *Asrār al-towḥīd*. Cf. *Asrār al-towḥīd*, op. cit., Pers. text, pp. 62-3/Eng. trans., pp. 140-41.
18. your feet: The peacock, despite its highly ornamented feathers, is reputed to have ugly feet.
19. Koran 68/51.
20. Ḥobeysh: Read *ḥobeysh* instead of *khobeysh*. Aflākī appears to have coined this pseudo-singular form from the name Aḥābīsh which looks like a plural but is not. The Aḥābīsh were a group in Mecca allied with the Qoreysh. Cf. W. Caskell, *Ġamharat an-nasab, Das genealogische Werk des Hišām ibn Muḥammad al-Kalbī*, Leyden, 1966, I, 145b.
21. a donkey's head: This is apparently a precaution against the evil eye. But *sar-e khar* (or *sarkhar*) can also mean a person who is a meddlesome fool, a kill-joy, spoil-sport, etc. Perhaps the passage also suggests that Valad will always be happy because he has to deal with foolish people of this sort.
22. hidden under those cupolas: His real character is a rosegarden but this is concealed by cupolas/domes which want him to appear to have a thorny disposition.
23. verses against Satan (*qavāre^c*): certain verses of the Koran which are thought to have the power to drive away Satan.
24. God cause him happiness: Read *sarrahū allāh*.

25. burned: It is a cliché that the moth (*parvāna*) is burned in the candle's flame out of its love for the candle. The Parvāna has been burned by his experience of love for Mowlānā.

26. Feridūn: the name of an ancient Iranian king, known especially from Ferdowsī's *Shāh-nāma*.

27. Jalāl al-Dīn ‘Āref: Solṭān Valad's son and spiritual successor, whose life is described in Chpt. VIII. Aflākī began composing the *Manāqeb* at his request.

28. Satan: Read *sheyṭān* instead of *solṭān*.

29. the star Semāk: This could be Semāk-e Rāmeḥ (Arcturus) or Semāk-e A‘zal (Spica Virginis).

30. seven Friends of God: See VIII [5].

31. deaf (*aṣabb*): a vulgar form of *aṣamm*. Rajab is considered a month in which voices are not heard.

32. The 19th of November, 1312.

33. Redvān: the gardener who looks after Paradise.

CHAPTER VIII

1. an ear-ring from the invisible realm: Cf. VII [26] where the ear-ring symbolizes the glory and honor of having so great a son as Amīr ‘Āref.

2. Sarī: This is the early Sufi Sarī-ye Saqaṭī. See note 57 in Chpt. III.

3. The 5th of June, 1272.

4. they had not yet rubbed salt on that ocean of beauty (*melāḥat*): It is a custom to rub salt on a new-born baby. The primary meaning of the radicals *m-l-h* is salt, thus providing wordplay between ‘salt’ and ‘beauty’.

5. Kerākā: a title given to Fāṭema Khātūn, the wife of Solṭān Valad.

6. Moṭahhara Khātūn and Sharaf Khātūn: two daughters of Solṭān Valad.

7. Jeyhūn: another name for the Āmū Daryā, i.e. the Oxus River.

8. Shabdīz: the extraordinary horse of the Sassanian king, Khosrow Parvīz.

9. Ḍaḥḥāk: a wicked king of legendary times, especially known from Ferdowsī's *Shāh-nāma*.

10. Shīrīn: the beloved of Khosrow (Chosroes). They are a famous love couple celebrated in legend and verse.

11. the tongue of the Messiah: Jesus is renowned in Islamic accounts for miraculously speaking when he was still only a baby.

12. he did not accept milk from any nurse: When Pharaoh's wife found the baby Moses floating in a chest in the Nile and wished to have a wet-nurse breast-feed him, he would not accept milk from any nurse.

13. the Heavenly Assembly: See note 5 in Chpt. I.

14. the grandchildren of the Messenger: Ḥasan and Ḥoseyn were the sons of the Prophet's daughter Fāṭema and ʿAlī b. Abī Ṭāleb.

15. 'What an excellent camel is your grandfather...': Numerous *ḥadīths* represent the Prophet as playing with his grandchildren in a natural, relaxed way.

16. Joseph: In the Islamic tradition Joseph is represented as having been an irresistibly handsome man.

17. *harīsa*: stew made from meat and bulghur.

18. the five and the six: the five senses and the six directions, i.e. the material world.

19. Ṣeddīq: His name means 'the upright'. Mowlānā says that naming the child Moṣṭafā ('the Chosen One', a name of the Prophet) befits a father whose name is 'the Upright'.

20. *kātkhodā*: headman; chief; here perhaps the equivalent of mayor. What his specific functions were is unclear.

21. the lodge (*āsetāna*): literally 'threshold'. From the context it is clearly a house or lodge, big enough to accommodate a certain number of 'rogues'.

22. These words are verse and not prose as indicated in the Persian text-edition. Cf. VIII [36] where they appear again. There the reading *karda* instead of *kard* should also be adopted in the text.

23. Ghāzān Khān: reigned as Īlkhān from 1295 to 1304.

24. Persian Iraq (ʿErāq-e ʿAjam): Western Persia, not present-day Iraq.

25. Solkhāt: in the Crimea.

26. his own drink: According to Mongol custom, it was a great honor if the supreme ruler gave a person some of his own food or drink.

27. Dāneshmandids: See note 84 in Chpt. III.

28. queen of the age: The word *zamān* seems to have dropped out of the Persian text.

29. Khvāja Rashīd al-Dīn: Rashīd al-Dīn Faḍl Allāh b. Abī'l-Kheyr was the most outstanding of the personages mentioned here. After a long and distinguished career as vizier, he was charged with having poisoned the Īlkhān Oljeytū and was executed in 1318. His *Jāmeʿ al-tavārīkh*, a history of the Mongols and the peoples they came into contact with, remains a valuable and often unique source for the subjects it deals with.

30. this group has just now become Muslim: Ghāzān Khān declared his conversion to Islam after his accession to the throne in 1295, and many of the Mongol elite followed his example.

31. Keyghātū Khān: the Īlkhān. See note 198 in Chpt. III.

32. Homā: See note 26 in Chpt. V.

33. Mantesha²: On Mantesha² see EI², VI, pp. 1018-19, s.v. Menteshē.

34. Tarkān: is a title like Bībī, borne by upper-class ladies. Here it seems to refer to the wife of Masʿūd-Beg.

35. *ṣūf-e morabbaʿ*: a variety of woollen cloth. Or perhaps here it is a kind of woollen clothing.

36. parchment (*raqq*): For this word cf. Koran 52/3.

37. *moḥtaseb*: an official in charge of inspecting practices in the marketplace as well as watching over public morals.

38. 1303-04 AD.

39. Rāfeḍītes: often simply used as a pejorative term for the Shīʿites. It is also used more specifically to designate the branch of Shīʿites known as Zeydīs.

40. curse the noble Companions: In some cases Shīʿites might curse the caliphs who held office before ʿAlī b. Abī Ṭāleb became caliph, as if these Companions of the Prophet had thwarted ʿAlī's rightful claim to be head of the Islamic community after the Prophet's death.

41. his greatest friend: Read *ṣadiq* instead of *ṣeddiq*.

42. this wretched muleteer (*kharbanda*): Kharbanda was another name for Oljeytū, Ghāzān Khān's brother and successor, who reigned from 1304 to 1316. His name Kharbanda 'the muleteer' could also be taken to mean 'bondsmen of a donkey'.

43. 1315-16 AD.

44. upper kingdom: the royal court of the Īlkhāns.

45. Abū Saʿīd Khān: the Īlkhān who succeeded Oljeytū and formally adopted Sunni Islam. He reigned from 1316 to 1335. Chūbān: Amīr Chūbān. He held the real power during the first part of Abū Saʿīd's reign when the latter was still a minor.

46. '*The sincere are in grave danger*': This is part of a saying of the theologian and mystic Sahl al-Tostarī (d. 896). Cf. Gramlich, *Schlaglichter*, op. cit., chpt. 42, 3.

47. out of self-interest: Restore *aghrāḍ* to the text.

48. egoism: *manī*, which can also mean 'sperm'.

49. did not listen to Moses' advice: See the story about the man who insisted that Moses teach him the language of the beasts and birds in *Mathnavī*, III, ll. 3265-3398. The verses which follow are from that story and describe what befell the man when he ignored the advice Moses gave him.

50. This borrowed thing: Three lines ahead of these verses from *The Mathnavī* one reads: 'Wisdom...comes from the *abdāl*. In you it is (only) a borrowed thing.'

51. the heavenly ocean (*baḥr-e akḥḍar*): According to the Islamic cosmology, a great ocean is located in the sky under the Throne of God.

52. These are three *ḥadīth-e qodsī* in which God speaks to the Prophet Moḥammad.

53. nobility of manners (*sādāt-e ʿādāt*): This appears to mean that ʿĀref indulged in antinomian behavior for the sake of maintaining a higher level of integrity.

54. Cup of Jam: Jam or Jamshīd, the legendary Iranian king, possessed a magic drinking cup which could reveal all places in the world. The idea seems to be implied in this ornate metaphor that ʿĀref has been observed drinking wine but that such behavior is a ploy to avoid celebrity and to hide 'his higher meaning' from the uninitiated. The report which follows about his visit to Amasya also deals with the subject of his drinking.

55. blame (*malāmat*): The Malāmatīs drew blame upon themselves through their apparent antinomian behavior. Suffering undeserved blame became a form of merit for them. See the previous note about ʿĀref concealing his 'higher meaning'.

56. Homā: See note 26 in Chpt. V.

57. Persian Iraq (ʿErāq-e ʿAjam): Western Persia, not present-day Iraq.

58. Moṣṭafā's Borāq: Borāq is the name of the fantastical creature which carried Moḥammad from Jerusalem up through the heavenly spheres on his Night Journey (*meʿrāj*). It is conceived of as being smaller than a mule and bigger than an ass, and having a woman's head and the plumage of a peacock.

59. *farsang*: around three and a half miles. See note 257 in Chpt. III.

60. Wordplay based on the four primary elements: fire, earth, air and water.

61. a rosegarden: When Nimrod wished to kill Abraham by placing him in a fire, God caused the fire to become like a pleasant rosegarden for Abraham.

62. the wind *Ṣarṣar*: This is the name of the wind which destroyed all the ʿĀdites, except the group who believed in the prophet Hūd.

63. Ghāzān Khān: reigned as Īlkhān from 1295 to 1304.

64. his well-wisher's cup: Read with Mss. KZ *dūstkānī* instead of *dūstānī*.

65. *pīrs*: *pīr* literally means an old man but, as here, it can also mean a spiritual guide who is responsible for aiding his disciple to progress on the mystic path.

66. Keyghātū: the Īlkhān. See note 198 in Chpt. III.

67. *harīsa*: a stew made of meat and bulghur.

68. Keyqobād and Jamshīd: two legendary Iranian kings famous for their wealth and power. After death, all that remains of them is dust.

69. the glance: The glance of a holy man can have a transforming effect on a person. See note 58 in Chpt. I.

70. Rostam: a great Iranian hero, known especially from Ferdowsī's *Shāh-nāma*.

71. the Feast of Immolation: See note 76 in Chpt. III.

72. 1317-18 AD.

73. even outside sleep: In sleep the soul has a certain freedom of movement, being temporarily released from the prison of the body.

74. *While they slept*: This refers to the Seven Sleepers and is preceded by the words: *You would think they are awake...*

75. Rub his dust on your eyes: The dust of holy persons confers blessings. For instance, when visiting a holy man's shrine, a pilgrim will apply dust from the tomb on his eyes.

76. Šeddīq: a title meaning 'the upright' which Abū Bakr, the close Companion of the Prophet and first caliph, acquired because of the intensity of his faith.

77. This is a verse from Ferdowsī's *Shāh-nāma* (Vullers' text), publisher Berūkhīm, Tehran, no date, I, p. 11, with ‘Āref's name introduced in the second hemistich.

78. those seven Friends of God: Cf. VIII [5] where Mowlānā sees in ‘Āref the light of seven Friends of God.

79. rue: It is an ancient practice to burn rue in order to ward off the evil eye.

80. the glance (*naẓar*): See note 58 in Chpt. I.

81. 1282-83 AD.

82. A babe... began to speak: According to Islamic accounts, Jesus miraculously spoke while still only a baby.

83. the [life-bestowing] breath: In Islamic sources Jesus is reputed to possess a breath which is capable of conferring life on inanimate objects.

84. the first ten days of Dhū'l-Ḥejja: days during which various rites of the Pilgrimage are carried out. On the 10th of Dhū'l-Ḥejja, the Feast of Immolation takes place which is the conclusion of the Pilgrimage.

85. bursting with enthusiasm (*foqā‘ goshūdan*): literally to open the sweet-beer (a fizzy drink).

86. the Great Kerā: the mother of Mowlānā's wife Kerā Khātūn.

87. from Mt Qāf to Mt Qāf: from one end of the world to the other. See note 44 in Chpt. IV.

88. ‘Alā’ al-Dīn-e Qīrshahrī/‘Alā’ al-Dīn-e Khvīshāvand: Obviously this cannot be the same ‘Alā’ al-Dīn-e Qīrshahrī who is mentioned in III [411], i.e. the son of Mowlānā who was involved in the death of Shams al-Dīn-e Tabrizī. It is not known whether Mowlānā's son was married but perhaps this contemporary of Chalabī ‘Āref was the earlier ‘Alā’ al-Dīn's son (and hence the reference to the sin of the father).

89. God says these words about Noah's son who refuses to get in the ark.

90. the third lion: °Āref counts himself as the third lion after Mowlānā and Solṭān Valad.

91. Qeṭmīr: The little dog is named after Qeṭmīr, the dog of the Seven Sleepers. See note 70 in Chpt. III.

92. Refā'ī: an adherent of the Refā'iyya, a dervish order known in the West as 'the howling dervishes' because of their wild manner of performing the *samā'*.

93. renown (*āb-rūy*): The compound *āb-rūy* contains the word *āb* 'water'. Thus the verses exhibit wordplay based on the four primary elements of fire, air, earth and water.

94. Sūq al-Kheyl Gate: This is the Arabic name for the Persian Darvāza-ye Asb-Bāzār mentioned in III [186]. Both mean Horse-Market Gate.

95. Qaramānids: a Turkish dynasty that ruled over the regions of Iç-II, Konya and Niğde. Cf. EI², IV, pp. 619-24.

96. This means he was a pious resident (*mojāver*) at the Masjed-e Aqṣā in Jerusalem, as well as at Abraham's sepulchral shrine in Hebron.

97. perfume-seller: Aflākī's profession, which includes some functions of a druggist as well.

98. *maqṣūra*: the part of the mosque where the imam stands when he leads the ritual prayer.

99. a gift (*rah-āvard*): a gift one brings from a journey.

100. Temūr-Tāsh: the son of Amīr Chūbān. Amīr Chūbān held the real power during the first part of the reign of the Īlkhān Abū Sa'id. He appointed Temūr-Tāsh governor over Anatolia (Rūm). See also IX [2].

101. the Qaramānids: See note 95 in this chapter.

102. Lāranda: the same as the city of Qaramān/Karaman.

103. the crown-princes: °Āref's two sons, Amīr °Ālem (Shāhzāda) and Amīr °Ādel, are referred to this way since they are meant to succeed him in the manner of royal princes.

104. al-Valadī: This *nesbat* indicates that he is affiliated with Solṭān Valad.

105. through internal authority (*be-velāyat*): The expression may here mean to kill him in a metaphorical, spiritual sense. This sense is supported by the man's reply.

106. These words are Koranic (7/132, 15/79, 43/24). God says this about people who did not believe in Him as the one true God, even though they had been given compelling signs to do so.

107. Ūzbak Khān's Sarāy: Özbeg Khān (1313-41), the ruler over the Golden Horde, whose captial was the city of Sarāy. A pun is intended. Aflākī's father was living in Özbeg Khān's house (*sarāy*) in Sarāy.

108. Najm al-Dīn-e Dāya (1160-1256): a famous Sufi author who had been a disciple of Najm al-Dīn-e Kobrā in Khvārazm. His other well-known

work is a handbook on Sufi beliefs and practices, the *Mersād al-‘ebād elā’l-mabda’ va’l-ma‘ād*, ed. M. Riyāḥī, Tehran, 1365/Eng. trans. by Hamid Algar, *The Path of God’s bondsmen from origin to return*, New York, 1982.

109. Joseph’s brothers: When they falsely reported Joseph’s death to their father Jacob, they wept deceitful tears pretending to be grief-stricken.

110. Ayāz: Ayāz, the young Turkish slave who was the favorite of the great conqueror Sultan Maḥmūd of Ghazna, speaks these words to his master.

111. the crown-princes: See note 103 in this chapter.

112. the dog of the Seven Sleepers: the dog’s name was Qeṭmīr. See note 70 in Chpt. III.

113. *khoṭāb*: an unidentified tasty delicacy.

114. Majnūn is here speaking about his beloved Leylā. See note 190 in Chpt. III.

115. exalted glances: The glance of a high-ranking holy man can confer many benefits. See note 58 in Chpt. I.

116. Ṣarṣar: the powerful wind which destroyed the ‘Ādites who refused to accept the prophet Hūd.

117. *sū-bāshī*: an army commander and military governor in charge of a city or a region.

118. Qārūn: Korah, the fabulously rich man in the time of Moses, who would not give alms to the poor and was swallowed up by the earth.

119. the seventh layer of Hell (*sejjīn*): Like Paradise, Hell has different levels, of which *sejjīn* is the lowest.

120. desperation (*eḍṭerār*): See note 248 in Chpt. III and note 60 in Chpt. I.

121. *chūqā*: a kind of woollen broadcloth.

122. *sū-bāshī*: See note 117 in this chapter.

123. Ḥamza: an uncle of the Prophet, famous as a brave warrior. A cycle of tales exists which describes his legendary exploits.

124. *kharāj*: land-tax levied on Muslims and non-Muslims alike.

125. the Sīmorgh: a mythical bird, said to be known in name only. Hence it may stand for anything rare and wonderful.

126. the Feast of Immolation: See note 76 in Chpt. III.

127. *‘amals*, *pīsh-row*, *nowbat* and *basīt*: These are technical terms in music. Cf. EI², II, p. 1074a, s.v. *ghinā’*. EI², VII, pp. 1042-43, has a special article on *nawba*. For *pīsh-row* and *‘amal* see the dictionary *Farhang-e Mo‘īn*, s.v.

128. The Night of Power: the 27th of Ramaḍān when the Koran began to be revealed.

129. who only wore a tunic: This was so that he could move about more easily.

130. These verses occur earlier in III [192]. The thought they express is a variation on the idea contained in the *ḥadīth*: 'To hear about something is not like seeing it.'

131. January, 1320.

132. Farqadān: the two stars near the Lesser Bear.

133. Perhaps the meaning of these words is: a person's real being is buried in his dust, i.e. in his body.

134. *khāk-neshīnī*: 'To sit in the dust' means to live a life of extreme renunciation and asceticism.

135. "moments": moments of ecstasy, or higher spiritual experiences of temporary duration.

136. The 5th of February, 1320.

137. 'Eyyūq: the star Capella which follows the Pleiades.

CHAPTER IX

1. Ḥātem-e Ṭā'ī: a pre-Islamic bedouin poet, proverbial for his generosity and hospitality.

2. *qalandar*'s nature: For *qalandar* see note 132 in Chpt. III.

3. *noyan*: the highest rank in the Mongol hierarchy.

4. Temūr-Tāsh b. Chübān: See note 100 in Chpt. VIII.

5. the House of Qaramān: See note 95 on Qaramānids in Chpt. VIII.

6. 1320-21 AD.

7. the Mahdī: At the end of time, before the Resurrection, God will send the Madhī (the rightly guided one) and he will re-establish justice on earth.

8. Anūshervān: the same as Nūshervān and Nūshīn-Ravān. See note 72 in Chpt. I.

9. Wordplay: *valad al-zenā* means both 'bastard' and 'glow-worm', and *valad al-zenā-kosh* which means 'glow-worm killer' is also the name for the star Canopus.

10. Abū Sa'īd Khān: See note 45 in Chpt. VIII.

11. Khvāja Rashid al-Dīn: See note 29 in Chpt. VIII.

12. *Birds in flocks*: In 570, the year of the Prophet's birth, Abraha the Abyssinian led an attack against Mecca and brought elephants with him. He wished to destroy the Ka'ba. God sent birds carrying small stones against the Abyssinian army and killed them all. It was an exemplary punishment.

13. He sets: Abraham criticized those who worship heavenly bodies. He pointed out that all such heavenly bodies set and therefore cannot be worthy of worship.

14. this end of time: It is a well-established Muslim belief that the best men lived in the time of the Prophet and immediately afterwards. Since the death of the Prophet, the moral and spiritual capacities of men have declined. Anyone who at a later date claims to hold an exceptional spiritual rank will have to explain how that is possible for a person living after ‘the early days of Islam’. Already in the ninth century al-Ḥakīm al-Termedhī claimed that he was the Seal of the Friends of God, i.e. the person who possesses the highest degree of spiritual perfection after the Prophet himself. He explains that God in His mercy sends such an exceptional person to help mankind in their need at the end of time. Cf. *The Concept of Sainthood*, op. cit., pp. 196-97.

15. the House of Ṣeddīq: the descendants of Abū Bakr-e Ṣeddīq, and specifically Mowlānā’s family which claims direct descent from Abū Bakr.

16. *keyla*: a dry measure. It is not known exactly what it would be equal to at this time in this region.

17. better than he was: a pun based on the expression *gandom-namā’i jow-forūsh*, i.e. displaying wheat and selling barley.

18. Bāyazīd: the famous early Sufi. See note 16 in Chpt. III.

19. Dhū’l-faqr: the name of the celebrated sword of ‘Alī b. Abī Ṭāleb.

20. These are verses from *The Mathnavī*. In the preceding lines a lion is described that sees its reflection in a well. Attacking its own image, the lion falls into the well.

21. *sheyyād*: See note 60 in Chpt. III.

22. his *ḥalvā* must be prepared: As a few lines above, the reference is to the person’s funeral celebrations.

23. Moses is known as Kalīm Allāh, the speaker with God.

24. Bahrām: Bahrām Gūr, the Sassanian king (420-38). His exploits and adventures are celebrated in Persian literature.

25. simple: i.e. not composed from the usual physical elements.

26. *My domes...*: See note 48 in Chpt. I.

27. July-August, 1338.

28. Early February, 1342.

29. In 1350 AD.

CHAPTER X

1. Afendī-būla: a title taken from Greek *aphentēs* (master) and the common ending *pūla* meaning ‘daughter’.

2. Dhīsbīnā: another title taken from the Greek. In Greek *despoina* means ‘mistress’. Cf. *despotēs* (the masculine form) which originally meant ‘master of the house’.

3. April-May, 1334.

4. collateral relations (*kalāla*): For *kalāla* see WKAS s.v. but the translation of the whole sentence is uncertain.

5. The persons named up to Aḥmad-e Ghazzālī are all famous Sufis and they recur in numerous other chains of mystical succession.

IDENTIFIED VERSES

In what follows below MN stands for *The Mathnawí of Jalálu'ddín Rúmí*. Edited... with critical notes, translation, and commentary by R.A. Nicholson. Gibb Memorial Series. New Series 4, 1-8. London, 1925-1940.

References to Rūmī's *Dīvān-e kabīr* are to B. Forūzānfār's edition, Tehran, 1336-39.

Other sources for verses include:

Ketāb-e Fihī mā fih, ed. by B. Forūzānfār, Tehran, 1330.

Maktūbāt-e Mowlānā, ed. Ahmet Remzi Akyürek, Istanbul, 1937.

Robā'iyāt-e Mowlānā, ed. Mehmet Veled Efendi, Istanbul, 1312.

Robā'iyāt-e Chalabī 'Āref, Persian text edited and translated into Turkish by F. Nafiz Uzluk, Istanbul, 1949.

Dīvān-e Solṭān Valad, no. 3 in the series *al-Āthār al-mowlaviyya fī advār al-saljūqiyya*, Istanbul, 1941.

AFLĀKĪ'S INTRODUCTION

p. 2 mid. - Sa'dī's *Golestān*, ed. Mirzā 'A. Gorgānī, Tehran, 1310, p. 3.

p. 2 bot. - MN, VI, p. 280, ll. 175-79.

CHAPTER I

p. 7 - *Dīvān-e kabīr*, I, p. 26, l. 400.

p. 11 - *Dīvān-e kabīr*, I, p. 140, l. 2527.

p. 13 - MN, II, p. 421, l. 3112/MN, III, p. 160, l. 2816.

p. 16 - Variation on verses found twice in the *Asrār al-towḥīd*, op. cit., pp. 232, 271.

p. 18 - MN, III, p. 142, l. 2503/MN, I, p. 81, l. 1308.

p. 22 - MN, I, p. 88, l. 1424/MN, III, p. 248, l. 4340.

p. 23 - MN, III, p. 129, ll. 2274-75.

p. 24 bot. - MN, VI, p. 450, l. 3118.

p. 27 top - MN, III, p. 19, l. 1899.

p. 27 bot. - MN, II, p. 323, l. 1419.

p. 29 top - MN, I, p. 8, l. 92.

- p. 29 bot. - *Dīvān-e kabīr*, II, p. 168, ll. 8753-54.
- p. 32 - MN, VI, p. 395, ll. 2144-46.
- p. 36 top - MN, II, p. 257, l. 184.
- p. 36 mid. - MN, I, 100, l. 1621.
- p. 39 - MN, VI, p. 390, l. 2069.
- p. 40 - Sa^cdī's *Golestān*, op. cit., p. 41.

CHAPTER II

- p. 43 mid. - MN, I, p. 7, l. 75.
- p. 48 - MN, III, pp. 221-22, ll. 3896-97.
- p. 50 - *Robā^cīyyāt-e Mowlānā*, p. 263.
- p. 52 top - MN, V, p. 221, l. 3488.
- p. 52 bot. - MN, V, p. 52, ll. 802-05 (804 differs from Nicholson).
- p. 53 - MN, IV, p. 399, l. 2072/MN, IV, p. 476, l. 3349.

CHAPTER III

- p. 57 top - MN, IV, p. 339, ll. 1036-38.
- p. 57 bot. - MN, VI, p. 440, l. 2943/MN, III, p. 167, l. 2947.
- p. 62 bot. - *Dīvān-e kabīr*, III, p. 13, l. 11627.
- p. 65 - *Dīvān-e kabīr*, III, p. 236, ll. 15771-72.
- p. 66 bot. 2nd l. - MN, II, p. 321, l. 1375.
- p. 69 top - MN, I, p. 83, l. 1354.
- p. 69 bot. - MN, I, p. 130, l. 2131.
- p. 70 - MN, II, p. 2, l. 2221.
- p. 75 - MN, V, p. 166, ll. 2585-87.
- p. 77 - MN, I, p. 175, ll. 2846, 2841, 2847.
- p. 82 top - MN, I, p. 181, ll. 2943, 2940/MN, VI, p. 510, ll. 4124, 4121.
- p. 83 top - MN, V, p. 89, l. 1392/MN, I, p. 182, l. 2955.
- p. 83 bot. - MN, II, p. 286, l. 725.
- p. 86 top - MN, I, p. 109, l. 1784.
- p. 86 bot. - *Dīvān-e kabīr*, I, p. 208, ll. 3755-56.
- p. 88 - MN, I, p. 160, l. 2903/MN, V, p. 269, l. 4238.
- p. 89 - MN, I, p. 131, l. 2151.
- p. 90 2nd l. - MN, III, p. 145, l. 2555.
- p. 93 - MN, II, p. 352, l. 1933.
- p. 97 bot. - MN, III, p. 4, ll. 20-21.
- p. 98 bot. - MN, VI, p. 524, l. 4344.
- p. 100 - *Dīvān-e kabīr*, II, p. 207, l. 9530.
- p. 101 bot. - *Dīvān-e kabīr*, II, p. 112, l. 7678.

- p. 104 top - *Dīvān-e kabīr*, IV, p. 58, l. 18057.
 p. 104 bot. - *Dīvān-e kabīr*, II, p. 209, l. 9566.
 p. 105 top - MN, IV, p. 280, l. 36.
 p. 109 top - MN, I, p. 21, l. 316/MN, II, p. 365, l. 2155.
 p. 109 mid. - *Dīvān-e kabīr*, II, p. 22, l. 5961.
 p. 109 bot. - MN, I, p. 85, l. 1372.
 p. 112 top - MN, I, p. 64, l. 1022.
 p. 112 mid. - *Dīvān-e kabīr*, III, p. 39, ll. 12298-99.
 p. 112 bot. - *Dīvān-e kabīr*, I, p. 198, l. 3562.
 p. 113 top - MN, I, p. 114, l. 1879.
 p. 113 bot. - MN, I, p. 221, l. 3606.
 p. 114 - *Fīhī mā fīh*, p. 76, l. 15.
 p. 117 top - *Dīvān-e kabīr*, I, p. 184, l. 3318.
 pp. 119/120 - MN, I, p. 99, l. 1614/MN, II, p. 441, l. 3449.
 p. 122 - *Dīvān-e Solṭān Valad*, p. 589.
 p. 123 - MN, II, p. 267, l. 372/MN, VI, p. 516, l. 4210.
 p. 124 - *Fīhī mā fīh*, p. 4.
 p. 126 bot. - *Dīvān-e kabīr*, I, p. 145, l. 2606.
 p. 128 - *Robāʿiyyāt-e Mowlānā*, p. 369/*Maktūbāt-e Mowlānā*, p. 8.
 p. 129 top - MN, I, p. 101, ll. 1642, 1644-45, 1647-48.
 p. 129 bot. - MN, II, pp. 447-48, ll. 3568, 3571-72.
 p. 131 - MN, III, p. 260, ll. 4528, 4521/MN, II, p. 447, l. 3549.
 p. 132 (1st couplet) - MN, V, p. 126, l. 1981.
 p. 133 - *Dīvān-e kabīr*, IV, p. 219, l. 20949.
 p. 134 top - MN, III, p. 176, ll. 3104-06.
 p. 136 top - MN, II, p. 290, l. 785.
 p. 136 mid. (the couplet) - MN, III, p. 79, l. 1393.
 p. 137 top - MN, V, pp. 13-14, ll. 183, 186/MN, I, p. 162, l. 2625.
 p. 137 bot. - MN, I, p. 92, l. 1494/MN, I, p. 118, l. 1939.
 p. 139 top - MN, III, p. 22, l. 349.
 p. 139 bot. - MN, IV, p. 278, l. 11/MN, I, p. 221, l. 3607.
 p. 140 mid. - MN, III, p. 102, ll. 1783-84.
 p. 140 bot. - MN, III, p. 102, l. 1774/MN, III, p. 127, l. 2222.
 p. 143 - *Dīvān-e kabīr*, IV, p. 58, l. 18054-55.
 p. 144 bot. - MN, III, p. 153, ll. 2709, 2800, 2808.
 p. 147 top - MN, V, p. 15, l. 221.
 p. 147 bot. - *Dīvān-e kabīr*, I, p. 211, l. 3819.
 p. 148 - MN, III, p. 248, l. 4341.
 p. 149 top - MN, III, p. 184, l. 3237.
 p. 156 - *Dīvān-e kabīr*, II, p. 82, ll. 7095, 7097, 7099, 7096.
 p. 157 top - MN, III, p. 103, l. 1804.
 p. 157 mid. - MN, I, p. 95, ll. 1545-46.

- p. 158 - MN, VI, p. 447, ll. 3066-67.
 p. 162 top - MN, VI, p. 57, ll. 1475-76.
 p. 162 bot. - MN, VI, p. 318, ll. 798-99, 797.
 p. 163 top - *Dīvān-e kabīr*, I, p. 229, l. 4154.
 p. 163 bot. - MN, III, p. 22, ll. 362-63.
 p. 164 top - MN, V, p. 3, l. 9.
 p. 165 - *Dīvān-e kabīr*, II, p. 3, l. 5589.
 p. 167 top (2nd couplet) - MN, I, p. 78, l. 1267.
 p. 167 bot. (1st couplet) - MN, V, p. 159, l. 2478.
 p. 169 (1st and 3rd couplets) - MN, V, p. 39, l. 594/MN, I, p. 202, l. 3280.
 p. 170 top - *Dīvān-e kabīr*, II, p. 1, l. 5562.
 p. 170 bot. - MN, VI, p. 290, ll. 333-34.
 p. 171 - MN, V, p. 130, l. 2047.
 p. 172 - MN, II, p. 284, l. 684.
 p. 176 - MN, III, p. 270, ll. 4722, 4724, 4721/MN, IV, p. 318, ll. 667-68.
 p. 177 mid. (1st two couplets) - MN, I, p. 111, l. 1819/MN, I, p. 61, l. 977.
 p. 178, *Dīvān-e kabīr*, I, p. 64, l. 1102.
 pp. 180/181 top - MN, II, p. 352, l. 1933/MN, III, p. 127, ll. 2223, 2222, 2224.
 p. 181 bot. - *Dīvān-e kabīr*, III, p. 142, l. 14040.
 p. 182 top - *Dīvān-e kabīr*, III, p. 206, ll. 15217, 15235, 15242.
 p. 187 - MN, I, p. 27, ll. 434, 433.
 p. 191 - *Dīvān-e kabīr*, I, p. 261, l. 4745.
 p. 193 - MN, IV, p. 399, ll. 2071-72.
 p. 195 top - *Dīvān-e kabīr*, II, p. 287, ll. 11099-11105.
 p. 196 top - MN, VI, p. 529, l. 4434/MN, VI, p. 528, l. 4425.
 p. 196 (3rd couplet from top) - MN, I, p. 221, l. 3606.
 p. 196 (5th couplet from top) - MN, V, p. 256, l. 4028.
 p. 196 (2nd couplet from bot.) - MN, VI, p. 441, l. 2950.
 p. 197 mid. (1st couplet) - MN, I, p. 146, l. 2362.
 p. 197 bot. (1st couplet) - MN, V, p. 129, l. 2036.
 p. 204 - *Dīvān-e kabīr*, III, p. 20, l. 11759.
 p. 206 top - MN, I, p. 42, ll. 673-74.
 p. 206 bot. - MN, IV, p. 441, ll. 2763-64.
 p. 207 - *Sultan Veled'in Türkçe manzumeleri*, ed. M. Mansuroğlu, Istanbul, 1958, p. 21, 50. Quoted from Solṭān Valad's *Rabāb-nāma*.
 p. 212 - *Dīvān-e Solṭān Valad*, p. 609.
 p. 216 bot. - MN, II, p. 434, l. 3325.
 pp. 221/222 - MN, I, p. 100, l. 1621/MN, II, p. 448, l. 3573.

- p. 223 - MN, II, p. 248, l. 31.
 p. 226 - *Dīvān-e kabīr*, II, p. 172, l. 8841.
 p. 229 - MN, I, p. 99, l. 1610/MN, I, p. 102, l. 1669.
 p. 233 - MN, III, p. 33, ll. 577, 576.
 p. 238 - MN, III, p. 3, l. 16.
 p. 239 - MN, VI, p. 447, ll. 3066-69.
 p. 241 - MN, IV, p. 465, l. 3162.
 p. 243 top - *Dīvān-e kabīr*, III, p. 34, 12020-21.
 p. 245 - Sa[°]dī's *Golestān*, op. cit., p. 147.
 p. 246 - MN, III, p. 102, ll. 1786-87.
 p. 247 mid. - *Dīvān-e kabīr*, IV, p. 56, l. 18028.
 p. 248 top - MN, V, p. 51, l. 788.
 p. 248 bot. (1st couplet) - MN, VI, p. 395, l. 2145.
 p. 250 top - MN, IV, p. 476, ll. 3344, 3342.
 p. 250 bot. - *Dīvān-e kabīr*, VII, p. 51, ll. 34059-61, 34065.
 p. 251 - *Fihī mā fih*, p. 4.
 p. 252 top - *Dīvān-e kabīr*, II, p. 115, l. 7738.
 p. 256 top - *Dīvān-e kabīr*, III, p. 38, l. 12089.
 p. 256 bot. - MN, II, p. 434, l. 3338.
 p. 257 top - *Dīvān-e kabīr*, I, p. 113, ll. 2023-27.
 p. 261 - MN, II, p. 279, l. 582/MN, V, p. 47, l. 715.
 p. 265 bot. - MN, III, p. 14, l. 210.
 p. 268 - MN, IV, p. 317, ll. 655-59.
 p. 272 (1st three couplets) - MN, III, p. 20, ll. 323, 321, 322.
 p. 274 bot. - MN, I, p. 226, l. 3676/MN, V, p. 50, l. 773.
 p. 275 - MN, I, p. 159, l. 2592/MN, V, p. 158, l. 2472/MN, VI, p. 440, l. 2943/MN, V, p. 180, l. 2816.
 p. 276 bot. - MN, III, p. 183, ll. 3209, 3208, 3213.
 p. 277 top - *Dīvān-e kabīr*, IV, p. 84, l. 18516.
 p. 280 - MN, VI, p. 501, ll. 3974, 3975, 3973.
 p. 281 top - *Dīvān-e kabīr*, II, p. 204, l. 9470.
 p. 282 top (2nd couplet) - MN, II, p. 275, l. 509.
 p. 284 - *Dīvān-e kabīr*, III, p. 167, l. 14499.
 p. 285 bot. - *Dīvān-e kabīr*, I, p. 279, l. 5089.
 p. 288 - *Dīvān-e kabīr*, II, p. 266, ll. 10683, 10685, 10687, 10689, 10697, 10699, 10701.
 p. 290 bot. - *Robā'īyyāt-e Mowlānā*, p. 135.
 p. 291 - MN, I, p. 103, ll. 1676, 1675, 1674.
 p. 293 - *Dīvān-e kabīr*, IV, p. 79, ll. 18437-40.
 p. 297 - MN, IV, p. 321, l. 723.
 p. 299 - MN, I, p. 7, ll. 78-79.
 p. 300 - MN, IV, p. 278, l. 6.

- p. 303 - MN, I, p. 46, ll. 743, 747.
 p. 304 - MN, VI, p. 275, ll. 89-90/MN, I, p. 34, l. 543.
 p. 307 top - *Robā^ciyyāt-e Mowlānā*, p. 223.
 p. 307 bot. - MN, III, p. 128, l. 2248/MN, II, p. 421, l. 3111.
 p. 308 top - MN, III, p. 4, l. 20.
 p. 308 bot. - MN, VI, p. 280, l. 162.
 p. 310 - MN, II, p. 316, l. 1272.
 p. 313 top - *Dīvān-e kabīr*, I, p. 188, l. 3393.
 p. 313 bot. - *Dīvān-e kabīr*, III, p. 168, l. 14522.
 p. 314 top - MN, IV, p. 444, l. 2815/MN, I, p. 81, l. 1316.
 p. 314 bot. - MN, III, p. 156, l. 2762.
 p. 316 - MN, VI, p. 556, ll. 4894-95.
 p. 323 top - *Dīvān-e kabīr*, III, p. 287, l. 16691.
 p. 323 bot. - MN, IV, p. 372, l. 1601.
 p. 325 (1st couplet) - MN, IV, p. 402, l. 2122.
 p. 326 top - MN, III, p. 182, l. 3204.
 p. 328 bot. - *Dīvān-e kabīr*, II, p. 207, l. 9530.
 p. 331 mid. - MN, V, pp. 98-99, ll. 1534, 1536, 1537.
 p. 332 - *Maktūbāt-e Mowlānā*, pp. 66, 135, 147.
 p. 341 top - MN, I, p. 99, l. 1610.
 p. 341 bot. (1st couplet) - MN, II, p. 447, l. 3549.
 p. 346 - MN, V, p. 20, l. 295.
 pp. 347/348 - MN, I, p. 188, ll. 3052-54.
 pp. 350/351 - MN, V, pp. 14-15, ll. 200-08.
 p. 351 bot. - MN, II, p. 461, l. 3804.
 p. 352 - MN, I, p. 182, l. 2956.
 p. 354 top - MN, IV, p. 303, l. 414/MN, II, p. 257, l. 184.
 p. 357 bot. - MN, V, p. 48, l. 736.
 p. 358 top - MN, III, p. 60, l. 1061/MN, VI, p. 314, l. 724.
 p. 358 bot. - MN, V, p. 119, l. 1866.
 p. 359 top - *Dīvān-e kabīr*, III, p. 170, l. 14539.
 p. 360 top - MN, I, p. 193, ll. 3129-31.
 p. 360 mid. - MN, VI, p. 300, l. 502/MN, IV, p. 473, l. 3294.
 p. 361 (3rd couplet from top) - MN, II, p. 565, l. 335.
 p. 361 bot. - MN, VI, p. 346, l. 1266.
 p. 362 bot. - MN, V, p. 200, l. 3128.
 p. 364 - MN, VI, p. 411, l. 2541/MN, III, p. 43, l. 756.
 p. 366 bot. - MN, VI, p. 305, l. 592.
 p. 370 - *Dīvān-e kabīr*, II, p. 179, l. 8960.
 p. 373 top - *Robā^ciyyāt-e Mowlānā*, p. 32.
 p. 376 - *Dīvān-e kabīr*, II, p. 166, ll. 8729-30, 8734, 8731.

- p. 378 top - MN, III, p. 42, l. 746/MN, II, p. 291, l. 815/MN, II, p. 456, l. 3708.
- p. 380 bot. - MN, VI, p. 290, ll. 333-34.
- p. 386 top - *Dīvān-e kabīr*, III, p. 169, l. 14534.
- p. 386 bot. - MN, II, p. 264, l. 316.
- p. 388 top - MN, VI, p. 504, l. 4019.
- p. 391 top (2nd and 3rd couplets) - MN, VI, p. 355, l. 1424/MN, II, p. 364, l. 2130.
- p. 394 top - *Dīvān-e kabīr*, IV, p. 58, l. 18054-55.
- p. 394 bot. - *Dīvān-e kabīr*, I, p. 188, l. 3393.
- p. 395 - MN, V, p. 182, l. 2851/MN, V, p. 154 (in note)/MN, V, p. 182, l. 2845.
- p. 396 top - MN, III, p. 9, l. 129/MN, IV, p. 318, l. 671.
- p. 396 (2nd verse from bot.) - *Dīvān* of Abū'l-Ṭayyeb al-Motanabbī.
- p. 399 top - MN, VI, p. 540, ll. 4618-19.
- p. 399 bot. - *Dīvān-e kabīr*, III, p. 198, ll. 15074-75.
- p. 400 top - MN, VI, p. 280, l. 168.
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